SAMARĀṄGAṆA SŪTRADHĀRA

of

Bhojadeva

An Ancient Treatise on Architecture

(With An Introduction, Sanskrit Text, Verse by Verse English Translation and Notes)

Translated into English by

Sudarshan Kumar Sharma

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(An Introduction, Sanskrit Text, English Translation and Notes)

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of
Bhojadeva
(Paramāra ruler of Dhārā)

An Ancient Treatise on Architecture

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SAMARĀṄGAṆA-SŪTRADHĀRA

of

Mahārājādhirāja Śrī Bhojadeva Paramāra

CHAPTER 51

The foundation of shrines

एवं नृपस्य प्रासादे कृते क्लृप्तेऽथवा भुवि।
तस्यानुजीविनः कुर्युः प्रासादान् परिधौ यदि॥१॥

This way the palace of the king having been built or well laid on the ground, if his entourage may create abodes on the surrounding premises or periphery.[1]

तदा दिग्भागविन्यासस्थानमानान्यनुक्रमात्।
तेषामिहाभिधीयन्ते सर्वेषां वृद्धिहेतवे॥२॥

Then of those here are being illustrated the measurements, sites, and the allocation of the quarter divisions for the sake of propriety of all.

दशाष्टौ षट् च धनुषां शतानि क्ष्माभृतां क्रमात्।
मानमायतनस्योक्तं त्रेधा श्रेष्ठादिभेदतः॥३॥

Ten, eight and six of dhanus[2] (measure of length equal to 4 hastas i.e. 4 cubits) hundreds of these i.e. ten hundred, eight hundred, six hundred multiplied by four i.e. 4000, 3200 cubits and 24 or cubits in length) of the kings in descending order, the measurement is enunciated three fold as such as per distinction of superiority.

क्षेत्रमायतनस्यैवं चतुरश्रं समन्ततः।
तत्र भक्ताः प्रकुर्वीरंस्त्रिधा स्वे स्वामिवत्सलाः॥४॥

The area of the shrine or abode this way square normed all around therein the devoted ones favourites of the master, may create three normed their own abodes.

ये चास्य सम्मताः केचित् कुले जाता हितैषिणः।
द्वादशांशेन हीनानि क्रमात् तान्यनुजन्मनाम्॥५॥

And those who may be the one of same minds in the family born as such as well wishing ones, deficient by twelve digits in a descending order, those ones of the hereditary scions.

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1. V.S. Apte, p. 321.
2. V.S. Apte, p. 267.

तस्यैव वामतः कुर्यादुत्सेधाद् द्विगुणान्तरे।
कुर्याद् दशांशहीनानि नैर्ऋत्यां दिशि भूपतेः॥६॥

To the left as such one may create, and at a distance of double extent from the elevation one may create deducted by ten in the south western direction of the Lord of the Earth.

प्रासादान्नृपपत्नीनां सर्वासामपि शास्त्रवित्।
अष्टभागेन हीनानि प्रतीच्यां दिशि कारयेत्॥७॥

The palaces as well as the harems of the queens in entirety, the one expert in architectural designing may get created deducted by eight digits in the western quarter in descending order.

देवधिष्ण्यानि तन्त्रैः स्यात् स्वसुराणां विधानतः(?)।
सौम्यायां मारुतीं यावन्नवांशापचिताः क्रमात्॥८॥

The temples of gods one may get built by tantras (Regnal authorities or by right ways of doing)[1] as per organisation of personal deities. In the fascinating north-western quarter deducted by nine digits in descending order.

प्रासादा मान्त्रिसेनानीप्रतीहारपुरोधसाम्।
एतेषां पूर्वभागस्थं राजमातुर्निवेशनम्॥९॥
हीनमेकादशांशेन तत् कार्यं राजकारिता(?)।
ऐशीमाश्रित्य देवानां तुल्यमैन्द्रपदावधि॥१०॥

By a digit lessened as such, that deserves to be created under exigency of the Royal mandate[2]. Having resorted to the Aiśī (the north eastern direction)[3] of the gods quite in consonance with the limit of the Indra pada (the power and dignity of Indra).[4]

स्वसृणां मातुलानां च कुमाराणां तथा क्रमात्।
आग्नेय्यां द्विजमुख्यानां विधातव्यं निवेशनम्॥११॥

Of sisters and maternal uncles and likewise of the princes in descending order and in the south east quarter of the excellent Brāhmaṇas an abode deserves to be created.

कार्यः पुरोधःप्रासादः तुल्यतत्पुनरेव वा(?)।
याम्यायां कुर्युरष्टांशहीनान्युर्वीशमन्दिरात्॥१२॥

Deserves to be created the abode of the chaplain by the similar norm of assignment[5]

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1. V.S. Apte, p. 229.
2. GOSE, p. 290, verse 10, pāda 2 तत्कार्यं राजकर्यतः for राजकारिता correction।
3. V.S. Apte, p. 124.
4. MW, p. 166 - इन्द्रपद = इन्द्रता।
5. तुल्यतत्परिमाणतः verse 12, pāda 2.

and in the southern one may create lessened by eight digits from the palace of the Lord of he Earth.

सामन्तकुञ्जरारोहभटपौरजना: क्रमात्।
एतान्यायतनान्येषां यथाभागं प्रकल्पयेत्।।१३।।

The vassal folk, the elephant drivers (lit. riders) the soldiers and townsmen in descending order, these shrines of those others one may create as per proportion.

मर्मवेधप्रदेशस्थान् द्वारवेधगतानपि।
स्वस्थानान्तरितांश्चैतान् न कुर्याद्धितकाम्यया।।१४।।

As a point of cherishing well being one may not create these screened by individual spots even when gone within the obstruction of gates and stationed on the spot of obstruction of vulnerable points.

अलिन्दैर्गर्भकोष्ठैश्च सीमास्तम्भगवाक्षकै:।
द्वारद्रव्यतलोच्छ्रायै: प्राग्ग्रीवै: सिंहकर्णकै:।।१५।।

By balconies and central chambers having windows and columns at the boundaries by the lion corniced entrance halls having height of the plinths, materials and gates (imbued).

न कुर्याद् भूषणैस्तुल्यं समं वास्थंदरूपत:(?)।
समरूपं भवेद्धर्म्यं निर्युक्तं च न नन्दति।।१६।।

May not create in line with the ornaments or in line with the framework of the columns[1]. The house may be of an equilateral norm and segregated as such does not afford happiness.

राजपीडा भवेत् तस्मिन्नाधिक्ये च कुलक्षय:।
प्रासादाद् भूमिपालस्य निवेशं परिधौ स्थितम्।।१७।।

In that there may ensue a trouble to the king and in its extra projection there may be a doom of the lineage. From the palace of the protector of the Earth, an abode may be stationed in the circumference.

द्रव्येण कतरेणापि नोत्कृष्टं कारयेद् बुध:।
संस्थानान्मानतश्चापि विस्तारेणोच्छ्रयेण वा।।१८।।

By a material of any type the wise one may not create as one not a superior one from the juxtaposition as well as from measurement by breadth or by height.

पूर्वोक्तेभ्यो विभागेभ्य: किञ्चिद्धीनतम: शुभ:।
अन्योन्यं द्विगुणच्छाद्यैरेकैकस्यान्तरं शुभम्।।१९।।

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[1] समं वास्तम्भरूपत: for समं वा स्थंदरूपत: verse 15, pāda 2.

As compared with the divisions talked of earlier somewhat inferior most is the auspicious one. By roofs of doubled dimension in mutual norm, a space of one from another is auspicious.

सुभोग्यं तं च कुर्वीत बहुभिर्भवनान्तरैः।
कोष्ठिकाभोजनागारैर्भाण्डोपस्करधामभिः।।२०।।

Nicely enjoyable as such one may create that by many inter-spaces of rooms comprising of the granaries, and dining halls and the store houses of utensils and miscellaneous articles.

शिलालूषात(?)शालाभिः शेषं तु परिपूरयेत्।
प्रशस्तान् कारयेत् सर्वाञ् शुभरूपान् मनोरमान्।।२१।।

By the halls having the [1]structuring of stone slabs one may replenish the remaining one. And one may create the Excellent ones all those of auspicious-framed ones and fascinating to the mind.

प्रायशः स्वालयांश्चान्यान् सर्वस्यान्यगृहाणि च।
नरेन्द्रायतनस्यैव निवेशात् परिकल्पयेत्।।२२।।

Normally the personal or individual abodes of all and other houses distinct from the establishment of the abode of the king one may create.

अन्यथात्वे महादोषा वैपरीत्ये कुलक्षयः।
इति कथितदिगादिभेदयोगैः सुरभवनानि भवन्ति यस्य राज्ञः।
अविरतमुदितोदितप्रतापः स्वभुजजितां स चिरं प्रशास्ति पृथ्वीम्।।२३।।

In case of another wise situation there are great dangers and in the reverse order the doom of the lineage. This way has been illustrated by preliminary combinations the temples that do exist of which king perennially. Having prowess englamoured and exultant, he rules over the Earth for long having been earned by his own arms.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
आयतननिवेशो नामैकपञ्चाशोऽध्यायः।।५१।।

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[1] GOSE, p. 291, verse 21, Pāda I - शिलाविन्यस्तशालाभिः शेषं तु परिपूरयेत् for शिलापातशालाभिः etc.

CHAPTER 52

The specific names of the Prāsādas

अवतारो निवेशानां विधानं वास्तुनो यत:।
कात्स्न्र्येन तमतो ब्रूम: सभ्यस्य प्रसवोत्तम:(?)।।१।।

The incarnation or descent of establishments constitutes the organisation of Architecture. We shall now talk of them in absolution, having experienced them as the excellent ones.[1]

कुलजातिक्रमाणां च क्रमं दीर्घाल्पजीविनाम्।
संस्थानमभिधास्यामो लक्ष्यलक्षणमेव च।।२।।

And of the descending order of lineages and centre of those having longevity and shortage of life, we shall talk of the basis as also the object and pre-requisites.

शुभाशुभानां वैराजमादिं तेषां प्रचक्षते।
पूर्वोक्तस्य विमानस्य तस्यातो लक्ष्म कथ्यते।।३।।

Of those auspicious and inauspicious ones and to the first one they call as ''Vairāja'', the Vimāna or seven storeyed building or an aerial car shaped building illustrated earlier. Therefore their definition is being given here.

वैराजस्य यथाकारव्यवस्थानमशेषत:।
चतुरश्रं समं क्षेत्रमशीत्यंशैर्विभाजयेत्।।४।।

Of the Vairāja, as per creativity the establishment in entirety, one may have a field of square shape, and may divide it by eighty digits.

संयुक्तमष्टभिर्भागै: कुर्याद् गर्भगृहं शुभम्।
द्विपञ्चाशद्धरै: सीमा गर्भकोष्ठसमन्विता।।५।।

Combined into eight digits one may create a central hall an auspicious one as such with fifty two dharas, the boundary equipped with the central hall.

द्वात्रिंशता देवकोष्ठै: सर्वैरेकान्तरैश्च तै:।
बाह्यस्थाने तत: स्थानाद् द्वादशक्षोभणैर्धरै:।।६।।

With thirty two devakoṣṭhas (the gods' chambers), all having one and the same space intervals, and on the outer spot, from that spot, with twelve Kṣobhanadharas.

हेमरत्नमयै: स्तम्भै: शुक्लपट्टैश्च भूषितै:।
शुक्लालङ्कारखचितैर्वितानैश्च विभूषणै:।।७।।

With columns made of golden jewels or gold and jewels and decorated with white slabs

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1. अवतारो निवेशानां विधानं वास्तुनोयत। कात्स्येन तमतो ब्रूम: स्वम्भस्य प्रसवोत्तमान्। Chapter 52, verse I, GOSE.

or canvas tents, inlaid with white ornaments, canopies specifically decorated or ornamented.

स्फाटिकैर्विविधैर्जालैः सहरिन्मणिवेदिकैः।
हंसकर्णकपोतालीतिर्यक्स्थाल्यर्धकर्णिकैः॥८॥

With networks or lattices of various norms made of marble or crystal, having terraces of emerald, having half cornices and horizontal caldrons, the dove cots, ad swan cornices.

पर्यन्तदेशधृतया गर्भस्योपरि घण्टया।
लोकनाथेन तत् सृष्टमाद्यं वैराजसंज्ञितम्॥९॥

With a bell or a watch tower above the central hall conjoined by the area of extremities created one as that one, by the overlord of the world or lokanātha, becomes known as Vairāja.

तस्मात् स्वस्तिकसंज्ञः प्राग् गृहच्छन्दो विजायते।
चतुश्शालस्त्रिशालश्च हिरण्यौकस्त्वतोऽपि च॥१०॥

From that the Svastika named one, to the east, having the independent abode, becomes assumed a four chambered or three chambered and a golden abode as such even (disposed) from that or golden chambered one as such.

सिद्धार्थको द्विशालः स्यादेकशालस्तु कुम्भकः।
सृष्टमन्यद् विमानं च वरं वीरं चतुर्मुखम्॥११॥

Siddhārthaka is two chambered and a single chambered one may be Kumbhaka and the other one Vimāna stands created a nice one and Vira as having four openings.

गणानां देवतानां च स्कन्दस्य च यथाक्रमम्।
प्रासादा द्वादशैतेऽन्ये जज्ञिरे शुभलक्षणाः॥१२॥

Of Gaṇas and Devatas and of Skanda as per descending order, the Prāsādas these are twelve the different ones created as of auspicious qualities.

स्वस्तिकः श्रीतरुश्चैव तृतीयः क्षितिभूषणः।
भूजयो विजयो भद्रः श्रीकूटोष्णीषसंज्ञितौ॥१३॥

Svastika and Śrītaru the third one as Kṣitibhūṣaṇa Bhūjaya, Vijaya, Bhadra, Śrīkūṭa, and Uṣṇiṣa known as such.

नन्द्यावर्तो विमानश्च सर्वतोभद्र एव च।
विमुक्तकोणप्रासाद इति वैराजसंभवाः॥१४॥

Nandyāvartta and Vimāna and Sarvatobhadra likewise Vimukta Koṇa Prāsāda this way are the progenitors of vairāja..

एकैकस्मात् क्रमेणैवमेकैकः समजायत।
स्वस्तिकाद् रुचको ज्ञेयः श्रीतरोः सिंहपञ्जरः॥१५॥

From each one of these in due order, a single one became created. From Svastika Rucaka deserves to be understood and from Śrītaru Simhapañjara.

क्ष्माभूषणात् तु शाला स्याद् भूजयाद् गजयूथपः।
विजयादवतंसश्च भद्रान्नन्दी विनिर्गतः।।१६।।

From Kṣmābhūṣaṇa may be the Śālā and from Bhūjaya gajayūthapa. From Vijaya Avatamsa and from Bhadra stands issued out Nandī.

श्रीकूटाच्चित्रकूटाख्य उष्णीषात् प्रमदाप्रियः।
व्यामिश्रो नन्दिकावर्ताद् विमानाद्धस्तिजाव(ति)कः।।१७।।

From Śrīkūṭa the one named Citrakūṭa Pramadāpriya Vyāmiśra from Nandikāvartta and from Vimāna hastijātikā.

कुबेरः सर्वतोभद्रान्मुक्तकोणाद् धराधरः।
एतेभ्योऽपि च संभूताः कनीयांसोऽभिधानतः।।१८।।

Kubera from Sarvatobhadra and from Muktakoṇa dharādhara and from these very one become emanated the inferior ones by name.

तद्भेदास्ते तदाकारैर्लक्ष्याः स्वैः स्वैः पृथग्विधैः।
भागैस्तेषूत्तमैः पूर्वान् मध्यमान् मध्यमैस्तथा।।१९।।

These types then deserve to be seen or marked out by parts of individual distinctiveness and excellent ones, or the superior ones or higher ones, the earlier ones as middling ones and by the middling.

कनीयसः कनीयोभिः प्रासादानुपकल्पयेत्।
शिखरैरपरैः श्लिष्टाः प्रासादा जज्ञिरे ततः।।२०।।

And the inferior ones by inferiors the houses one may create conjoined to other peaks or roofs the Prāsādas then were got created from them.

प्रथमो रुचकस्तेषु द्वितीयो वर्धमानकः।
अवतंसस्तृतीयस्तु चतुर्थो भद्र उच्यते।।२१।।

The first one is Rucaka among them and the other one is Vardhamānaka and the third one is Avatamsaka and the fourth one is called Bhadra.

पञ्चमः सर्वतोभद्रः षष्ठः स्यान्मुक्तकोणकः।
मेरुर्मन्दर इत्यष्टौ विज्ञेयाः शिखरोत्तमाः।।२२।।

The fifth one as Sarvatobhadra, and the sixth one may be Muktakoṇaka and Meru and Mandāra, the seventh and the eighth deserve to be known as the one being excellent in tops.

चतुरश्राः समाख्याता देवानामालयाः शुभाः।
एते ते वंशजाः सर्वे निवेश्या ब्रह्मजातयः।।२३।।

The auspicious ones the abodes of gods are declared as square shaped. These and those having provenance in light of lineages or created out of bamboos deserve to be established as having castes of Brāhmaṇas.

वैराजकुलसंभूताः प्रासादाः परमोत्तमाः।
एतेभ्योऽन्येऽपि संभूताः पुत्रपौत्रप्रपौत्रय(जाः)।।२४।।

The Prāsādas born of the family group of Vairāja are highly excellent. From these other even sprung forth as such, having generation of sons grandsons and great grandsons.

स्ववंशाः सुपरीवाराः परवंशविवर्जिताः।
कर्त्तव्या भूतिकामेन तेजसा शुभलक्षणाः।।२५।।

Those of individual lineage are such as having nice families or environments, divested of different lineages deserve to be created by one desiring prosperity by intelligence as of auspicious marks.

नन्दका वर्धनाश्चैव सर्वकामफलप्रदाः।
हृष्टपुष्टजनाकीर्णाः पूजासंस्कारवर्धनाः।।२६।।

Gladdening, progress giving and endowers of desired fruits thronged by robust and well built people, augmentors of worship and sacraments.

यदि हीना भवन्त्येते परवंशेन दूषिताः।
तदुद्वेगं नृणां नित्यमर्थनाशं कुलक्षयम्।।२७।।

In case these become laconic anyway maligned by others' lineages, on that account a disgust for men is perennial and the loss of wealth and demolition of families.

पीडां च स्वामिनः कुर्युर्यदन्यदपि गर्हितम्।
तस्मादेते विधातव्या दूषिता नान्यजातिभिः।।२८।।

And may create affliction to the master and that which may be detested as such. Therefore these are not to be created as defective by other castes.

इति वैराजजातानामुत्पत्तिः परिकीर्तिता।
वैराजजन्मसुरसद्मपरम्परेयमुक्तैवमत्र शुभलक्ष्मवती समासात्।
आनन्दकीर्त्तिधनधान्यकरी कृता स्यादन्यादृशी पुनरनर्थफलैव कर्तुः।।२९।।

This way of those sprung from Vairāja the creation has been expounded declared here as endowed with good marks quite succinctly being the endower of joy, fame, wealth, crops. And the one created of a different type again becomes the speller of calamities for the owner.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
प्रासादजातिर्नाम द्विपञ्चाशोऽध्यायः।।५२।।

CHAPTER 53

The Inferior Gates of the Buildings

ब्रूमो जघन्यवास्तूनां द्वारमानमतः परम्।
विस्तारं सतलोच्छ्रायं द्रव्यव्यासविधिं तथा।।१।।

Now we talk of the measurement of the gates of inferior houses and after this, their breadth accompanied by height and plinths and the methodology of the adjustment of materials.

कथिता ये निराधाराः प्रासादास्तिर्यगायताः।
तेषां भागचतुष्केण गर्भवासं विभाजयेत्।।२।।

Have been spoken of as having no basements of the mansions horizontal and oblong by a quarter portion of those, one may subdivide the central structure.

द्वारं सार्धेन भागेन कुर्वीत स्वार्धविस्तृतम्।
द्वारविस्तारपादेन पेद्याया विस्तृतिर्भवेत्।।३।।

With half a part one may create as broad by personal half. By the quarter of the breadth of the gate, the breadth of the pedestal (pedyā) may be created.

विस्तारार्धेन पिण्डः स्यात् तत्समः स्यादुदुम्बरः।
सार्धमूलादुम्बरकः(?)शाखा व्यासवशाद् भवेत्।।४।।

By a breadth of half a norm should be the Piṇḍa i.e. the circumference and equal in norm to that may be the threshold and the upper block and the side frame may be under the exigency of the expansion, as such as having threshold and the upper block of half that extent.

चतुर्विधश्च कर्तव्यः पेद्यापिण्डः प्रमाणतः।
शाखा तु पेद्यापिण्डश्च(स्य) विस्तारेण विधीयते।।५।।

And the Pedyāpiṇḍa (the circumference of the pedestal) deserves to be created in extent as fourfold and the side frame becomes tenable as per breadth of the Pedyāpiṇḍa the circumference of the pedestal or plinth.

शाखाविस्तारतो रूपशाखा स्यात् सार्धविस्तृतिः।
अर्धेन पेद्यापिण्डस्य खल्वशाखा विधीयते।।६।।

From the breadth of the side frame, the rūpaśākhā (the structural framework) may be such as having half its breadth ad by a half norm of he Pedyāpiṇḍa (the globular pedestal, the Khalvaśākhā the frame of the threshing floor), is provided as such.

रूपशाखासमाःकार्या विस्तारात् तुङ्गशाखिकाः।
तुङ्गया बाह्यतः शाखा क्रियन्ते यास्तु काश्चन।।७।।

The elevated frame deserves to be created in breadth equal in nom to the structural frame and some side frames are created in a house on the outside of the elevated frame.

अष्टांशाभ्यधिका: सर्वा: कर्तव्या विस्तरेण ता:।
द्वारस्यायामविस्तारयोगात् सङ्ख्या भवेत् तु या।।८।।

All those deserve to be created greater in extent by eight digits in breadth. And by the conjunction of the breadth and length of a door, the enumeration that may be.

तलोदयस्य तन्मानं गर्भमण्डपयो: समम्।
यदि भिन्नतलं कर्तुं मण्डप: कश्चि हीयते(?)।।९।।

The elevation of the plinth of that same extent may be equal in measurement of the central pavilions. And in case a pavilion with a view to rendering as such as having plinths varying, but gets on to a deficient norm.

द्वारोच्छ्रिते तद्गुणानां मण्डपे स्यात् तलोच्छ्रिति:।
प्रासादेषु कनीयस्सु तलमानमुदाहृतम्।।१०।।

Then the height of the plinth may be such as in the pavilion having height of the door of those merits or those measure folds. In the inferior Prāsādas the measurement of the plinth has been illustrated.

षड्भागाभ्यधिकं ज्येष्ठे मध्येऽष्टांशाधिकं तत:।
बलविधि:(?) समपद: प्रासादस्य विधीयते।।११।।

In the larger one it is excessive in extent by six digits and in the middling one by eight digits. The strength statement of the Prāsādas is of the similar or equal square as such.

नाधस्तात् स प्रयोक्तव्यो नोर्ध्वतश्चाप्युदुम्बरात्।
कुम्भिकाभरणपट्टजयन्तीशीर्षकायफलकेषु तुला(नाम्)।
उक्त(मान)मिह यत् प्रथमं तन्नाधिकं प्रविदधीत न हीनम्।।१२।।

Lesser in extent to the threshold and the upper block, that should not be put into practice. The measurement of the superior cross beams or upper rafter, in the planks of the framework, roofs, Jayantis (the flanked turrets) the stone slabs, and the ornamental decoration of the globular domes and neither it should be greater nor lesser than the previous norms.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
जघन्यवास्तुद्वारं नाम त्रिपञ्चाशोऽध्याय:।।५३।।

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CHAPTER 54

The measurement of the doors of the Prāsādas

इदानीमभिधास्याम: प्रासादानां यथाक्रमम्।
द्रव्येषूदयविस्तारं बाहल्यं परिधिं तथा।।१।।

Now we shall talk of the breadth of the development in the materials of the Prāsādas in descending order, their thickness and circumference likewise.

प्रासादभागिकोत्सेधं प्रासादद्वारमिष्यते।
सत्र्यं शोच्छ्रितं वापि सार्धांशोच्छ्रयमेव वा।।२।।

The proportional elevation of the Prāsāda constitutes the door of the Prāsāda having height of three digits or even that of one plus half or increased by half a digit.

स्वीयस्वीयोदयादर्धविस्तारं च तदिष्यते।
विस्तृतिर्भागतुर्यांशात् पेद्याया: स्थौल्यमर्धत:।।३।।

And that is desired as one having half the breadth than the individual upward raising. The thickness of the plinth is half from the proportion of the four digits.

पेद्याबाहल्यविस्तीर्णा शाखा भवति मानत:।
उत्तराङ्गानि कुर्वीत पेद्याशाखासमानि तु।।४।।

In measurement, the side frame is broad to the extent of the thickness of the plinth or pedestal. The opposite components one may create equal in extent to the plinth and side frame.

सपादपेद्याविस्तारा रूपशाखा विधीयते।
रूपशाखान्वित: कार्य: पीठबन्धस्तथोपरि।।५।।

The rūpaśākhā (The structural frame) is created having breadth equal in extent to the pedyā (plinth) of quarter norm and over that the enclosure of a pedestal deserves to be made, equipped with structural frame (rūpaśākhā).

वृत्तं कार्यमधोवृत्ते पत्रकैश्च निरन्तरम्।
स्तम्भाच्च द्विगुणव्यासं भरणं भूषणान्वितम्।।६।।

The bharaṇa (support or fulcrum) endowed with ornaments having the double expansion than the column regularly globular or tapering deserves to be created within a lower circle stuffed with leaves or leafy designs.

रूपशाखासमं तच्च कर्तव्यमतिसुन्दरम्।
ऊर्ध्वे समन्ताच्चाष्टांशमात्रे तच्चतुरश्रकम्।।७।।

Equal in extent to the structural frame, that deserves to be made very good looking square shaped on the upper portion, all around having quantity of eight digits.

तदूर्ध्वं भरणोच्छ्राय: स्यात् पादोनसमुच्छ्रितिः।
कपोतश्चाप्यधश्शीर्षगर्भः स च विधीयते।।८।।

Above that the height of the support may there be having height of three quarters lesser in extent and a dove cot or scaffold is created having centre covered by half the top frame.

सरथालयपत्रो वा स्वोदयार्धविनिर्गमः।
तस्योपरिष्ठात् कर्तव्यं स्यादुच्छालयपत्रकम्(?)।।९।।

The one having horses accompanied by the abode of chariots having exits half in extent to the individual height on the upper portion should be created the elevated pavilion having horses.

रथिका(तु) विधातव्या द्वयोरप्युच्छ्रितिस्तयोः।
सार्धप्रमाणभरणाद् भूषा स्यात् पुष्पकादिभिः।।१०।।
रूपकैर्वा यथाशोभं स्तम्भिकाभिश्च सर्वतः।
कण्टकोयत्रिभागोन(?) कूटाकारं भवेदतः।।११।।

The carriage owners[1] deserve to be established and of the two those the height is to be having extent half as that or of plus half extent than the ornament and the decoration or caparisonment should be such as having superimpositions of Puṣpakas and the like as per glamour with the columns all around a workshop or manufactory[2] reduced by 3 parts and there may be an apartment at the top.[3]

विभूषितं सिंहचक्रैर्हस्तितुण्डैरथापि वा।
कपोतादि विधातव्यमन्तरे रूपशाखयोः।।१२।।

Adorned by lion corniced globes or domes and even by he elephant mouthed structures and within the space of rūpaśākhās or structural beams a dove cot deserves to be created.

कार्यं विषमसंख्यं च सर्वमेतद् विचक्षणैः।
तस्माद् बहिर्विधातव्या सर्वतः परिमण्डली।१३।।

Deserves to be created as odd numbered one all this by the skilled ones and on the exterior of that deserves to be created a circular fencing.

अन्त्यशाखासमा सा च प्रमाणेन विधीयते।
तस्यां सद्वारशाखायां (प्रा)यशः पद्मपत्रिका।।१४।।

That verily, is created as equal in extent to the ultimate beam or final side frames. In

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1. V.S. Apte, p. 464. Rathikāḥ. The owner of a carriage.
2. V.S. Apte, p. 129. कण्टकः।
3. V.S. Apte, p. 157. कूटागारः for कूटाकारं।

that one having side frames accompanied by gates is normally the lotus leaf designs.

कार्यात्रा वाच(वा द्वार)शाखायास्तद्विस्तारसमुच्छ्रिताः।
भवेदधस्तादर्धेन ग्रीवाया रसना तथा।।१५।।

Deserve to be created herein of the door-side frames equal in height to their breadth. And may there be on the lower part, half in extent of the neck or upper part, likewise a rasanā (a fencing rope).

ग्रीवया सार्धया तुल्यमन्तरं पत्रकाण्यधः।
भागद्वयं प्रकुर्वीत जङ्घा त्र्यंशा ततोऽप्यधः।।१६।।

Equal to the neck having half plus, difference the chips below should be there and one may create part twain the middle portion of three digits below.

पेद्यापिण्डप्रमाणेन खल्वशाखा विधीयते।
पेद्यापिण्डसमो बाह्यशाखान्यासः प्रकीर्तितः।।१७।।

By the extent of the plinth globe, the Khalvaśākhā (i.e. the plane frame is required as such and equal in extent to the Pedyā Piṇḍa, the foundation of the outer frame is considered well known.

क्रमेणानेन कर्तव्याः शाखाः स्वल्पा यदृच्छया।
न नवभ्यः परं कार्या द्वारशाखाः कथञ्चन।।१८।।

In this very order should be created the smaller frame voluntarily and not beyond the nine digits deserve to be created the door frames anyway.

निर्गमो वा प्रवेशो वा विस्तारेण समन्वितः।
पेद्याया यदि वार्धेन शाखानां स विधीयते।।१९।।

The entrance as well as exit equipped with breadth should be created. And in case by the half plus of the Pedyā or of the frames, that stands ordained.

सार्धपेद्यापिण्डसमः पिण्डस्योदुम्बरो भवेत्।
तलन्यासस्तदर्धेन भूमिरङ्गा च (ङ्गाश्च) तत्समाः।।२०।।

Equal in extent of the Pedyā Piṇḍa of half plus extent the threshold and upper block is provided, the foundation of the floor by a half of that and the ground flour theatrical halls or galleries of the same extent.

उदुम्बरकपिण्डस्य मानात् सिंहमुखानि च।
उदुम्बरात् पादहीनस्तुल्यो वाभ्यधिकोऽथवा।।२१।।

By the measurement of the globe of the threshold and upper block, the lion-faced structures are ordained as such. A quarter less than the threshold and upper black may be similar named or even more.

पट्टस्य पिण्डस्त्रिविधो विस्तारात् स्तम्भतोऽधिकः।
भागपादसमस्तम्भो द्वादशांशं प्रपीडितः॥२२॥

The circumference of the planked platform in breadth of three types and greater than the column and the column is equal in norm to the quarter part compressed or compact normed by 12 digits.

भागद्वये च कर्तव्यो रूपलक्षणसंयुतः।
चतुष्षष्टिप्रकारोऽयं नानारूपप्रपञ्चतः॥२३॥

And in the part twain should be created equipped with the marks of a structure, sixty four formed this one in point of designing by many shapes.

स्तम्भविस्तारविस्तीर्णं पिण्डे तत्पादवर्जितम्।
विस्तारात् त्रिगुणं दैर्घ्याद्धीरग्रहणमिष्यते॥२४॥

Broad in line with the breadth of the column, in the circular orb reduced by a quarter of that one, three times from the breadth and from length, Hīragrahaṇa (The enclosing bolt) is required as such.

प्रविष्टौ स्तम्भमाने स्तः कुम्भितोत्कालकौ सदा।
तलपट्टसमं पट्टमुत्तरं परिकल्पयेत्॥२५॥

In the structure of the column, thus stand incorporated, Kumbhikā and Uttkālaka i.e. the lock and key or base of the column[1] and piled up brick layings. The Paṭṭa or the elevated dais equal in extent to the floor basement as the additional part is created as such.

ती(ही)रं तस्य त्रिभागेन समुत्सेधाद् विधीयते।
किञ्चिद् विनिर्गतं पट्टाद् यथाशोभं प्रकल्पयेत्॥२६॥

The Hīra (the diamond pavilion) of that one may create by part triad more than that of the elevation somewhat projected out of the platform as per decoration norm.

अत ऊर्ध्वं यथाशोभं कण्ठकेनासनेन च।
रथकैश्चित्ररूपैश्च कूटागारैः सतोरणैः॥२७॥

Above this one, as per beatification, with a neck region and the seat or ground floor, equipped with rathakas[2] may be porticos of varied colours or forms, or designs top apartments[3] on the top of a house having arched portals.

अलिन्दे मण्डपे वापि चतुष्के वलभीषु वा।
वितानानि विचित्राणि समुत्क्षिप्ततलानि च॥२८॥

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1. V.S. Apte, p. 154. MW, p. 293.
2. MW, p. 866. रथक - A particular part of a house.
3. V.S. Apte, p. 157. कूटागारः।

In the balcony or within the pavilion, within a quadrangle or on the roofs, multicoloured canopies having elevated mosaics.

लक्षणेन च युक्तानि विदधीत यथोचितम्।
लुमाः फलकवतीर्भिः कृताः समभिदध्महे।।२९।।

Equipped with (good) marks one may create as per suitability lumās (playgrounds or sports chambers)[1] having the designing of tables we shall talk of.

उत्क्षिप्तानां च ये भेदा जायन्ते सर्ववास्तुषु।
तुम्बिनी लम्बिनी हेला शान्ता कोला मनोरमा।।३०।।

In all houses the types that become popular as designed are Tumbinī, Lambini, Helā, Śāntā, Kolā and Manoramā.

आध्माता चेति सप्तैता नामतः कथिता लुमाः।
चतुरश्रीकृते क्षेत्रे कान्ते भूमितले शुभे।।३१।।

And Ādhmātā these seven by name are called Lumās. In the sector having been created square shaped, beautiful and having an auspicious land mosaic or having auspicious and lovely floor surface.

सूत्रं क्षेत्रसमं कृत्वा कर्णात् कर्णं विभाजयेत्।
विन्यस्येद् गर्भसूत्राणि तयोर्मध्यगतानि च।।३२।।

Having created a tract equal in norm to the area of the field, one may divide a flank floor a flank and may assort the central segments gone within their central part.

भूयश्चान्यानि मध्येषु सूत्राणि विनिवेशयेत्।
मध्ये वृत्तं समालिख्य तुम्बिका कमलोपमा।।३३।।

Once again in the central parts, the additional tracts or linings one may incorporate. And having drawn a circle in the centre, a gourd like structure of the norm of a lotus.

कार्या भागीकृतं तत्र वृत्तं क्षेत्रे प्रवर्तयेत्।
सूत्रे सूत्रे तु पिण्डस्थां लुमां सूत्रेण वालिखेत्।।३४।।

Deserves to be created, having been divided therein a circular segment one may carve out on every tract or lining draw over a globe, one may cave out the sports venue.

लुमान्तरेषु सर्वेषु वैकट्येन घुषीकृतम्।
तयोरन्तरयोर्मध्ये लुमामूले विकर्करम्।।३५।।

Within all the spaces of the Lumās rendered brilliant by an idea of formidable designing or within all the lumās rendered beautiful in ugly designs and in the centre of their spaces, at the root of the lumā, unfragmented.

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[1] Or Recreation or pleasure chamebrs or a sloping and projecting measure of an entablature.

द्विगुणं त्रिगुणं वा स्यात् ततश्च वलिनीं लिखेत्।
व्यासार्धेनोदयश्चेह कर्तव्यस्तत्र मण्डले।।३६।।

It may be double fold or triple fold and thereafter, one may carve out a coiled lining and in that circle deserves to be created an elevation by half of the breadth.

सम्पातात् तलसूत्राणां तुम्बिका च्चोर्ध्वसूत्रिता।
उदयस्तलसूत्रस्य तुम्बिकायास्तथान्तरम्।।३७।।

From the meeting point (Sampātā)of the surface linings a gourd like dome having elevated designing, and the height of the surface lining and likewise the gap between the tumbikā i.e. the gourd like designing.

पूर्वसूत्रे लुमाग्रेषु कण्टकान् कल्पयेद् ऋजून्।
बहिस्थानेषु चान्तेषु लक्षं कुर्यात् सुनिश्चितम्।।३८।।

In the frontal lining in the lumā tops one may create straight grooves and in the corners on the outer spots one may carve out a lakṣa (a mark) of definite designing.

लक्षं गृहीत्वाधःसूत्र ऊर्ध्वसूत्राणि लक्षयेत्।
उदये कण्टकस्यान्ते तद्वदेवानुसन्ततम्।।३९।।

Having got hold of the mark one may mark out the upper linings. At the elevation at the corner of the groove, that very way a projected lining.

दापयेदुत्तरं सूत्रं लुमानां खल्वकानि च।
पिण्डव्यासं वलीनां चाप्येषु क्षोभणविस्तृती।।४०।।

One may make to be offered a subsequent lining of the lumās and Khalvākas (bald spots) and the breadth of a globe, and a fine extention of the coiling spots of these.

लुमा कर्णगता या स्यादाध्माता सा प्रकीर्तिता।
छेदे प्रवर्तितान्या स्यात् किञ्चिदूना मनोरमा।।४१।।

The Lumā that may be gone within the corner that is called Ādhmātā in the dissection or parting another one may there be somewhat lesser and fascinating.

कोला तृतीया शान्तेति चतुर्थी परिकीर्तिता।
हेलाख्या पञ्चमी षष्ठी लम्बिनी नामतो लुमा।।४२।।

Kolā the third one and Śāntā this way the fourth one is declaimed as such. The Helā named one may be the fifth one and the sixth one as Lambinī by name the Lumā.

सप्तमी तुम्बिनीत्येता मार्गसूत्रविनिर्गताः।
एताभिः कारयेत् कोलं वितानं नयनोत्सवम्।।४३।।

The seventh one Tumbini (the gourd like) issued out of the pathway linings (Mārga Sūtra). By these one may get created Kola Vītāna Nayanotsava.

कोलाविलं हस्तितालु चाष्टपत्रं शरावकम्।
नागवीथीवितानं च पुष्पकं भ्रमरावली॥४४॥

Kolāvila, Hastitālu, Aṣṭapatra and Śarāvaka, Nāga Vithīvītāna, Puṣpaka and Bhramarāvalī.

हंसपक्षं करालं च विकटं शङ्खकुट्टिमम्।
शङ्खनाभिः सपुष्पं च शुक्तिवृ(वृ)त्तकमेव च॥४५॥

Haṁsapakṣa and Karāla Vikaṭa and Śaṅkha Kuṭṭima, Śaṅkhanābhi and Sapuṣpa, Śukti and Vṛttaka likewise.

मन्दारं कुमुदं पद्मं विकासं गरुडप्रभम्।
पुरोहतं पुरारोहं विद्युन्मन्दारकं तथा॥४६॥

Mandāra, Kumuda and Padma, Vikāsa, Garuḍa Prabha, Purohita Purāroha, Vidyut and Mandāraka likewise.

एतान्येवं वितानानि सङ्ख्यया पञ्चविंशतिः।
एतेषां रूपनिर्माणमधुना संप्रचक्ष्महे॥४७॥

These very are the awnings (vitānas), in counting as twenty five. Of these, the form and structure, we shall now illustrate.

समन्ताच्चतुरश्रे च चतुरश्रायतेऽथवा।
क्षेत्रे वृत्तीकृते नाभ्यैकया तत् कोलमुच्यते॥४८॥

All around on a square shaped or square oblong shaped as such, a plot rendered globular by a single navel, it is called Kola.

चतुरश्रे यदा क्षेत्रे कर्णस्थानेषु कृत्स्नशः।
चतुरश्रनिबन्धेन चतुरश्रनिबन्धने॥४९॥

Where in a square shaped plot, in the corner spots in entirety, by a square shaped ligature, in a square shaped ligature.

वलिनी विकटाकारा पूर्वं वृत्तान्यधस्तथा।
भ्रमवृत्तं च यन्मध्ये परं तत्रापरा लुमाः॥५०॥

Valinī, Vikaṭākārā (circular having an ugly shape), in the front, the circular ones and likewise on the lower part a revolving globe there is in the centre of that beyond that are the other Lumās.

क्रियन्ते तुम्बिकाः पञ्च यत्र सुस्थाः सुसंवृताः।
मार्ग्र(?)स्तलेऽधःसूत्रस्य तद् भवेन्नयनोत्सवम्॥५१॥

Are created Tumbikās five where in well adjusted and nicely rounded off on the pathway spot of the lower lining, that may be Nayanotsava.

कोलाविलं समे क्षेत्रे भागाष्टकविभाजिते।
मध्ये द्विभागे विलिखेद् वृत्तं तुम्बिकयान्विते।।५२।।

Kolāvila in a levelled lining divided by eight digits, in the central two partitions equipped with tumbikā one may create a circle.

तत्र भ्रमान्ते च सूत्रे भ्रमान् षोडश कारयेत्।
ऋजूनि यानि सूत्राणि लुमास्ताः परिकल्पयेत्।।५३।।

There in the lining having corners rotating one may make to be created sixteen Bhramas or circular knobs. The linings that are straight one may arrange them as Lumās.

यानि शेषाणि सूत्राणि वलिनीस्ताः प्रकल्पयेत्।
तुम्बिन्यां कारयेद् वृत्तं गजतालुकमुच्यते।।५४।।

These that are the remaining linings one may get them created as coiling ones. In the Tambinī one may get a circle drawn which is called Gajatāluka as such.

अष्टपत्रे चतुष्षष्टिभागं क्षेत्रं प्रकल्पयेत्।
लुमास्थानेषु पत्राणि खण्डितान्यन्तरैस्तथा।।५५।।

On an octagonal plot one may create a sixty four parted segmentation and in the Lumāsthānas, the segmentation fragmented as such.

सम्पातेषु समस्तेषु तुम्बिकाः सन्निवेशयेत्।
वृत्ताकारं शरावं स्याद् विन्यासं च धरैश्च तत्।।५६।।

On all the meeting points one may introduce tumbikās. A globe shaped Śarāva may be there and a designing along with the dharas.

चतुरश्रेऽथवा वृत्ते भागत्रयविभाजिते।
निवेशयेन्नागबन्धं सम्पाते वलिसूत्रयोः।।५७।।

On the square shaped or a globular spot divided into three parts, one may incorporate Nāgabandha (a serpent design) on the meeting point of the bali and sūtra or coil and lining.

वितानमेतत् कथितं यश्चिकीर्षति मानवः।
ऊर्ध्वतिर्यग्गतैर्नालैः क्रियते यन्निरन्तरम्।।५८।।

This stands declared as an awning (canopy) that a man desires to create. By the beams spread out horizontally overhead, that is created constantly.

पुष्पमालाकुलं श्रीमत् पुष्पकं तदुदाहृतम्।
अशोकपल्लवाकीर्णलुमाभ्रमनिबन्धनम्।।५९।।

That is called Puṣpaka the glorious one decked with floral wreaths. That which has the ligation of the revolving lumās strewn like the Aśoka sprouts.

चतुरश्रक्रियायुक्तं सा प्रोक्ता भ्रमरावली।
आध्माता कर्णमायाता तुम्बिकास्थानसंश्रया।।६०।।

Equipped with the activity of a square shaped design that is called Bhramarāvali and Ādhmātā is that gone closer to the corners propped up over the gourd spot.

तुम्बिनी यत्र मध्ये तु हंसपक्षं तदुच्यते।
अस्यैव पक्षे तु यदा सम्वध्येत मनोरमा।।६१।।

Tumbinī is that wherein at the centre there is a swan fledge called as such. And of this very one with a conjunction allowed it becomes Manoramā.

तुम्बिनी च विपक्षेषु करालं तदुदाहृतम्।
कोला लुमा स्याद् विकटे शङ्खे शान्ता प्रकीर्तिता।।६२।।

And one having tumbinī (a gourd like beam) in the non-flanked areas, it becomes known as Karāla. The Kolā Lumā may be in a disfigured design and in a conch like designing it is called Śāntā.

शङ्खनाभिसमं सूत्रं तुम्बिकाया: प्रवर्तते।
सर्वेष्वपि लुमास्थानेष्वेकरेखान्वितं भवेत्।।६३।।

The lining similar to the name of a conch, emanates out of a tumbikā (gourd like design) and in all the Lumā spots may it be one as endowed with a single lining.

शङ्खनाभिरिति प्रोक्तं वितानमिदमुत्तमम्।
एतस्यैव लुमास्थाने तुम्बिका पद्मकावृता।।६४।।

Śaṅkarnābhi this way enunciated as such is called an excellent awning. In the very spot of lumā of this one, tumbikā covered by a padmaka.

वलयैर्भूषिता यत् स्यात् सपुष्पमिति तद् विदु:।
क्षेत्रे वृत्तायताकारे कारयेच्छुक्तिसंज्ञकम्।।६५।।

Decorated by bracelets or coiled structures, that may be therein Sapuṣpaka that one they call as such. In a plot circular and rectangular one may make to be created known as Śukti.

वृत्ताकारे भवेत् क्षेत्रे वृत्तं वलयकर्मणा।
चतुरश्रे समे क्षेत्रे यल्लुमार्धलुमर्धते(त:)।।६६।।

A circle in a plot of circular shape, may be created by the norm, of a bracelet. In a square shaped levelled plot, that lumā or an awning may be there by half a lumā or one lumā.

वृत्तक्षोभणभङ्गानि तन्मन्दारकमुच्यते।
कुमुदं कुमुदस्येव लुमापेक्षादिहार्धत:।।६७।।

The segments of a round Kṣobhaṇa wherein there may be that is called Mandārakaṁ

Kumuda like the design of a lily on account of the structuring of a Lumā (awning) herein as per half mode.

पद्मके स्यादध:क्षिप्ता विकासे मध्यमा लुमा।
गरूडे गरूडो मध्ये नागाभरणशोभित:।।६८।।

Padmaka that may be designed in the lower part within the expanse is called Madhyamā lumā. In Garuḍa, there is a Garuḍa in the centre, decorated by a serpent ornament.

पुरोगतं तद् यदधो गत्वा स्यादूर्ध्वगं पुन:।
अधो गत्वा पुरारोहमूर्ध्वमूर्ध्वं ततोप्यध:।।६९।।

Purohata[1] is that that may be going up having come down initially. Having gone down is called Purāroha and Ūrdhvaūrdhva below that.

विचित्रक्षोभणाकीर्णमन्ते वृत्तं मुहुर्मुहु:।
अष्टभिश्चाश्रिभिर्मध्ये विद्युन्मन्दारकं भवेत्।।७०।।

Promiscuous with variegated Kṣobhaṇas at the end circular, time and again, and octagonal one at the centre may be (called) as Vidyunmandāraka.

मानोन्मानमथ ब्रूम: प्रासादच्छाद्यसंश्रयम्।
अर्धेनच्छाद्यविस्तारस्योर्ध्वे वंशं प्रकल्पयेत्।।७१।।

Now we shall talk of measurement and weight recumbent upon the roof of a house a Vaṁśa or diagonal one may create.[2]

अयमर्धोदय: प्रोक्त आवन्त्यो नामत: पर:।
त्र्यंशेनच्छाद्यविस्तारस्योदयो वामनो भवेत्।।७२।।

This Ardhodaya is declared by name Āvantya the excellent one. By the triad of digits of the breadth of the roof, the height or elevation is known as Vāmana.

वामनावन्त्ययोर्मध्ये नवधा प्रविभाजयेत्।
भागोत्तरोदयात् तेऽष्टौ वामनादुदया: स्मृता:।।७३।।

In the centre of Vāmana and Āvantya one may create a division nine fold as such. From the height or elevation of the northern part these eight Udayas or heights or elevations as compared with Vāmana are eight in (number) known as such.

वा(आ)तपत्रोऽथ कौबेर: स(श)मनाख्यस्तथावली।
हंसपृष्ठो महाभोगी नारद: शम्बुकस्तथा।।७४।।

Ātapatra i.e. parasol Kaubera, named Śamana and āvali i.e. a series. Haṁsa Pṛṣṭhas

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[1] Text p. 301. GOSE, It has पुरोहतं for पुरोगतम्। पुरोहतमिति लक्ष्ये पठितम्।

[2] A diagonal (Vaṁśa) is said to be as many digits in breadth as a square measures in terms of cubits. IASITBSOVM, p. 399. A.M. Shastri on Bṛhat Saṁhitā 53.52, p. 473-475, M.R.K. Bhatt.

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Mahābhogī Nārada and Śambuka likewise.

वामनः प्रथमस्तेषामावन्त्योते(न्त्येन)दशेत्यमी।
छाद्यानामथ वृत्तानामुदयः प्रोच्यतेऽधुना।।७५।।

Vāmana is the first one among them and Āvantya by the ending norm makes these as ten. Now of Chādyas or roofs circular ones, is being explained the elevation or height.

तलसूत्रसमं कृत्वा कुर्याद् द्वादशधोदयम्।
षष्ठादारभ्य भागात् स्युः सप्त भागोत्तरोदयाः।।७६।।

Having created an equal norm of surface foundation, one may create an elevation of twelve fold norm. Having started from the sixth part, may there be seven heights or elevations of descending parts.

कुबेरशेखरी चन्द्री नागश्चातु(थ) गणाधिपः।
मुख्यश्चाच्छः सुभद्रश्च वृत्ते सप्तोदयाः स्मृताः।।७७।।

Kuberaśekharī, Candrī and Nāga and Gaṇādhipa Mukhya Accha and Subhadra in a circle are known as the elevations.

कृत्वा त्रिकर्करपदं लुमापृष्ठं लिखेत् ततः।
भागार्धमधिकं ज्ञेत्रे भवेच्छाद्यकवर्तना।।७८।।

Having created Trikarkarpatra one may carve out the Lumā Pṛṣṭha. In the field or plot may there be the Chādyakavartanā (The roof circulation).

भागार्धवर्धिते क्षेत्रे तलसूत्रक्रमान्विते।
लुमामाद्यां लिखेद् भूयः षट् क्रमेणानुसन्ततम्।।७९।।

In the field having been developed to the extent of a half portion equipped with Tala Sūtrakrama, one may create an additional Lumā of the preliminary norm with six more following in a trail.

रिक्षा यथाद्विहस्ताय(?) लुमायाः स्यादनन्तरम्।
लुमा त्रिभागहीनेन परिवृद्धाङ्गुलेन सा।।८०।।

Rikṣā the way is for two cubits, of the Lumā may be such subsequently. By a part triad deficient, by a developed Aṅgula or cubit, is that one enjoined.

तस्याश्चानन्तरा लक्ष्म्या सार्धं वृद्धाङ्गुलत्रयम्(?)।
त्र्यंशोनैः षड्भिरपरा त्र्यंशोनैर्दशभिः परा।।८१।।

And an additional one of that along with Lakṣmī a triad of Vṛddhāṅgulas by reduction of 5 digits and by six he other one, by reduced ones by triad of digits and by six the additional one, by ten digits.

चतुर्दशभिरन्या स्यात् सार्धैर्वृद्धा ततोऽङ्गुलैः।

विंशत्यङ्गुलवृद्धा तु सप्तमी कोणसंश्रिता॥८२॥

A different one by fourteen and a half Aṅgulas (i.e. cubits) out grown as such; and the seventh one may be having an increase of twenty cubits depending on the corners or dependent on angles.

क्रमेणानेन मानानि लुमानां वृद्धिह्रासयोः।
अनुपातेन कार्याणि च्छाद्यक्षेत्रानुसारतः॥८३॥

In this very order are the measurements of the Lumās in point of increase and decrease deserving to be created as such as per proportion in line with the dimension or circumference of the Chādyas or roofs.

कुबेरवल्लरीचन्द्रीपन्नगा गणनायकः।
मुग्धा सुभद्रेत्येताः स्युर्लुमाकर्मार्धमादितः॥८४॥

Kubera,[1] Vallarī, Candrī, Pannagā, Gaṇanāyakaḥ, Mugdhā and Subhadrā. This way these may be there. And Lumā Karmārdhaṁ from the beginning may also be like this.

एतासां गण्डिकाछेदाश्चत्वारः परिकीर्तिताः।
ऊर्ध्वस्तिर्यग(ग्ग)तिस्त्र्यंशस्तथार्धत्र्यंश एव च॥८५॥

Of these ''Gaṇḍikāchedas'' are four declared as such. The upper one having horizontal movement of triple digits and likewise of half plus three digits may it be as such.

छाद्यकोदयविस्तारं तन्निर्गमसमायति।
कृत्वा षोढा भजेत् क्षेत्रं विस्तारायामतः समम्॥८६॥

Having created the breadth of the roof along with the height, having length equal to that of the outlet of that one, one may take to the area six fold equal to the length and breadth.

तत्रोर्ध्वद्रव्यमानेनच्छिन्द्यात् प्रागेव गण्डिकाम्।
तस्यां छेदानुसारेण दापयेदेव लम्बकम्॥८७॥

Therein by the measure of the above mentioned material to begin with one may cut asunder the knot in the wood (gaṇḍikā)[2]. In line with the hole in that one may make a wooden graft to be inserted as such.

अधस्ताद् गण्डिकायाश्च कण्टकानि प्रकल्पयेत्।
अवपातोच्छ्रयौ ज्ञात्वा त्रीणि स्थानानि चिह्नयेत्॥८८॥

Underneath the grafted wooden knot one may insert quills and having known the height and the depth one may mark out three spots.

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[1] कुबेर शेखरीति पूर्वं पठितम्, मुख्य इति पूर्वं पठ्यते। तदनन्तरञ्च ''अच्छ'' इति नामान्तरमपि तत्र दृश्यते।

[2] MW, p. 344. गण्डिका - A knot in the wood. R.P.Kulkarni in Prāsāda Śikhara interprets Gaṇḍi as the tower of an Orissan temple.

गर्भे तथोर्ध्वे प्रान्ते च तृतीयं मध्यतस्तयोः।
यत्र स्थाने स्थितं सूत्रं स्पृशति स्थानकत्रये।।८९।।

Within the centre as well as on the extremity, in the centre of the two where the third lining (lit. thread) may be as such in a spot, the lining touching at the triad of spots.

तस्मात् प्रसार्य तत्सूत्रं भ्रमयेत् कर्कटं ततः।
लुमार्धस्यैवमुपरि संस्थानमुपजायते।।९०।।

From these having spread the tape or lining one may revolve the Karkaṭa[1] (a circuit) or a curved or horizontal beam over the Lumārdha this way a structure develops as such.

उपरि स्थितेन सूत्रेण तत्तुल्येनैव कर्कटम्।
प्रान्तावलम्बकस्थाने भ्रमयेत् खल्वसिद्धये।।९१।।

By the upper lying tape or lining equal in extent to that very one, a horizontal beam, at the spot of the corner lying graft, one may make to be revolved for the accomplishment of the Khalva the open space.

प्रागक्षे भागयुगलावच्छिन्नं फलके पुनः।
कल्पयेत् सममेवैषा लुमापार्ष्णिर्निगद्यते।।९२।।

On a plank having the string holding the pivot of the beam or an axis[2] eastwards and truncated at the part twain, one may create along side this Lumā which is called ''Pārṣṇih''.

शेषां लुमां च दीर्घांशैश्चतुर्भिः प्रविभाजयेत्।
चतुर्धातः परं तस्याः कर्तव्यं वृत्तवर्तनम्।।९३।।

The remaining Lumā one may divide by four longer digits and the circular circuit of that one is to be created beyond the four fold measurement.

अर्धोदये लुमोच्छ्रायो विस्तारांशद्वयोन्मितः।
मूलेऽग्रतश्च भागार्धमुदयोऽस्या विधीयते।।९४।

On the half elevation the height of a Lumā equal in norm to the twain of the breadth wise digits. At the root and in the front the height of this one is stipulated as of a half portion.

अधःक्षेत्रे स विस्तारात् सूत्रमालम्ब्य तद्यथा।
विस्तारात् सदृशे क्षेत्रे सार्धतद्भागमाश्रितः।।९५।।

And with the lower plot having hung a plumb from the breadth, that one, in a plot equal in norm to the breadth prenudent unto the half a part.

लुमाग्रभागत्र्यंशं च तयोर्मध्यं च यत् स्थितम्।

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[1] V.S. Apte, p. 135. MW, p. 256.

[2] MW, p. 3. V.S. Apte, p. 2.

सूत्रं स्पृशेत् तत्र धृत्वा कर्कटं भ्रमयेद् बुधः।।९६।।

And the central part of those two that stands of a three digits of the frontal part of the Lumā, the wise one may touch the plumb therein and having supported a Karkaṭa (A crab like beam) may realise it.

भागभागोत्तरक्षेत्रापेक्षया चतसृष्वपि।
गण्डिकासु विधातव्यं विधिवद् वृत्तवर्तनम्।।९७।।

Out of regard for the division and the subsidiary division or partition in four gaṇḍikās deserves to be created as per routine the circulation of a circle.

मूलाल्लुमायाः क्षेत्रस्य पञ्चमांशत्रयेऽथवा।
पृथुत्वार्धे लुमापृष्ठलेखावृत्तद्वयं यथा।।९८।।

From the plinth of the Lumā of the plot, within the triad of the fifth digit, or for the half of the breadth, the way the twain of the circle of the lining of the surface of Lumā.

संपतत्येवमालिख्य शेषं पूर्ववदाचरेत्।
लुमाया मूलतः क्षेत्रसप्तमांशचतुष्टये।।९९।।

Get designed as such and having carved out by six parts, one may design the way as already done from the plinth of the Lumā[1] within the square norm of the seventh part of the plot.

पृथुत्वार्धे लुमापृष्ठलेखावृत्तद्वयं यथा।
संपतत्येवमालिख्य षड्भागैः शेषमाचरेत्।।१००।।

Within half of the breadth the way the twain of the circle of linings of the surface of the Lumās, gets designed, do get designed having got carved out like this by six parts. The remaining one may design as such.

नवांशपञ्चके यद्वा क्षेत्रस्यैव लुमादितः।
पृथुत्वार्धे लुमापृष्ठद्वयलेखां निवेशयेत्।।१०१।।

Or from the start of the Lumā of the plot, within the pentad of the nine digits one may incorporate the lining twain of the surface of the Lumā for the purpose of creating a thickness.

शेषैः षड्भिस्ततो भागैरन्यत् तु प्राग्वदाचरेत्।
भागार्धं निर्गमः कार्यः प्रासादानां कनीयसाम्।।१०२।।

Then by the remaining six parts and the other one may design as per earlier notion The outlet or exit door deserves to be created or designed by a half portion of the inferior mansions.

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[1] Lumā or lupā according to R.P. Kulkarni means a rafter used for making roof (Prāsāda Śikhara, p.153).

छाद्यकस्यैव भागैस्तु ज्यायसां निर्गमो यत:।
तदन्तरे ये प्रासादास्तेषां क्षेत्रानुसारत:।।१०३।।

By the parts of the roofs the exit door of the superior mansion the way becomes tenable, the mansion that come within the range of those as per condignness of the plot.

छाद्यस्य निर्गम: कार्यो विद्वद्भिरनुपातत:।
निर्गमस्य त्रिभागेन कनीयाञ् छाद्यकोदय:।।१०४।।

The exit door of the roof deserves to be created by the experts as per proportion. And by a part triad of the exit door the inferior elevation of the roof may be there.

अर्धभागेन परमो भाज्यं षड्भिस्तदन्तरम्।
अन्ये भागोत्तरा: पञ्च सप्तैव मुदया मता:।।१०५।।

By half a part the Parama (the extreme one or the highest one) (deserves to be created and the space in between deserves to be divided. The other parts in descending order are five and seven are considered as Mudayas[1] or seven alone this way are known as Udayas or heights or elevations or upper projections.

इदानीमभिधास्याम: सिंहकर्णस्य लक्षणम्।
छाद्योदयोदय: स स्याद् दशभिस्तं विभाजयेत्।।१०६।।

Now we shall talk of the definition of Siṁhakarṇa ''Chādydayodayaḥ'' i.e. an elevation of the height of a roof that may be that may be one may divide that into ten. '

तै: स्यात् षोडशभिर्भागैस्तस्यैव तलविस्तृति:।
ऊर्ध्वतश्चतुरो भागांस्त्यक्त्वा शङ्कुं निवेशयेत्।।१०७।।

By those sixteen parts the breadth of the floor may there be. Having kept away four parts from the upper region one may incorporate Śaṅku (The pin of the dial) or a spike.

चतुरश्रीकृते क्षेत्रे कर्णेनारभ्य शङ्कुत:।
ततो वृत्तं लिखेत् पश्चाच्छङ्कुं समधिरोपयेत्।।१०८।।

In a spot having been carved out square shaped, having carved out a groove from the spike, and thereafter may draw out a circle and subsequently may superimpose a spike.

ऊर्ध्वदेशात् तु भागेन स स्याद् भागचतुष्टये।
लिखेद् वृत्तं त्रिभागोनद्व्यंशकर्कटकोद्भवम्।।१०९।।

From the upper part that may be such as having a part in the part tetrad and one may draw out or carve out a circle, reduced by three digits created out of two digited Karkaṭaka i.e. a crab normed structure.

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[1] अन्ये गामोत्तरा: पञ्च सप्तैव मुदया मता: ''Madayāḥ'' is obsolete may be सप्तैवमुदया: मता: as reading.

तस्योपरिष्ठात् तदनु ग्रीवा कार्यैकभागिनी।
गर्भे शृङ्गाग्रयोर्मध्ये तिर्यग् भागद्वयं भवेत्।।११०।।

Above that following that one, a neck deserves to be created having one part occupied. In the centre and in the middle of the top of the roof (Śṛṅga-hara) there may horizontal part twain.

मध्ये कर्णाग्रयोस्तिर्यक् कार्यं भागत्रयं बुधैः।
ग्रीवाया उपरिशच्च भागमेकं शिखा भवेत्।।१११।।

In the centre of the flanks or grooves, top twain a horizontal part twain deserves to be created by the experts. And at the top of the neck, a single parted crest may be there.

शिखाग्रमुपरिष्ठाच्च कर्तव्यं गर्भसङ्गतम्।
शिखाग्रमूर्ध्वतस्तद्वदर्धभागावलम्बितम्।।११२।।

And above the top of the crest, deserves to be created clung on to the deep recess, a crest top from the upper portion, and likewise projected by a half part.

भागावलम्बि कर्णाग्रं स्कन्धाग्रं तावदेव तु।
स्यात् कर्णखण्डयोर्मूलं स्कन्धदेशस्य सङ्गतम्।।११३।।

Pendulous by a part the top of the flank or groove, and Skandhāgra i.e. the top of the side long structure of the same extent. The root of the flank fragment may be such as clung on to the sidelong structure.

स्वस्तिको द्व्यंशविस्तारायामः प्राग्वृत्तमध्यतः।
एवं शङ्कुमधःसूत्रादूर्ध्वं भागो(गे) निवेशयेत्।।११४।।

Svastika having length and breadth of two digits, having centre circular at the frontal side: this way the Śaṅku or a spike, or fulcrum one may introduce at the upper part from the lower plumb.

भागे निवेशितं कुर्यात् पूर्ववृत्ताद्यशेषतः।
स्वस्तिकान्तं च पूर्वोक्तं पूर्ववत् सर्वमाचरेत्।।११५।।

One may render incorporated in a single part the frontal circle in absolute norm. And the extreme corner of Svastika one may create decreased earlier as per earlier innovation on half parted one.

तलसूत्रादुपर्यंशैश्चतुर्भिर्गर्भतः समः(मम्)।
द्वाभ्यां द्वाभ्यामुभयतो भागाभ्यां तिर्यगेव च।।११६।।

Above the talasūtra with four digits equal in norm to the central portion, by two parts each on both the sides and horizontally as such.

भागेन तद्वदेवाधःसूत्रादुपरि गर्भतः।
चतुर्भिश्च चतुर्भिश्च भागैरुभयतः समम्।।११७।।

And that very way by a part below as such, above the plumb from the centre, by four parts each on both sides equally.

वृत्तार्धानि लिखेदेककर्णयुक्तानि पूर्ववत्।
एकश्रृङ्गाणि च ग्रीवास्वस्तिकार्धयुतानि च॥११८॥

Halved circles one may carve out equipped with one flank as per earlier norm, the single normed roofs endowed with half Svastikas as such of the neck region.

तलसूत्रबहिर्देशाद् बाह्यवृत्तसमुद्भव:।
पदत्रयप्रविष्ट: स्यात् पार्ष्णिरत्र परिस्फुट:॥११९॥

From the outer region of the tala svastika emerged out of the outer circle, entered as such by a triad of steps or squares may there be the rear part or heel region here quite apparent as such.

त्रिवलीललितो नाम सिंहकर्णोऽयमीरित:।
दशभागीकृते प्राग्वदुदये तत्प्रमाणत:॥१२०॥

Siṁhakarṇa named Trivali lalita stands stretched out as such this one. And like the earlier one, elevation divided into ten parts as per dimension of that one.

चतुर्दशांशविस्तीर्णे कर्णे सार्धे वलिर्भवेत्।
दशभागोच्छ्रिते प्राग्वत् स्यात् त्रयोदशविस्तृत:॥१२१॥
क्षेत्र एकवलिर्नाम सिंहकर्णस्तथापर:।
एते शोभान्विता: कार्यास्त्र्यश्रसंवरणास्त्रय:॥१२२॥

Broad by fourteen digits on a Karṇa or flank, on ạ half plus part there may be a dimple or turret. And on a plot having elevation of ten parts as per earlier extent may there be having breadth of thirteen digits. A Siṁhakarṇa named Ekabaliḥ likewise a different one. These endowed with beauty deserve to be created triangular enclosures three as such.

प्रासादानामिति निगदितं द्वारमानं निवेश:।
स्तम्भानां च स्फुटमिह वितानानि तेषां लुमाश्च।
वृत्तच्छाद्योच्छ्रितिरभिहिता छाद्यसंस्था लुमाश्च
प्रोक्ता: सप्त प्रथितमपरं सिंहकर्णप्रमाणम्॥१२३॥

Of the mansions this way has been declared the measurement of the doors and the establishment of the pillars or columns is apparent herein, their awnings and Lumās likewise are apparent as such. The height of the circular roofs has been enunciated as also the Lumās stationed at roofs have been declared seven and has been declared the other extent of Siṁhakarṇa.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
प्रासादद्वारस्तम्भनिवेशवितानलुमालक्षणवृत्तच्छाद्यलुमासिंहकर्णप्रमाणं नाम चतुष्पञ्चाशोऽध्याय:॥५४॥

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CHAPTER 55

The definition of Meru and other sixteen modes of mansions

प्रासादानामतो लक्ष्म षोडशानां विशेषतः।
ज्येष्ठमध्यकनिष्ठानां यथावदभिदध्महे।।१।।

Of sixteen Prāsādas (mansions) a definition in particular larger, middling, smaller, we shall dilate upon.

विभज्यते यथा येन प्रागग्रोर्ध्वं विधीयते(?)।
यावद् यस्य प्रमाणं तु तथा तत् तस्य कथ्यते।।२।।

The way is divided and by whom is reckoned the front, centre and height as such, and the way whose extent becomes tenable that very way, a dilation is being made as such.

मेरुः प्रासादराजश्च कैलासश्च हरप्रियः।
सर्वतोभद्रकश्चैव विमानच्छदनन्दनौ।।३।।

Meru is the king of mansions Kailāsa and Harapriya, Sarvatobhadra, Vimānacchada and Nandana.

स्वस्तिको मुक्तकोणश्च श्रीवत्सो हंससंज्ञितः।
रुचको वर्धमानश्च गरुडश्च गजस्तथा।।४।।

Svastika, Muktakoṇa, Śrīvatsa and Haṁsa named as such. Rucaka and Vardhamāna Garuḍa and Gaja.

मृगराजश्च पद्मश्च वलभी चेति ते स्मृताः।
न त्रयस्त्रिंशतोऽधस्तान्नापि पञ्चाशतः परा।।५।।

Mṛgarāja and Padma, Valabhī - they are known as such. Neither lesser than thirty three nor even beyond fifty.

संख्या भवति हस्तानां मेरोरिति पुराविदः।
विभज्य दशधा क्षेत्रं शृङ्गं कुर्याद् द्विभागिकम्।।६।।

The counting becomes of hastas i.e. cubits of Meru this way postulate the Ancient experts. Having divided into ten parts the plot, the peak may one create two parted one.

कृत्वा षड्भागिकं मध्यं निर्गमस्तत्र दीयते।
भागस्य षोडशांशेन विधेयं सलिलान्तरम्।।७।।

Having created a six digited middle portion an outlet is offered therein. By a sixteenth digit of the part the water outlet deserves to be created.

पदैः षोडशभिर्गर्भे विधेया चास्य विस्तृतिः।
प्रासादभित्ति(:)पदिका पदविस्तृतमन्तरम्(?)।।८।।

By sixteen steps in the centre deserves to be created the breadth of this one, the wall of the Prāsāda being quarter normed one having an intermediary space of a breadth of one square.

पदिका बाह्यभित्तिः स्यादित्येष स तदा स्मृतः।
द्विपदो वेदिकाबन्धो जङ्घा पञ्चपदोदया॥९॥

The outer wall may be square normed. This way that stands remembered; two squared the ligation of Vedikā (the pedestal) and the shanks of five squared height.

पदार्धेन पदार्धेन मेखलान्तरपत्रके।
शृङ्गोच्छ्रितिस्त्रिभिर्भागैर्नवभिः शिखरोच्छ्रितिः॥१०॥

By half a square each, with the pentad of the space of the girdle zone, the height of the top by three digits and height of the pinnacle by nine digits.

शिखरस्यास्य कर्तव्यास्तज्ज्ञैः षोडश भूमिकाः।
स्कन्धोऽशैर्विस्तृतः षड्भिरंशेनोच्छ्रितमण्डकम्॥११॥

The tops of this one deserve to be created by the experts having sixteen storeys on the top flanks by six digits the breadth and the elevated circumference may be by a single square.

ग्रीवा वंशोच्छ्रिता कार्या शिखरस्यादिविस्तृतौ।
षड्गुणेनैव सूत्रेण वेणुकोशं समालिखेत्॥१२॥

The neck deserves to be created equal in height to the diagonal, of the roof within the frontal breadth and with a tape having six fold length one may carve out the bamboo beam.

विस्तृतेरपि भद्रायाः कुर्याद् द्विगुणमुच्छ्रयम्।
कुम्भं भागेन कुर्वीत प्रासादेष्वखिलेष्वपि॥१३॥

Twice as much as of the breadth of the Bhadrā one may create the height and one may carve out a pitcher like dome on all the mansions.

एवमेष चतुःशृङ्गश्चतुर्द्वारोपशोभितः।
मेरुर्मेरूपमः कार्यो वाञ्छता शुभमात्मनः॥१४॥

This way this one having four roofs and equipped with four doors, Meru (mansion) having parity of Meru (mountain) deserves to be created as such, by one cherishing the well being of the self.

सर्वस्वर्णमयं मेरुं यद् दत्त्वा पुण्यमाप्नुयात्।
तमिष्टकाशैलमयं कृत्वा तदधिकं भजेत्॥१५॥

Having offered Meru made of gold all over, whosoever may attain to merit to that having created as made of brick all over one may adhere to more elegantly.

मेरुः।।

चतुरश्रीकृते क्षेत्रे सप्तविंशतिपाणिकम्।
दशधा विभजेत् स स्यात् कैलासः पुण्यवर्धनः।।१६।।

Within a field or plot square shaped as such, of twenty seven cubits when one may adhere to ten fold as such, that may be declared as Kailāsa an augmentor of merits.

ब्रह्मकोष्ठगतो गर्भः शेषं भित्त्यन्धकारिका।
चतुर्भागं भवेद् भद्रं मूलकर्णौ त्रिभागिकौ।।१७।।

The interior gone within the Brahmakoṣṭha with remaining one as dusky walled one. The four partitioned one may be Bhadra and the root diagonals as three partitioned ones.

सप्तभागोच्छ्रिता जङ्घा मेखला चार्धभागिका।
भागेनान्तरपत्रं स्याद् भागेनाण्डकमुच्छ्रितम्।।१८।।

The shanked part having elevation of seven digits and the middling part of half a partition may be there with the internal pattern being of one part and the elevated globe of one part.

ग्रीवाग्रभागमुत्सेधाच्छिखरं दशकोच्छ्रितम्।
अर्धषष्ठांशविस्तारः स्कन्धः कैलाससंज्ञिते।।१९।।

In the one named Kailāsa the Skandha (the trunk normed part) or sidereal part may have breadth of half of the hexagonal part having height of a ten (cubit norm) of the roof as compared with the elevation and having the front part of the neck as such.

अस्मिन्नन्तरपत्रे तु सूत्रं दत्त्वा सुताडितम्।
त्रिगुणेन लिखेत् तेन वेणुकोशं मनोरमम्।।२०।।

Within the internal flank however, having introduced a tape well grooved by a threefold norm of that one, one may carve out the bamboo beam.

अष्टभूम्युच्छ्रयः श्रीमान् मञ्जर्या च विराजितः।
उच्छ्रयश्चास्य कर्तव्यो द्विगुणः श्रियमिच्छता।।२१।।

Eight storeyed in height endowed with glory and graced by Mañjarī a spray, the height of this one deserves to be carved out double fold by one cherishing glory for himself.

कार्यं षड्भूमिकं चास्य भद्रं भागार्धनिर्गतम्।
पाकः सिंहकर्णस्युः(?) समाप्तिर्नायकेन च।।२२।।
कैलास एष कथितो विशेषेण हरप्रियः।
कैलासः।।
इदानीं सर्वतोभद्रः प्रासादः परिकीर्त्यते।।२३।।

Of this one six partitioned Bhadra deserves to be curved out having projection of half a part. In the Simha Karṇa Pāka may be there with ending by Nāyaka. This has been talked of or Kailaśa particularly as Harapriya. Now Sarvatobhadra Prāsāda is being illustrated.

स स्यात् षड्विंशतिं हस्तान् परमः परिमाणतः।
जठरं बाह्यसीमा च भित्तयो ह्यन्धकारिकाः॥२४॥

that one the larger one may be twenty six cubits in measurement, the interior and the outer boundaries and walls and Andhakārikās i.e. blind alleys.[1]

जङ्घोत्सेधश्च कर्णौं च यथा मेरोस्तथा स्मृताः।
तथैव भद्रविस्तारैः कार्यो भागार्धनिर्गतः॥२५॥

The elevation of the shanks or side portions and the two corners the way they are of Meru (typed) they stand that very way remembered as such. That very way by the breadth of the bhadras it deserves to be carved out as having projection of a half a part.

रथिकैका चतुर्भागा ततः सार्धद्विभागिका।
तासां परस्परं ज्ञेयो भागभागं विधीयते(?)॥२६॥

A lane of four digits and also half plus two parted one, (meant as such). Their mutual link deserves to be known and is stipulated as one part of a part.

षड्भागात् विस्तृतं कार्यं शिखरं सप्तमोच्छ्रितम्।
षड्भिर्दशभिर्भागैः स्यान्मूलजा स्कन्धविस्तृतिः(?)॥२७॥

Broad by six digits deserves to be created the seventh floor of height as such and the breadth of the flanked parts erected from the base, dimensioned by six or ten digits.

ग्रीवार्धभागमुत्सेधादण्डकं भागमुच्छ्रितम्।
मूलसूत्रानुसारेण च्छेदः संयुज्यते यथा॥२८॥

A dome having a height of one digit and the elevation having half a digit of the neck. As per suitability of the basement plumb the way a truncation may become tenable.

अस्य रेखा तथा कार्या सर्वश्रेयःप्रसाधनी।
मेरोरस्य च शृङ्गाणि सिंहकर्णैर्विभूषयेत्॥२९॥

The lining of this one deserves to be created as accomplisher of all the beneficences. The roofs of this one and Meru one may decorate with lion corniced flanks.

मञ्जरीं पद्मकोशाग्रतुल्यां सर्वत्र कारयेत्।
जयं लक्ष्मीं यशः कीर्त्तिं सर्वानि(णी)ष्टफलानि च॥३०॥
करोति सर्वतो भद्रं सर्वतोभद्रकः कृतः।

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[1] Alley - उद्यानपथः। वीथि - वीथीः दुर्गम मार्गः। संवाधपथः। Eng. Skt. Dict., V.S. Apte, p. 11. Aṇḍa-EOHA, P.K. Ācārya, p.16 means Cupola.

सर्वतोभद्रः।।
चतुरश्रीकृते क्षेत्रे विभागशतभाजिते।।३१।।

Everywhere Mañjarī[1] or a spray similar to the tip of a lotus bud, one may create everywhere victory, glory and wealth fame, and all the cherished ends endows with Sarvatobhadra designed as such being best of all norms. In a square carved plot divided into a hundred digits.

विमानं विभजेत् प्राज्ञः श्रेयःपुष्टिसुखावहम्।
भद्रैश्चतुर्भिस्तत् कुर्यात् कर्णप्राग्ग्रीवकैस्तथा।।३२।।

A wise man may originate a vimāna bearing strength and beneficence with four Bhadras and may carve that out along with flanked entrance halls.

पञ्चभूमिर्भवत्येष यदि वा त्रिविधा भवेत्।
हस्तास्त्रिंशद् भवेज्ज्येष्ठो मध्यमः पञ्चविंशतिः।।३३।।

Five storeyed one this becomes as such or if having three moded norm? A thirty cubit normed may be the largest one and twenty five cubit normed the middling normed.

स्यादेकविशतिर्हस्तात् कनीयान् षोडशाथवा।
जातिशुद्धो भवेदेको मञ्जर्या वै परो भवेत्।।३४।।

The smaller one may be of twenty one cubits or sixteen as such. One may be of a purified norm in species and the other having the addition of a Mañjarī a spray or parallel line or row or a projection.

मिश्रकोऽन्यो विमानानामिति संख्या त्रिधोदिता।
ज्येष्ठो मिश्रकनिर्माणः स च कौलाशभद्रकृत्(?)।।३५।।

Miśraka one the other among the vimānas - This way the numbering has been illustrated as threefold normed. The largest one having structure of a mixed norm and that one as Kailāśa[2] is the doer of good.

मध्यमो जातिशुद्धः स्यात् कनीयान् मञ्जरीयुतः।
पञ्चभागयुतं भद्रं विस्तरेण प्रकीर्तितम्।।३६।।

The middle ordered one may be pure by nature and the smaller one equipped with a Mañjarī (projection) or flower bud stalk or sprint parallel line or row. The Bhadra equipped with five parts has been illustrated in details.

कर्णप्राग्ग्रीवविस्तारः कर्तव्यो भागसंमितः।
भागार्धं क्षोभणे कार्यं तलिपं तझलान्तरं(?)।।३७।।

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1. A parallel line or row, EOHA, p.421 by P.K.Ācārya.
2. GOSE, verse 35, pāda 4 has कैलाशभद्रवृत in the fn. 1 it is given as कैलाश p. 310.

The breadth of an entrance hall on the corner deserves to be created as equal in extent to a part and a part is to be carved out in Kṣobhaṇa[1] and Talipa[2] as Tajhalāntara.

गुप्तकर्णं तु कर्तव्यं यदिच्छेल्लक्षणान्वितम्।
तस्माद् भद्रस्य निष्कंशं(?) भागेनैकेन कारयेत्।।३८।।

A guptakarṇa deserves to be carved out the are the one may desire for carving out as endowed with specific marks. From that of Bhadra, Niṣkaṁśa one may carve out by a part alone.

मिश्रकस्य चतुर्भागं भद्रं कुर्याद् विचक्षणः।
पञ्चभागोच्छ्रिता जङ्घा खुरपिण्डकया सह।।३९।।

Of the Miśraka four portioned one, one may create a skilled one, a Jaṅghā of height equal to five parts or digits along with Khura-piṇḍakā.

द्विभा(गा) रथिका कार्या भूमिः स्याच्चतुरंशका।
द्वितीयार्धांशहीना च तृतीया भूमिरिष्यते।।४०।।

Two portioned Rathikā (may be lane) deserves to be created and the ground may be four digited one. The second one may be reduced by a part pentad and the third one is desired as a ground floor.

चतुर्थे(र्थी) तु त्रिभिर्भागैरर्धहीना तु पञ्चमी।
उदयो भूमिकाया यः कूटं कुर्यात् तदर्धतः।।४१।।

The fourth one may be reduced by three digits and the fifth one reduced by half a digit. The elevation of the storey that may be the roof of that one may create by a half of that.

अर्धेन कुम्भिकां कुर्यादुच्छालकसमन्विताम्।
ऊर्ध्वभवस्तु(?) पञ्चम्या वेदिका भागमुच्छ्रिता।।४२।।

By a half one may create Kumbhikā or the base of a column[3] equipped with the dimension of the wall. Having upper structure by a fifth one, may be a terrace elevated by a part.

घण्टा षड्भागविस्तारा कार्या भागद्वयोच्छ्रिता।
घण्टोत्सेधं त्रिभिर्भागैर्विभजेत् तदनन्तरम्।।४३।।
भागिकानि प्रकुर्वीत कण्ठग्रीवाण्डकानि च।
भागं कण्ठप्रदेशः स्याद् दण्डिकायाः समुच्छ्रितिः।।४४।।

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1. Kṣobhaṇa may be synonym of Kṣepaṇa, EOHA p.47.
2. Talipa may be Talpaka, p.207 EOHA, an upper storey, a room on the top of a house, a turret, a tower.
3. EOHA, p.138 (Kumbhaka).

A ghaṇṭā (a clock tower) having breadth of six parts or digits deserves to be created having height of part twain. The neck region may be of one part. And the elevatio of the Daṇḍikā.

घण्टार्धेन विधातव्या द्विभागा कलशोच्छ्रितिः।
सूरसेनादिकं सर्वं कर्तव्यं पूर्ववत् तथा।।४५।।

Deserves to be carved out by half of the exetnt of a ghaṇṭā (a clock tower) having two parted height of the domes. Sūrasenā and others all deserve to be carved out as per earlier innovation.

भद्रं मनोरमैश्चेह सिंहकर्णैर्विभूषयेत्।
पञ्चव्यासेन सूत्रेण पद्मकोशं समालिखेत्।।४६।।

The Bhadra one may got decorated by attractive Siṁha Karṇas (lion corniced turrets). By a tape of five cubits broad, one may carve out Padmakośa.

लतातयो(?)भवेदेषां लताभिस्तं प्रकल्पयेत्।
मिश्रको मिश्रितैरङ्गैः शुद्धः स्याद् भूमिकान्वितः।।४७।।

Of these Latātayas may be there and those one may create by latās. The Miśraka one may be such as by mixed parts the pure one as equipped with bhūmikās or storeys (the Vimāna).

विमानः।
नन्दनस्य भवेत् सीमा द्वात्रिंशद्धस्तनिर्मितः।
अष्टाष्टकविभागेन चतुःषष्टिपदो हि सः।।४८।।

Of Nandana may be the limitation as thirty two cubits in structure[1]. By the octagonal division that may be of 64 padas i.e. squares.

भागैश्चतुर्भिर्गर्भोऽस्य शेषं भित्त्यन्धकारिका।
भद्रं गर्भसमं कार्यं तदूर्ध्वेनास्य निर्गमः।।४९।।

By four digits becomes the centre of this one and the remaining part may have the wall enclosure or a blind alley. Bhadra deserves to be created equal in extent to that of the centre and above that is its outlet or exit door.

द्वौ रथौ पार्श्वतो भूयः सर्वतः कर्णसूत्रतः।
पञ्चभागोच्छ्रिता जङ्घा मेखला भागसंमिता।।५०।।
षड्भ(भू)मिरेष भूमिः स्यादेकैका द्वादशांशका।
रेखास्कन्धाण्डकादीनां कैलासे(न) समाकृतिः।।५१।।

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1. नन्दवस्य भवेत् सीमा द्वात्रिशद्धस्त निर्मितिः for द्वात्रिशद्धस्तनिर्मितः GOSE, p. 311, verse 48, pāda 2 (Nandana).

Two rathas (chariot shaped pedestals) on the flanks again on all sides by the plumb of the flanked norm. The Jaṅghā[1] may be elevated to the extent of five parts and the Mekhalā is of the structure of a part.

नन्दनो नन्दयत्येष समृद्धा(द्ध्या) हन्ति चापदः।
नन्दनः।
चतुरश्रीकृते क्षेत्रे पञ्चविं(शति) हस्तके।।५२।।

This Nandana gladdens and obviates calamities by prosperous norm. In a plot rendered square shaped of twenty five cubits.

सूत्रपातं ततः कुर्यात् कर्मायतमुखायतम्(?)।
ततः सीमार्धसूत्रेण सम्यग् वृत्तं समालिखेत्।।५३।।

The plumb lining or foundation laying then one may take to having length of the worked out frame and the frontal part.[2] Thereafter by the plumb line of a half measuring boundary one may carve out globular or circular.

ततस्तदष्टाविंशत्या भजेद् भागैर्यथापदम्।
निर्मापये शालार्धेन (त् तदर्धेन शाला)दिक्सूत्रसंश्रिताः।।५४।।

Then that by twenty eight may work out by parts as per square norm. And may make to be constructed the Halls by a half of that recumbent upon the sidereal plumb.

तासां तु मध्यगाः कार्या एकैकस्य रथास्त्रयः।
अन्ये चार्धरथाः कार्याः शालाकर्णसमाश्रिताः।।५५।।

In the middle of these ones may be created of one each, a triad of Rathas or chariot shaped pedestals. The others should be created as recumbent upon the corners of the halls.

भागषट्कोच्छ्रिता जङ्घा भागार्धेन तु मेखलाः।
भागेनान्तरपत्रं स्याद् भागं चोद्वृत्तमण्डकम्।।५६।।

The Jaṅghā may be of the height of six parts and the Mekhalās by a half part. By a part may be the intermediary plank and one part as of elevated globular dome.

अर्धभागोच्छ्रिता जीवा विष्कम्भेन चतुष्पदाम्(?)।
शिखरस्योच्छ्रयो भागैरेकादशभिरिष्यते।।५७।।

The Jīvā (an arched beam) may be elevated to a half extent having four squares by an enclosure. The height of the roof is considered by parts as eleven normed.

सर्वेषामेव लतिना मात्रिधा द्विगुणो हि सः (?)।
विस्ताराद् द्विगुणं सूत्रं स्कन्धाद्यं चापि षड्गुणम्।।५८।।

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[1] Wall, Prāsādaśikhara, p.150.

[2] कर्मायतमुखायतम् (?) is obscure reading textual corruption. GOSE, verse 53, pāda 2.

Of all the Latinā (Latikā) (a string like beam) may be of one characteristic norm as it is of twofold norm. The plumb is twofold in point and the flanked norm is of six-fold directions

सुत्तानितं(?) समाकृष्य पद्मकोशं समालिखेत्।
स पञ्चविंशतिर्हस्ता ज़्येष्ठः षोडश मध्यमः।।५९।।

Having carved out or stretched out the Padmakośa well laid out, one may carve it out admirably. That may be of twenty five cubits the larger and the middling of sixteen cubits.

कनीयान् द्वादशकरच्छस्यो (?) विजानता।
ज्येष्ठस्य भागसंख्येयमेतदर्धेन मध्यमः।।६०।।

The smaller one of twelve cubits becomes laudable by the expert. This is the counting of the components of the larger one and the middling one is by a half of that.

मध्यमस्य तथार्धेन कनीयान् भागसंख्यया।
भागषट्कमिता जङ्घा ज्येष्ठस्य परिकीर्तिता।।६१।।

Of the middling are that very way by a half and the smaller one by a part only. The Jaṅghā of the larger one is declared as measured to the extent of Hexagonal norm.

सप्तभागोच्छ्रिता सा स्यान्मध्यमे सकनीयसि।
सर्वेषां लतिनामेष क्षेत्रेण विधिरीरितः।।६२।।

In the Madhyama (middling one) along with the smaller one, that may be such as having height of seven parts. Of the Latinas i.e. the one carved out in a chain, by the circumference a modicum has been ordained.

स्वस्तिकोऽयं समाख्यातः स्वस्तिश्रेयस्करो नृणाम्।
स्वस्तिकः।।
इदानीं मुक्ताकोणस्य सू(ल)क्ष्म ब्रूमः स तु त्रिधा।।६३।।

Svastika this one has been illustrated may be beneficent for the well being of men (Svastika). Now of the Muktakoṇa we illustrate the definition. That is three normed one.

षोडश द्वादशाष्टौ च हस्तसंख्या परस्य च।
ज्येष्ठः षोडशभिर्भागैर्मध्यो द्वादशभिर्भवेत्।।६४।।

Sixteen, twelve and eight cubits measurement is of that one and the distinct one. The larger one may be by sixteen parts and the middling one by twelve parts.

कनीयानष्टभिः प्रोक्तः प्रासादो मुक्तकोणकः।
मुक्तकोणस्वस्तिकयोरिदमेवान्तरं भवेत्।।६५।।

The smaller one may be of eight parts the Prāsāda (named) Mukta koṇaka. Of Muktakoṇa and Svastika this may be the distinctness.

स्वस्तिको वर्तुलस्तत्र चतुरश्रोऽपर: स्मृत:।
पञ्चभागोन्नता जङ्घा द्वौ भागौ रथिका भवेत्।।६६।।

Svastika there is of globular norm and the other one is square shaped spoken as such. The Jaṅghā is elevated by five parts. The blind alley may be of two parts.

भागैश्चतुर्भि: कर्तव्या द्वितीया तस्य भूमिका।
येषास्त्वर्धार्धभागेन विधेयास्त(द्व ?)स्य भूमिका:।।६७।।

By four parts derives to be created the second storey of that one. The Yeṣās by a half part deserves to be created as the storeys of that.

विधाय नवधा गर्भेस्तैस्त्रयोदशभिर्भवेत्।
जङ्घापादोनपञ्चाशैराद्यैक:ष्पणिका(?) भवेत्।।६८।।
मुक्तकोण:।

Having rendered nine fold the central part that may be by thirteen parts, the Jaṅghā by five digits reduced by 3/4. The first one may be of a shop type (Muktakoṇa).

विस्तारं दशधा कृत्वा षड्भागं मध्यमालिखेत्।
कर्णा द्विर्भागिको(?)मध्यं चतुर्धा विभजेत् पुन:।।६९।।

Having created the breadth as tenfold are may carve out the centre as six parted one. The corner may be two parted one and the middle part may divided into four parts.

तद्वन्मध्ये कृतौ द्व्यंशौ भागिकौ वामदक्षिणौ।
अङ्गुलीकरसंख्यातैर्विधेयो रथनिर्गम:।।७०।।

That very way in the centre, created as such the two digited norms or two pronged one partitioned as left and right normed by the countings of Aṅgulis and hastas, the outlet of the lane is to be marked out.

प्राग्ग्रीवैर्विकटै: स्वष्टै: स्तम्भै: सद्भूपकर्मभि:(?)।
एवं गुणसमायुक्त: श्रीवत्स: सुखदो भवेत्।।७१।।

By the huge well exposed entrance halls and by the columns by nicely marked ornamental works. The merit endowed one Śrīvatsa may be the comfort giving.

द्व्यङ्गुलं त्र्यङ्गुलं वापि चतुरङ्गुलमेव च।
उदकान्तरकं कार्यं श्रीवत्सो नन्दनो(त्से नन्दने)पि च।।७२।।
श्रीवत्स:।

Two aṅgulas or three aṅgulas i.e. 1.5 inch and 2.25 inch[1] or even four aṅgulas = 3 inches a structure having water spaced inside deserves to be created in Śrīvatsa and Nandana or Śrīvatsa as the gladdening one.

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[1] IASITBSOVM. Dr. Ajaya Mitra Shastri, p. 342, MLBD, Delhi, 1969 edition.

विस्तारैर्दशधा भक्तैः षड्भा(गा)मञ्जरी भवेत्।
सर्वतोभद्रवन्मूलकर्णावस्य द्विभागिकौ।।७३।।

By breadths divided into ten fold norm six digited Mañjarī (a spray shower) may be there. Like the Sarvatobhadra, of this one the basement flanks may be of two digited norm.

उदकान्तरमन्य(प्य)स्य श्रीवत्सस्येवं कल्पयेत्।
हंसोऽयं कीर्तितः सम्यक् शुभदो लक्षणान्वितः।।७४।।
हंसः।।

The water space or the bathroom of this one may one create like that of Śrīvatsa. Haṁsa, this one is declared as the right one endowed with auspicious marks and a bestower of comforts.

रुचकोऽप्येवमेव स्यादुदकान्तरवर्जिता(त)म्।
भित्तयश्चतुरंशेन गर्भो व्यासार्धसंमतः।।७५।।
रुचकः।।

Rucaka even may also be of the same norm deprived of the water channels. The walls may be by a quarter of digits and the centre is of the extent of the half of the breadth appreciated as such.

चतुरश्रीकृते क्षेत्रे विभजेद् दशभिः पदैः।
विदध्यादर्धमानाख्यं तत्र भ्रान्तमनुक्रमात्।।७६।।

In the plot square shaped as such, one may divide by ten steps; one may create one known as Ardhamāna may be Vardhamāna, therein the revolving one may be as per serial order.

भद्रस्य च भवेद् भागैश्चतुर्भिः परिविस्तृतम्।
एकेनैकेन भागेन द्वौ रथौ वामदक्षिणौ।।७७।।

Of Bhadra the all round breadth may be by four parts and by a single individual part two chariot shaped pedestals may be on left out right.

द्विभागविस्तृतौ कर्णौ निर्गमः स्यात् कराङ्गुलैः।
वर्धमानः क्रियायुक्तो यशोलक्ष्मीं विवर्धयेत्।।७८।।

Two digited in breadth the flanks and the exit route may be by cubits and inches or of the measure of the aṅgulas of a hand, Vardhamāna endowed with activity may augment fame and wealth.

रुचको वर्धमानो वा श्रीवत्सो हंस एव च।
य एको रोचते तेषु न्यसेत् तं गरूडे सुधीः।।७९।।

Rucaka or Vardhamāna Śrīvatsa and Haṁsa likewise, which one among them singled out may be of liking, the wise one may assort it on Garuḍa.

पक्षावेतस्य कर्तव्यौ प्रासादार्धविनिर्गमौ।
नासिकां वैनतेयस्य त्रिगर्भां कारयेदपि।।८०।।
गरुड:।।

The two flanks of this one deserve to be created having exit gates in half of the building and may carve out the nāsikā (the beak) of Garuḍa having triple moded centres (Garuḍa).

चतु:षष्टिपदे क्षेत्रे प्रासादं विभजेच्छुभम्।
क्षेत्रार्धेन च सूत्रेण पृष्ठतो वृत्तमालिखेत्।।८१।।

In an ạrea of sixty four square yards one may divide a mansion an auspicious one and by a tape half in extent of the area, one may carve out a circle on the rear.

भागैश्चतुर्भिर्जङ्घास्य मेखलाचार्धभागिका।
पुरत: सूरसोयं(?) पृष्ठतश्च गजाकृति:।।८२।।
गज:।।

Its Jaṅgā may be by four parts and the mekhalā or slope of half an extent. In the front it may be one as named Sūkara[1] and from the rear having shape like that of an elephant (Gaja).

चतु:षष्टिपद: सिंहो भद्रं भागचतुष्टयम्।
द्व्यंशकौ मूलकर्णौ च गर्भ: षोडशभि: पदै:।।८३।।

Siṁha is sixty four square yard (in area) and Bhadra having a tetrad of parts and the basement flanks may be of digit twain and the centre may be of sixteen squares.

विस्तारार्धे भवेज्जङ्घा मेखला पदिका भवेत्।
एकैका रथिका चास्य भवेद् भागत्रयोच्छ्रिता।।८४।।

The Jaṅghā may be half in breadth and the slope (Mekhalā) may be of a single squared one. A solitary rathikā (a chariot normed lane) may have the height of a triad of Bhāgas or squares.

सर्वतोभद्रवच्चास्या रेखाग्रीवाण्डकादिकम्।
सिंहाक्रान्तैस्तथा भद्रै: प्रासाद: सिंह उच्यते।।८५।।

Like that of Sarvatobhadra it may have the neck globe and the like and by Bhadras covered all over by lions, the Prāsāda may be such as called by name Siṁha.

विक्रमार्जवशीलानां प्रासादोऽयं शुभावह:।
सिंह:।।
पद्मस्य हस्तसंख्या स्यात् षोडश द्वादशाथवा।।८६।।

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[1] GOSE verse 82, pāda 3, fn. has पुरत: सूकराख्योऽयम् इति स्यात्।

This mansion (Prāsāda), is beneficence bearing one for ones disposed to physical valour and honesty (Simha) of the Padma, the counting of cubits may be sixteen or twelve.

वर्तुलः स च कर्तव्यः सूत्रं तु स्वस्तिके यथा।
सर्वे रथाः स्मृताः पद्मपत्राकृतिमनोरमाः।।८७।।

Globular that one deserves to be created and its plumb lining of the same norm as that of Svastika. The Rathas are declared as fascinating like the shape of a lotus petal.

उदकान्तरकं कुर्याच्छ्रेयसे नन्दने यथा।
पद्मकः।।
स्वस्तिकस्य यथा पूर्वं कथितं मानलक्षणम्।।८८।।

This one may be created as having water courses as in a Nandana for the sake of beneficence (Padmaka). The measurement and definition is spoken of here as in case of Svastika.

तेनैव लक्षलितः सर्वो(?)विदधीत विचक्षणः।
यथामूलविभक्तस्तु लतिषु स्वस्तिकादिषु।।८९।।

By that very one the Latikās (the creeper normed flanks) may be created by the expert one having the division the suitable plinths in Latis headed by Svastikas.

यथास्कन्धविभागोऽपि रेखामध्यविभागतः।
स्वस्तिकाङ्को विधातव्यः शुकनाशो(सो)च्छयाच्छुभः।।९०।।

As per even the division of the Skandha as per division of the centre of the lining the mark Svastika deserves to be carved out auspicious like the elevation of the aquiline nose of a parrot.

प्रासादानां स भागैः स्यात् सप्तभिर्विहितः श्रिये।
विमाने स धरात्र्यंशन्यूनः कार्यो विपश्चिता।।९१।।

By the seven storeys of the Prāsādas stands stipulated for glory in a Vimāna (Saptabhūmi Prāsāda), that may be reduced by three digits deserving to be created as such by the expert.

कैलासो च(साच्च)तुरंशोना विधेना(या) शुकनासिका।
सर्वतोभद्रसिंहाख्यौ मेरूणां तु विशेषतः।।९२।।

From Kailāsa reduced by four digits, deserves to be carved out the Śukanāsikā[1] (aquiline nose of a parrot like structure). Sārvatobhadra and Simha named as such, are the specific modes of Merus.

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[1] Śukanāsikā- a part of the finial (triangular part of an upper part of a ridged roof) looking like a parrot's nose, EOHA, p.540, P.K.Ācārya.

षड्भिर्भागैर्विना कार्या शुकनासा विजानता।
प्रासादोच्चेन सन्धारो विमानाद्या: प्रकीर्तिता:।।९३।।

Without six digits the Śukanāsā deserves to be carved out by the one knowing one. By the height of the mansion, the Sandhāra (the basement) as also the Vimānas and the like have been illustrated.

विस्तारार्धेन तद्गर्भो यच्छेषं तेन भित्तय:।
प्रासाद(सि ?)जङ्घोच्छ्रयेण तुल्यो गर्भतुलोदय:।।९४।।

By the half of the breadth the centre of that one, may be there and that which remains by that the one (may be created). The height of the central beam may be similar to the height of the Jaṅghā of the Prāsāda.

सभित्तिर्गर्भतुल्य: स्यात् सन्धारेषु तुलोदय:।
स विधेय: पुनर्व्यासाद् यदि वा किञ्चिदुन्नत:।।९५।।

The height of the beam in the basements may be similar to the centre, having walls included. The same deserves to be created again as compared with the breadth or even if somewhat elevated.

मूलसूत्रं तु दशधा ++ (मश्य ?)समालिखेत्।
गर्भसूत्रं प्रतिष्ठाप्य सिंहकर्णं प्रकल्पयेत्।।९६।।

Having divided the basic plumb line ten fold, one may carve out a fish shaped structure[1] having established one may carve out a lion flank (Siṁha Karṇa).

सार्धभागेन सूत्रेण मध्यमस्य समालिखेत्।
उरो द्विभागतुल्यं तु मस्तकं भागमुच्छ्रितम्।।९७।।

By the plumb line having half digits one may carve out the (structure) of he middling one and the mastaka (the frontal curvature) one part in height and equal to the division of the chest like structure.

अर्धेन वोच्छ्रयस्तस्या: पक्षोच्छ्राया द्विभागिका:।
उरो (लेख्य ?) च सीमान्ते सूत्रेणच्छन्दमादिशेत्।।९८।।

By a half may be the height of that one and the flanked heights may be two digited ones. And within the extremity carved out in the chest like structure,[2] one may order the Acchanda by a plumb line.

नवधा दशधा चैव सिंहकर्मा(र्णा)वुभौ स्मृतौ।
एकषड्विस्तृतो भागा(?) उदयात् पञ्चभागिक:।।९९।।

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[1] GOSE, verse 96, pāda 2 has at fn. 10 कृत्वा मत्स्यम् for मश्य।

[2] उरो लेख्ये च सीमान्ते correction in fn. 13, p. 315. GOSE verse 98.

Nine fold or ten fold the two Siṁha Karṇas are known as such. Having breadth of one sixth norm, the division as five digited one is known of as compared with the height.

सूरसेनो द्वितीयस्तु स्वात् समोदयविस्तृतिः।
उदयात् सार्धविस्तीर्णं सिंहकर्णस्त्रिसंकुला(?)॥१००॥

Sūrasena the second one may there be having breadth and height similar. And having breadth half way from the height Siṁha Karṇā of saṅkula triad.

कामलान् मल्लकांश्चान्यान् सिंहकर्णात् प्रलोप(कल्प)येत्।
प्रासादानां हि सर्वेषां सर्वमेतद् विभूषणम्॥१०१॥

Kāmalās and Mallakas, the other ones, one may create out of Siṁhakarṇa of all the Prāsādas, all this is the adornment.

यस्य यत्रोचितं स्थानं तत् तत्र विनिवेशयेत्।
निर्मितौ वलभेस्तिर्यक् सूत्रं कुर्वीत् सप्तधा॥१०२॥

Wherever may be the proper adjustment therein one may get adjusted that. In the building of the wall, the horizontal plumb lining may one create as seven fold.

पञ्चभागांश्च मुखतस्तेनैवांशेन कल्पयेत्।
मेखलान्तरपत्रे च जम्भाकुम्भकमेव च॥१०३॥

The five parts from the opening one may create by the same digital norm. And within the intermediary flank of the slope, there may be a Jambhā Kumbhaka (a globular projection).

पञ्चभागोच्छ्रितं कुर्यात् तद्वच्छिखरमुच्छ्रितम्।
कीर्तितानि विमानानि यान्येव सुरवर्त्मनि॥१०४॥

Like that very norm one may create the elevated top elevated by five parts, the Vimānas or Saptabhūmi Prāsādas that have been illustrated in the passage of gods or temples.

तान्येव स्थावरत्वेन प्रासादा इति विश्रुताः।
महेश्वरस्य कैलासो विष्णोस्तु गरुडाभिधः॥१०५॥

These very ones owing to stability are the palaces this way having been well known of Maheśvara (Śiva) the Kailāsa (temple) ordained and that of Viṣṇu Garuḍa normed.

कार्यः प्रजापतेः पद्मो गणनाथस्य च द्विपः।
न खल्वेतेऽन्यदेवानां विधातुमुचिताः स्मृताः॥१०६॥

Of Prajāpati i.e. Brahmā deserves to be created a Padma normed and of gaṇanāyaka i.e. Gaṇeśa the tusker normed. These types, however, are not declared as suitable for the other gods.

यस्तु त्रिविष्टपः स स्यात् सर्वदेवनिकेतनः।
अस्मात् तु येऽन्ये प्रासादाः स्मृतास्तेऽनेकरूपिणः॥१०७॥

That which may be Triviṣṭapa normed (i.e. the world of Indra normed) or Heaven shaped, that may be the temple of all the gods. The temples that stand illustrated as different from these they are known as of various norms.

सर्वेषामेव देवानामभेदेन भवन्ति ते।
जगत्यां विस्तरः कार्यः प्रासादोच्छ्रयसंमितः॥१०८॥

They all are created in light of the non-differentiation of all gods. On the ground breadth deserves to be created equal in norm to the height of the temple.

गर्भार्धेनोच्छ्रयस्तस्याः शुभदः परिकीर्तितः।
मण्डपस्य षडंशार्धो(?)पञ्चमांशादथ स्मृतः॥१०९॥

The height as compared with the central half, of that one is declared as beneficence affording of the Maṇḍapa (the pavilion), the half of the six digits, is declared as such compared with fifth digit.

कर्णप्रासादकाः कार्याः प्रासादस्य त्रिभागतः।
पूर्वापरमुखाः कार्या एते याम्योत्तराननाः॥११०॥

The Karṇa Prāsādaka, (The flanked sidereal chambers) deserve to be created as per triple divisibility of the Prāsāda. These as having openings in the south and north, deserve to be created as having openings in the East and West.

ऐन्द्रे याम्ये वारुणे च कौबेरे च यथाक्रमम्।
दिग्भागेषु चतुर्ष्वेषु वलभीं विनिवेशयेत्॥१११॥

Within the Aindra i.e. eastern, Yāmya (southern), Vāruṇa (western) and Kaubera (northern) as per serial order, in quarter regions of these, one may get walls incorporated.

गर्भविस्तारविस्तीर्णां द्वौ त्रिभागौ मुखायताम्।
इति बाह्यपरीवारे जङ्घा प्रासादमानतः॥११२॥

Broad by the breadth of the centre, oblong normed at the opening having two triple moded parts such is Jaṅghā in the outer circumference, as per measurement of the temple.

तीर्यगायतमारोप्य सूत्रं गर्भेण मण्डपे।
(गुरुकक्षोऽथ?) कर्तव्या गवाक्षस्तम्भसंयुताः॥११३॥

Horizontal and oblong normed having superimposed the plumb line in the pavilion by the central part, Gurukakṣā then deserves to be created equipped with the columns of the widows.

प्रासादविस्तरात् कार्यो द्विगुणो मण्डपः सदा।
मण्डपस्यस(स्व)विस्तारा(द)जगती द्विगुणा बहिः॥११४॥

The Maṇḍapa or the pavilion may always be created double fold as compared with the breadth of the mansion or temple. And from the personal breadth of the Maṇḍapa or hall or pavilion, the ground may be two fold on the outer side.

कर्णप्रासादकाः कार्याः प्रासादस्यार्धतोऽपि वा।
तेषामध्यर्धतः कुर्याद् वलभीनां निवेशनम्।।११५।।

The Karṇa Prāsādakas (or sidereal chambers) deserve to be created from half the dimension of the Prāsāda and from their additional or one and half extent one[1] may create the establishment of halls.

अनेन क्रमयोगेन बाह्याद् बाह्यं सुसंवृतम्।
यदा(था) हि शोभते राजा केयूराङ्गदकुण्डलैः।।११६।।

By this very combination of serial order, the outer side in line with the outskirts nicely globular or covered may be there. The way becomes decorated with armlets and ear-peduncles.

तथा प्रासादराजोऽयं शोभते भूषणैर्निजैः।
ध्वजास्याहीस्यातिसौम्यस्य(?)श्रीकीर्तिविजयावहः।।११७।।

That very way the Prāsādarāja i.e. the king of mansions this one gets englamoured by personal or individual decorations. And the dhvaja or upper dome or sanctum sanctorum of highly graceful norm entails glory fame and victory.

अनेन विधिना न्यस्तः प्रासादः स्यात् सदा नृणाम्।
आदित्यं पूर्वतो न्यस्येत् कुमारं पूर्वदक्षिणे।।११८।।

Having been designed in such a way the palace of the people, Āditya may be established in the East and Kumāra on the East-South.

दक्षिणे मातृदेवै(वां)स्तु गजास्यं दक्षिणोपरि।
विन्यसेद् वारुणे गौरी वायव्येऽपि च चण्डिकाम्।।११९।।

In the south or on the right Mātṛdevas and Gajāsya on the upper right or south. In the west one may carve out Gaurī and in the northwest the Caṇḍikā.

विष्णुं कुबेरदिग्भागे तथैशान्यां महेश्वरम्।
अन्येषामपि देवानां कथ्यते तु क्रमोऽधुना।।१२०।।

To Viṣṇu one may place in the quarter governed by Kubea i.e. north and in the north eastern quarter Maheśvara. Of other gods even now is being dilated upon the serial order.

तत्रैशान्यां दिशि न्यस्येदीशानं लोकनायकम्।
दानवानां निहन्तारं पूर्वस्यामपि वासवम्।।१२१।।

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1. MW, p. 23. अध्यर्ध।

Therein the north eastern quarter one may adjust Īśāna[1] (i.e. Śiva) the leader of the people. And to the killer of the demons, Vāsava (i.e. Indra in the Eastern quarter).

वैश्वानरं तथाग्नेय्यां धर्मराजं च दक्षिणे।
नैर्ऋत्यां निर्ऋतिं न्यस्येत् प्रतीच्यां तु प्रचेतसम्।।१२२।।

Vaiśvānara in the Āgneyi (south eastern quarter) and Dharmarāja (Yama) in the southern. In the Nairṛttiḥ (south western quarter) Nirṛtiḥ (goddess of death) and in the western Pracetasa (Varuṇa).

वायुं वायव्यदिग्भागे कुबेरमपि चोत्तरे।
अष्टौ ह्येते महात्मानो लोकपालाः प्रकीर्तिताः।।१२३।।

Vāyu (god) may be in the north western and Kubera in the north - these eight great souled ones are known as Lokapālas (guardians of the quarters).

पालयन्ति जगत् सर्वं स्वस्वस्थाने प्रतिष्ठिताः।
पुर(कर्कट ? कर्वट)दुर्गेषु ग्रामेषु नगरेषु च।।१२४।।

Established in individual spots they protect the entire universe. In a Pura[2] (a place containing large buildings surrounded by a ditch and extending not less than one Krośa in length), Karvaṭa[3] (a small market town), in forts, villages[4] and bigger towns.

क्रमेणानेन विन्यस्ताः स्युः प्रजानां सुखावहाः।
न यत्र देवताबाधस्तत्र द्वारं प्रकल्पयेत्।।१२५।।

Having been established in this very order, (they) may be established as bliss affording to the subjects. And where there be no overlapping of the images there one may create a gate or portal.

प्रासादस्यानुसारेण भवेद् द्वारं शुभावहम्।
अथातः प्रोच्यते सम्यग् द्वारमानमनुक्रमात्।।१२६।।

In line with the structure of the Prāsāda, the door may be auspicious normed one. Hence is being dilated upon suitably the measurement of the gate as per serial order.

ज्येष्ठमध्यकनिष्ठानां द्रव्यं स्तम्भानुसङ्गतम्।
एकहस्ते भवेद् द्वारं प्रासादे षोडशाङ्गुलम्।।१२७।।

The material for the larger, middling and smaller ones, is in line with the nature of the columns on one cubit in a Prāsāda of 16 Aṅgulas i.e. 12 inches.

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[1] V.S. Apte. p. 97 Īśāna.

[2] MW. p. 635. If it extends for half a distance it is called Kheṭa, if less than that a Karvaṭa or small market town. Any smaller number of houses is called a grāma or a village.

[3] Ibid.

[4] Ibid.

द्विकरे द्विगुणं तत् स्यात् त्रिकरे द्विकरं शुभम्।
चतुष्करे चतु:षष्टिरङ्गुलानि प्रशस्यते।।१२८।।

On two Karas or cubits that may be double fold and on a three cubited spot, the two cubited one may be auspicious on a four cubited spot 64 Aṅgulas i.e. 48 Inches is appreciated as such.

अत ऊर्ध्वं प्रतिकरं त्र्यङ्गुला वृद्धिरिष्यते।
द्वारोदयकरैस्तुल्यान्यङ्गुलानि नियोजयेत्।।१२९।।

Beyond this on each cubit the increase of 3 aṅgulas i.e. 2.25 inches as such. Similar in extent to the cubits of the elevation of the gate, one may adjust the Aṅgulas i.e. 3/4th of inches.

(षोह्याजयवान्यालर्ध?)[१] ध्रुवके चतुर(र ?)ङ्गुले।
विस्तारो द्विगुणस्तस्य स्तम्भपिण्डं स एव हि।।१३०।।

Half in extent of he thickness (bāhalya) and length of the Pedyā (pedestal or basement) the two dhruvakas (posts)[2] may be four Aṅgulas i.e. 3 inches. The breadth of that is double fold of that and the column curvature is practically of the same norm.

एकद्वित्रिचतुष्पञ्चषट्सप्तककरावधि।
द्वारविस्तारभागेन स्तम्भ: सम्यग् विधीयते।।१३१।।

To the extent of one, two, three, four, five, six, seven cubits by the breadth of the door panels a column is erected quite suitably.

चतुर्भागेन कर्तव्या सीमास्तम्भ: प्रमाणत:(?)।
तथा स्तम्भस्य बाहुल्याच्चतुर्भागविर्भागविना(?)।।१३२।।

In measurement the column of the extremity deserves to be created by four parts. That very way from the thickness of the column having divisibility of four parts.[3]

+ भागौ तत्र कर्तव्यौ हीरग्रहणमुच्छ्रितम्।
भागत्रयेण कर्तव्य: पट्टस्य च समुच्छ्रय:।।१३३।।

Two parts there deserve to be created and the curvature of a Hira (dome - diamond like) or sanctum sanctorum, elevated. And by a part triad deserves to be created the height or elevation of the Paṭṭa (pedestal) or pada (padasya - fn. 9).

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1. पेद्या वाहल्यसेन्यार्ध ध्रुवके चतुरङ्गुले। GOSE, p. 318, verse 130, pāda 1 correction on fn. 3 for पोहवाजय वान्यालर्धं।
2. V.S. Apte, p. 276, MW. p. 521.
3. GOSE, p. 318, verse 132, pāda 4. तथा स्तम्भस्य बालह्याश्चतुर्याग विमात्रिकै seems to be the correction for चतुर्भागविभगा विना in fn. 7 it is चतुर्भाग विमाजितौ।

(Stambhapiṇḍatribhāgena padasya yadi vocchṛayaḥ)[1] i.e. by the three parts of the Stambha Piṇḍa - the curvature of the column, of pada or pedestal or square, if there is the height.

भागेनैकेन नीस्यातव्यविस्तारं भत्रिभागरच्यकिम् (?)।
पट्टहस्ते विधातव्यमङ्गुलद्वयनिर्गमम्।।१३४।।

(bhāgenaikena tiraṁ syāt vā stambha tribhāgikaṁ pada tastadvidhāta vyaṁ tryaṅgula dvayanirgamam)[2] i.e. by one part may be the cornered flank or of three parts of the column may it be. By a square, deserves to be created a 3 Aṅgula normed double opening.

+ ड ++++ स्तार: स्तम्भतुल्य: प्रशस्यते।
एकैकमङ्गुलं (ला?)पट्टपार्श्वयोरधिकस्तत:।।१३५।।

The breadth of the top of the column[3] is belauded as one equal in norm to the column as one Aṅgula i.e. 3/4th of an inch each of the two flanks of the pedestal, projected as such.

पट्टदस्य विस्तार:(?)कार्यश्चतुर्भागविभाजित:।
भागेनैकेन चोत्सेधस्तुलाधारणमिष्यते।।१३६।।

The breadth of the pedestal, deserves to be created by the ones divided into four parts. And the elevation is to be by a single part being the supporter of beam declared as such or required as such.

तुलाधारणकोत्सेधाच्चतुर्भागविभाजितात्।
भागमेकं परित्यज्य पिण्डस्तस्य विधीयते।।१३७।।

From the elevation of the beams support divided into four parts having left one part the circumference of that one stands ordained.

मात्राहीना भवेन्मेढ्यां तावन्यस्येच्छलान्तले(?)।
द्वौ भागौ मूलभागेन जयन्तीपिण्डविस्तरौ।।१३८।।

The Meḍhyā may be reduced by one digit and to that one may assort in Chalāntala. Two parts, by the root part, may be of breadth of the Jayanti piṇḍa.

इति हीरग्रहादीनां समासाल्लक्ष्मकीर्तनम्।
पञ्चांशाभ्यधिकं स्तम्भविस्तारस्थेन कुम्भिका (?)।।१३९।।

This way of (palaces) such as Hīragraha and the like, the definition in brief has been illustrated having an additional five parts and by one established in the breadth of the columns it may have a Kumbhikā or it may be Kumbhikā.

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[1] Fn. 10, GOSE, p. 218, pādas 3, 4.

[2] Fn. 11, pādas 1-4, verse 134.

[3] स्तम्भशीर्षस्य विस्तार: fn. 12, Ibid.

कुर्वीत स्तम्भतः सार्धा गर्ग(?)कुम्भस्य विस्तृतिः।
अथवा स्तम्भकर्णेन स्तम्भाग्रद्विगुणा क्वचित्।।१४०।।

The breadths of an Agrakumbha[1] (the frontal globe), having one and half the breadth of the column otherwise by the Stambha Karṇa (the breadth) may be redoubled than the top of the column.

पादोनस्तम्भविस्तारादग्रकुम्भे समुच्छ्रितिः।
स्तम्भविस्तारकर्णाद् वा यद्वा पिण्डोऽग्रकुम्भके।।१४१।।

From the breadth of the column reduced by a square the height may be in the Agrakumbha. Or from the corner of the breadth of the column the circumference may be such within the Agrakumbhaka.

तस्य भागान् प्रवक्ष्यामो यथाकुम्भं स युज्यते।
विभक्तोऽत्र त्रिधा पिण्डो भागेनैकेन पुत्तली।।१४२।।

We shall illustrate the parts of that, that suits in line with the individual Kumbha (globe). Divided herein three times here the Piṇḍa and by one part Puttalī (a puppet or female bracket figure).

चतुर्भिस्तस्य मध्यस्य (द्यखं?)पद्मं समालिखेत्।
उच्छाले पञ्चधा भक्ते त्रिभिरावर्तनं ++।।१४३।।

By four the middle portion of that one becomes valid, and Padma one may get carved out. The Ucchāla having been divided into five, by three parts the circumambiation may be created or a fortification may be created.

वर्तनं योषव्येत् (?) किञ्चिन्न च स्वल्वं समाचरेत्।
वर्तने कुम्भकुम्भौ तु सूत्रं दत्त्वा सुतानितम्।।१४४।।

The circulation may be organised to a like extent and may not adhere to Khalva. In Varttana Kumbhakumbhas, (or Kumbha yakṣas) may be there and having offered a plumb well stretched out.

पद्मनालासमा स स्यान्न भवेत् पङ्क्तिवर्जिता(?)।
नवाधोच्चाहा(?)लके भक्ते वीरगण्डस्तु भागिकः।।१४५।।

That may be equal in extent to Padmamālā and there may be no paucity of arraying. The nine ones at the root divided in Kākhaka, Vīragaṇḍaka may be of one part.

एकेनैकेन भागेन विधेया पट्टिकट्टिका।
(ध्वसंछाकाल?)कर्तव्यं भागद्वितयसंमितम्।।१४६।।

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1. कुर्वीत स्तम्भतः सार्धां अग्रकुम्भस्य विस्तृतीः GOSE, fn. 5 - गर्ग कुम्भ ? corrected as अग्रकुम्भ।

By an individual one part Paṭṭikaṭṭikā is to be created or Paṭṭikā dvayam[1] and Kālaka deserves to be designed equal in norm to part twain.

तलकुम्भकपिण्डं तु पञ्चधा प्रविभाजयेत्।
भागेनैकेन पद्मं स्याद् भागेन कलशं लिखेत्॥१४७॥

To the Tala Kumbhaka Piṇḍa one may divide as five fold. By an individual single part the Kalaśa one may carve out.

द्वाभ्यां समालिखेत् कुम्भं भागेनैकेन पट्टिकाम्।
वर्तमाना चत्रा(?)कार्या[2] शोभा स्यादस्य यावत:॥१४८॥

By a twain one may carve out Kumbha and by a single part Paṭṭikā and revolving round that deserves to be created whereby a glamour may get ensured.

एष कुम्भक्रम: प्रोक्त: स्तम्भपादे व्यवस्थित:।
तलपट्टस्य पिण्डस्तु भागपट्टसमो भवेत्॥१४९॥

This stands illustrated as the serial order of the Kumbha fixed over the pedestal of the column. The Piṇḍa, however, of the Talapaṭṭa, may be equal in dimension with the bhāgapaṭṭa.[3]

द्रव्येष्वत्र हि सर्वेषु सम्यक् शोभा विवक्षिता।
न्यूनातिरिक्तमप्यस्मान्मानेष्वङ्गुलमाचरेत्॥१५०॥

In matter of materials in entirety, the decorative norm has been desired as being illustrated quite aptly. In point of lesser or additional the other[4] one in point of measurement one may take into account Aṅgula i.e. 3/4the of an inch as the basic factor.

द्वारामुदयविस्तारो द्रव्यसंस्थानमेव च।
पूर्वमेव यथोद्दिष्टं (य ? त)था सर्वमनुस्मरेत्॥१५१॥

Of the doors height and breadth and the adjustment of materials one may follow as earlier ordained or may follow all the proceedings).

पिण्डेन त मूलशाखाया द्वितीया प विधीयते।
सपायते सपादेन प्रत्ययदेनाथ सार्धेनरूपशाखा प्रशस्यते(?)॥१५२॥

By the Piṇḍa the first Mūla Śākhā the second one stands provided with one fourth or one and a half the Rūpaśākhā is appreciated.[5]

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1. GOSE, p. 319, verse 146, pāda 2, fn. 17.
2. वर्तमानोवताकार्या GOSE, p. 320, fn. 1
3. GOSE, p. 320, fn. 3 has तलपादस्य पिण्डं तु भारपदसमो भवेत्।
4. न्यूनातिरिक्तमन्यत्सान्मगानेष्वङ्गुलकाचरेत् ष्यत् should be न्यत् in pāda 3 of verse 150, GOSE, p. 320.
5. सपादेनाथ सार्धेन रूपशाखा प्रशस्यते GOSE, p. 320, verse 152, pādas 3-4, fn. 7.

अर्धेन मूलशाखा: समा चैव बाह्यशाखा शाखां प्रकल्पयेत्(?)।
ऊर्ध्वंपञ्चमशाखाया (दु?) सप्तमी नवमी च सा।।१५३।।

By a half of the Mūlaśākhā and Rūpaśākhā is broader quite similar to the Rūpaśākhā, one may create a bāhyaśākhā as the top of the Pañcamaśākhā. T hat may be the seventh or ninth.

[1]रूपशा ++++ा स्यान्न न्यूना नाधिकापि च।
विस्तरार्धं तु कर्तव्य: सर्वासामेव निर्गम:।।१५४।।

The Rūpaśākhā may be the levelled one and neither lesser nor greater. Half in extent than the breadth. the outlet or opening of all deserves to be created as half in extent than the breadth.

शाखाविस्तारविस्तीर्णा(नु?न्यु)त्तरङ्गानि कारयेत्।
सार्धेन ध्रुवशाखानां पिण्डेनोदुम्बरोदय:।।१५५।।

Broad as the breadth of the Śākhās (side frames) one may make to be built the Uttaraṅgas the upper blocks. By a half of the Piṇḍa, of the Dhruvaśākhās (the upper side frames) there may be the height of the threshold and the upper block.

उदुम्बरस्य पिण्डेन सिंहवक्राणि कारयेत्।
तदर्धं विलसन्धि: स्यात् तत्समा भूमिरङ्गिका।।१५६।।

By the Piṇḍa or orb of the Udumbara (Threshold and the upper block), one may get created Siṁhacakras[2] the lion normed wheels. By a half of the bilasandhi may be there and similar for that aṅgikābhūmi a sidereal soil?

[3]तलन्याससम: पट्ट: पिण्डपूर्वव्यवस्थित:।
कूटाकारैर्विचित्रैश्च शोभनै: रूपकर्मभि:।।१५७।।

The Paṭṭa is similar in extent to talanyāsa (the storey-adjustment) established in advance of the Piṇḍa or globe or dome, by dwelling shaped and variegated good looking artistic norms.

पत्रजातैरनेकैश्च कण्ठं[4] कुर्याद् यथेप्सितम्।
पाचक: कटुतीक्ष्णाद्यैरनुसाररसैर्यथा।।१५८।।

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1. रूपशाखा समासास्वात् न न्यूना नाधिकापि वा।
2. सिंह चक्राणि - fn. 12, GOSE, p. 320.
3. Kūṭa- EOHA, P.K.Ācārya, p.139- The peak or summit, head top : The top of a building.
4. Kaṇṭha- a quadrangular moulding sometimes square and sometimes rectangular or a member of the pillar. (EOHA, p.106) It comprises vedikā (altar). When employed in pedestals, it is made very high and it resembles the portion of a pedestal between its base and cornice also applied to the lower portion of the wall.

By leafy patterns or floral designs one may create the upper block as per desire just as a cook prepares the condiment by bitter astringent fluids.

अन्वीक्ष्य विचेत् तद्वत् स्थपतिः सर्वमाचरेत्।
यदुक्तं यदनुक्तं च तत् समग्रमपि स्फुटम्।।१५९।।

Having examined thoroughly the Architect may bake all accordingly and may act as he does. What stands illustrated and what stands unillustrated all that stands evident.

(युक्ता)युक्तं समालोच्य यथाशोभं समाचरेत्।
आरभ्य मेरोरिति षोडशैते प्रासादमुख्याः कथिता यथावत्।
संक्षेपतो लक्ष्म तथा जगत्यां द्वारादिसम्बन्धि च(द्वा?) दारुमानम्।।१६०।।

Having deliberated properly as per beatification he may activise. Having started from Meru, this way sixteen Prāsādas have been illustrated as such as per classification. Briefly in definition that very way on the ground has been illustrated as also relating for doors and the wood-qualities and measurements or weights of woods and measurements.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
मेर्वादिषोडशप्रासादादिलक्षणं जगतीलक्षणद्वारादिकला नाम (पञ्चमो ? पञ्चपञ्चाशो)ऽध्यायः।।

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CHAPTER 56

The Illustration of sixty four Prāsādas headed by Rucaka

अथातः सम्प्रवक्ष्यामि प्रासादाञ् शिखरान्वितान्।
रुचकादींश्चतुःषष्टिं नामलक्षणतः क्रमात्।।१।।

Now I shall talk of the Prāsādas equipped with roofs headed by Rucaka and the like, as sixty four as per said order of titles and defnition.

पूर्वं यानि विमानानि पञ्चोक्तान्यभवंस्ततः।
तदाकारभृतः सर्वे प्रासादाः पञ्चविंशतिः।।२।।

Earlier whichever are the Vimānas five illustrated as such all those having shape of their individual norm, the Prāsādas are twenty five.

शिखरैर्विविधाकारैरेकेनाण्डेन भूषिताः।
केचिदण्डत्रयोपेताः केचित् पञ्चाण्डकान्विताः।।३।।

Decorated by myriad normed tops or roofs and a single circular curvature or round orbed structuring some equipped with a triad of circular norms and some of five Aṇḍakas (cupolas[1] or spires, a tapening structure in the firm of a tall cave or a pyramid rising above tower.).

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[1] Cupola- a small rounded dome of a roof or ceiling of a dome, the furnace for melting metals, p.298 (Concise Oxford Dictionary).

ईषद्भेदेन ते ज्ञेया: प्रासादा: सर्वकामदा:।
सौवर्णा राजताश्चैव देवानां सततं प्रिया:॥४॥

By a slight variation they deserve to be known, the Prāsādas affording all desires, golden and silver made being dear to all gods.

मणिमुक्ताप्रवालाद्यैर्भूषणै: सुविभूषिता:।
रीतिकाताम्रघोषाद्यै: पिशाचोरगरक्षसाम्॥५॥

Decorated with gems, pearls and corals and the like of ornaments and those constructed or inlaid with brass,[1] copper and bell metals[2] (equipments), being of Piśācas and Rākṣas.

देवलोका भवन्त्येते कामस्वच्छन्दचारिण:।
पाताले चापि निर्दिश: पाषाणै: स्फटिकैस्तथा॥६॥

The Devalokas or temples these happen to be acting at will and voluntary norm. In the Pātāla also they are ordained constructed with stones and marbles.

इष्टकाकाष्ठपाषाणैर्मर्त्यलोकेऽपि नन्दका:।
सुखदाश्च भवन्त्येते कर्तु: कारयितुस्तथा॥७॥

Those made of bricks, wood, stones in the world of mortals are Nandakas i.e. gladdening ones. These ones bliss affording for the architect as well as the builder or one who gets them built or owners.

लक्षणेनान्वितानेतान् कथयामो यथाविधि।
पुराणां भूषणार्थाय भुक्तिमुक्तिप्रदा नृणाम्॥८॥

Equipped with auspicious marks these (Lakṣaṇas) we shall talk of as per procedure for the sake of ornamentation of the large towns endower of enjoyment and emancipation for men.

रुचको भद्रकश्चैव हंसो हंसोद्भवस्तथा।
प्रतिहंसस्तथा नन्दो नन्द्यावर्तो धराधर:॥९॥

Rucaka and Bhadraka, Haṁsa and Haṁsodbhava Pratihaṁsa and Nanda likewise, Nandyāvartta and Dharādhara.

वर्धमानोऽद्रिकूटश्च श्रीवत्सोऽथ त्रिकूटक:।
मुक्तकोणो गजश्चैव गरुड: सिंह एव च॥१०॥

Vardhamāna and Adrikūṭa Śrīvatsa and Trikūṭaka Muktakoṇa and Gaja, Garuḍa and Siṁha likewise.

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1. GOSE, p. 322, verse 16, pādas has सुभद्रोऽथ किरीटश्च for भ्रमेयोष्ठिश्च।
2. VSA, p.199- ghoṣa- Bell metal.

भवश्च विभवश्चैव पद्मो मालाधरस्तथा।
वज्रकः स्वस्तिकः शङ्कुर्मलयो मकरध्वजः॥११॥

Bhava and Vibhava, Padma and Mālādhara, Vajraka Svastika and Śaṅku, Malaya and Makaradhvaja.

इत्येते नामतः प्रोक्ताः प्रासादाः पञ्चविंशतिः।
एतेषां रूपनिर्माणं कथयामो यथाविधि॥१२॥

This way these have been illustrated by names, the Prāsādas twenty five. The structural creation of these we shall talk of as per routine.

रुचका(द्य)ष्टादशैषां चतुरश्राः प्रकीर्तिताः।
भवश्च विभवश्चैव चतुरश्रायतोऽथवा॥१३॥
पद्मो मालाधरश्चैव वृत्तावेतावुदाहृतौ।
मलयो मकराख्योऽथ द्वौ तु वृत्तायताविमौ॥१४॥
वज्रकः स्वस्तिकः शङ्कुरित्थमष्टाश्रयस्त्रयः।
ललिताः कथिता ह्येते ब्रूमोऽन्यान् मिश्रकानथ॥१५॥

Bhava and Vibhava, Padma and Mālādhara, Vajraka Svastika and Śaṅku, Malaya and Makaradhvaja.Of these Rucaka and the like eighteen square shaped have been illustrated as such. Bhava and Vibhava, however, are square shaped or oblong normed or rectangular ones. Padma and Mālādhara these two are declared as globular. Malaya and the one named Makara both these are globular and oblong normed. Vajraka, Svastika and Śaṅku are this way octagonal ones, the three. The lovely ones these have been illustrated. We now shall talk of others as these of mixed structural norm.

सुभद्रो योकिट्श्च(?) सर्वतोभद्र एव च।
सिंहकेसरिसंज्ञोऽन्यश्चित्रकूटो धराधरः॥१६॥

Subhadra and Kiriṭa, Sarvatobhadra as well as such and a different one named Siṁha Kesari, Citrakūṭa and Dharādhara or variegated peaked one Dharādhara.

तिलकाख्यः स्वतिलकस्तथा सर्वाङ्गसुन्दरः।
नवामी मिश्रकाः प्रोक्ताः कथ्यन्ते (साधकारिकाः?)॥१७॥

Tilaka named one and Svatilaka and likewise Sarvāṅga Sundara - nine these ones are declared as Miśrakas (the mixed structural ones) and now are being illustrated ''Sādhikārikas'' having typical individual structures.

केसरी सर्वतोभद्रो नन्दनो नन्दिशालकः।
नन्दीशो मन्दिराख्यश्च श्रीवृक्षश्चामृतोद्भवः॥१८॥

Kesarī, Sarvatobhadra, Nandana, Nandiśālaka, Nandiśa, one named Mandira, Śrīvṛkṣa and Anṛtodbhava.

हिमवान् हेमकूटश्च कैलासः पृथिवीजयः।
इन्द्रनीलो महानीलो भूधरो रत्नकूटकः।।१९।।

Himavān and Hemakūṭa, Kailāsa and Pṛthvīvijaya, Indranīla and Mahānīla, Bhūdhara and Ratnakūṭaka.

वैडूर्यः पद्मरागश्च वज्रको मुकुटोत्कटः।
ऐरावतो राजहंसो गरूडो वृषभस्तथा।।२०।।

Vaidūrya and Padmarāga, Vajraka and Mukuṭotkaṭa, Airāvata, Rājahaṁsa, Garuḍa and Vṛṣabha likewise.

मेरुः प्रासादराजश्च देवानामालयो हि सः।
संयोगे तु संधारान् कथयामो यथाविधि।।२१।।

Meru the king of mansions (Prāsādas), the abode of gods verily that is. And by a conjunctive norm we now talk of the Saṁdhāras as per routine.

लतात्रिपुष्कराख्यौ च पञ्चवक्त्रश्चतुर्मुखः।
नवात्मकश्च निर्गूढः प्रासादाः पञ्च संज्ञिताः।।२२।।

Latā and Tripuṣkara the two named ones, Pañcavaktra and Caturmukha. Navātmaka and Nigūḍha, the five Prāsādas have been illustrated named as such.

आद्यः पञ्चाण्डकः कार्यः प्रासादः केसरीति यः।
सर्वतोभद्रको यस्तु विधेयः स नवाण्डकः।।२३।।

The first one is to be created as five Aṇḍakas (globular parts) and the Prāsāda that is Kesarī and that which is Sarvatobhadra deserves to be created as nine globed one or nine spired one.

त्रयोदशाण्डकस्तु स्यान्नन्दनो नाम यो भवेत्।
नन्दिशालस्तु यः प्रोक्तः स स्यात् सप्तदशाण्डकः।।२४।।

The Nandaka may be of thirteen globular norms (or copulas) which may be along with Nandiśāla that has been illustrated that may be of seventeen Aṇḍakas or globular norms.

अण्डकैरेकविंशत्या नन्दीशः परिवारितः।
पञ्चविंशाण्डकोपेतं मन्दरं कारयेद् बुधः।।२५।।

By 21 Aṇḍakas Nandiśa stands covered up or surrounded and Mandara one may create as of twenty five Aṇḍakas (copulas) the expert one.

श्रीवृक्षः शस्यते चैतेष्वेकोनत्रिंशताण्डकैः।
स्यात् त्रयस्त्रिंशताण्डैस्तु प्रासादो ह्यमृतोद्भवः।।२६।।

Śrīvṛkṣa is appreciated as with twenty nine (one less by thirty) Aṅḍakas among these. And the Prāsāda named Amṛtodbhava may be one as of thirty three Aṇḍakas.

अण्डकैः क्रियते सप्तत्रिंशता हिमवानपि।
सैकया हेमकूटस्तु स्याच्चत्वारिंशताण्डकैः।।२७।।

By thirty seven Aṇḍakas is created the Prāsāda even Himavān. And the Hemakūṭa one may be such by forty Aṇḍakas by one serial order or forty one copulas.

पञ्चचत्वारिंशताण्डैः कैलासो नाम नामतः।
भवत्येकोनपञ्चाशदण्डकः पृथवीजयः।।२८।।

By forty five Aṇḍakas may be the Kailāśa named as such and Pṛthvīvijaya became so by forty nine (one short of forty Aṇḍakas).

इन्द्रनीलश्च यः प्रोकारः (क्तः स त्रि)पञ्चशताण्डकैः।
सप्तपञ्चाशता युक्तो महानीलस्तथाण्डकैः।।२९।।

The one that is spoken of as Indra nīla, that is by fifty three Aṇḍakas. And Mahānīla is declared as such by fifty seven Aṇḍakas.

एकषश्च्यण्डकोपेतः प्रासादो भूधरो भवेत्।
पञ्चषष्ट्यण्डकैर्युक्तो रत्नकूटः प्रशस्यते।।३०।।

Equipped with sixty one Aṇḍakas may be the Prāsāda Bhūdhara. And Ratnakūṭa is apparent by sixty five Aṇḍakas.

नवषष्ठ्यण्डकः कार्यो वैदूर्यः शुभलक्षणः।
त्रिसप्तत्यण्डकयुतः पद्मरागो विधीयते।।३१।।

Vaidūrya named of good auspicious marks is to be created by sixty nine Aṇḍakas and one endowed with seventy three Aṇḍakas is the one Padmarāga created as such.

अण्डकैः सप्तसप्तत्या प्रासादो विजयाभिधः।
एकाशीत्यण्डकोपेतो विधेयो मुकुटोत्कटः।।३२।।

By Aṇḍakas seventy seven the Prāsāda is by name Vijaya and equipped with eighty one Aṇḍakas is the one fit to be created as Mukaṭotkaṭa.

ऐरावतस्तु पञ्चाशीत्यण्डकः परिकीर्तितः।
नवाशीत्यण्डकैर्युक्तो राजहंसः प्रशस्यते।।३३।।

Airāvata is of eighty five Aṇḍakas. And Rāja haṁsa is appreciated as one endowed with eighty nine Aṇḍakas.

नवत्या सप्तयुतया प्रासादो वृषभोऽण्डकैः।
शतेनैकोत्तरेणाण्डैर्मेरुः प्रासादराट् स्मृतः।।३४।।

By ninety added by seven i.e. ninety seven Aṇḍakas is the Prāsāda Vṛṣabha and by a hundred added by one i.e. one hundred and one Aṇḍakas the Meru king of Prāsādas is appreciated as such.

हरेर्हिरण्यगर्भस्य +++ भास्करस्य च।
मेरुरेष विधातव्यो नान्यस्य त्रिदिवौकसः।।३५।।

Of Hari and Hiraṇyagarbha Hara[1] and of Bhāskara Meru this one as such deserves to be created and not of any other god.

मेरोः प्रासादराजस्य देवानामालयस्य च।
कर्ता क्षत्रिय एवास्य वैश्य(श्योऽ)स्य स्थपतिर्भवेत्।।३६।।

Of Meru the king of Palaces or temples, the builder may be a Kṣatriya and an architect as a Vaiśya.

एवं विधीयमानेऽस्मिन् मेरौ द्वावपि नन्दतः।
वास्तुशास्त्रविधिज्ञोऽपि क्षत्रियः स्थपतिर्यदि।।३७।।

This way of this one being constructed the Meru the two become happier the one a knower of the moulding of Architecture as if an Architect is a Kṣatriya.

तदास्य सत्यं शौचं च विक्रमश्च विनश्यति।
ईश्वरोऽपि यदा विप्रो मेरुप्रासादकृद् भवेत्।।३८।।

Then the existence, purity and prowess of this one becomes defunct, when the owner is a Brāhmaṇa the creator of Meru Prāsāda.

कर्तुः कारयितुः पीडा पूजा चास्य न तादृशी।
ब्राह्मणः स्थपतिश्चास्य वास्तुशास्त्रे विशारदः।।३९।।

There may be affliction for the creation one causing to create and there may be no respect offered to this one of the same type.

वणिक्कर्मणि वर्तेत धनवानपि यद्यसौ।
सर्वविप्रेषु निर्दिष्टः कर्ता स्थपतिरेव सः।।४०।।

If he may be a rich man then he may develop in the mercantile. Among all the Brāhmaṇas the creator is called an architect.

तत्रस्था देवताः सर्वास्तस्य वृद्धिः कथञ्चन।
वास्तुशास्त्रविधिज्ञोऽपि तत्तत् कारयिता यदि।।४१।।

Stationed therein the gods, all of them, (become favourable) and his propriety becomes ensured somehow. And the one given to the understanding of the working of Science of Architecture, even being one as creator of that and that norm.

राजापि क्षत्रियः कर्ता मेरु(रो)र्भवेत् तदा।
राष्ट्रभङ्गो भवेत् तस्य प्रजा यान्ति दिशो दश।।४२।।

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[1] GOSE, p. 324, verse 35, Pāda 2 हरोर्हिरण्यगर्भस्य हरस्य भास्करस्य च।

A king even a creator being Kṣatriya of Meru when, may there be, the demolition of the country of that one and may even and the subserve of that one get scattered within ten quarters i.e. go helter skelter.

क्षत्रियेण नरेन्द्रेण कर्ता स्थपतिना यदि (?)।
मेरोः पूजा भवेत् तत्र क्षत्रियोऽप्यक्षयं पदम्॥४३॥

By a Kṣatriya king an architect if is appointed a Vaiśya,[1] then the adoration of Meru may be assumed and there of the two may be an undecayable position.

एकैकस्य च यन्मानं सकर्णस्य च यद्दशम्।
प्रासादानां च सर्वेषां तत् सम्यगभिधीयते॥४४॥

Of a single one each whatever may be the measurement and whatever may be the circumference of the one flanked as such, of all those Prāsādas a true picture is being given.

चतुरश्रीकृते क्षेत्रे चतुर्भागविवर्जिते।
भागिका सर्वतो भित्तिः शेषं गर्भगृहं भवेत्॥४५॥

In a field rendered square shaped divided into of four parts, the wall all over is one parted one, the remaining may be the central chamber.

तस्याग्रतः पुनः कार्यो भागद्वयविनिर्गतः।
विस्तारेण त्रिभागश्च प्राग्ग्रीवः स्तम्भभूषितः॥४६॥

In front of that again is to be created projected by a part twain, in breadth tripartite and an entrance hall decorated by a column.

पीठोत्सेधस्य भागेन भवेज्जङ्घा द्विभागिका।
भागार्ध + तरं पत्रं(?)[२] पादेन स्याद् वरण्डिका॥४७॥

By the part of the elevation of the pedestal, the Jaṅghā maybe two digited one. The intermediary flank may be of half a part and by a quarter may be Varaṇḍikā.[3]

सपादांश्चतुरो भागान् शिखरस्योच्छ्रयः स्मृतः।
त्रिगुणेन च सूत्रेण पद्मकोशं समालिखेत्॥४८॥

Of four parts and a quarter the height of the roof becomes known. And with a triple fold plumb, one may carve out Padmakośa.

स्कन्धकोशान्तरं चास्य भागैः प्रविभजेत् त्रिभिः।
भवेद् ग्रीवार्धभागेन भागेनामलसारकम्॥४९॥

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1. क्षत्रियेण नरेन्द्रेण कतो स्थपतिना यदि विशा। GOSE, p. 325, fn. 1 क्षत्रियेण नरेन्द्रेने कृतः स्थयति यदि वैश्यः। should be the correction.
2. भागार्द्धं वान्तरं पत्रम्। (GOSE, p.325, fn.6)
3. A wall. V.S. Apte, p. 492.

And of this one the space between the Skandha and Kośa, one may divide by three parts and by the half a part of grīvā and a part may be Amalasāraka[1].

पद्मशीर्षं च भागार्धाद् भागेन (+ कलशः ?)स्मृतः।
इत्युक्तो रुचकाख्योऽयं
रुचकः।।
भद्रकाख्योऽथ कथ्यते।।५०।।

This way has been illustrated Rucaka. Now Bhadraka one named as such is being illustrated Padmaśīrṣa is such as by a half of the part and by a part is known the Kalaśa.

[2]भवेद्रुचक एवात्र भद्रो भद्रत्रयान्वितः।
भद्रं द्विभागविस्तारम् पदषड्भागनिर्गमम् ।।५१।।
भद्रकः।।

The Rucaka here may be equipped with Bhadra triad Bhadra is broad by a part twain having projection of six parts. The space of water may be in the centre of Bhadra and Karṇa. There it may be called Haṁsa, a fascinating Prāsāda.

[3]भद्रं तु कर्णयोर्मध्ये कारयेदुदकान्तरम्।
तदा हंसो विजानीयात् प्रासादो देवतालयः।।५२।।
हंसः।।

The Bhadra one may get created as having an internal water channel in the centre of the flanks. Then one may take it to be as Haṁsa the Prāsāda as an abode of god i.e. a temple.

हंसस्येव यदा कुर्याद् भद्रस्यान्ते जलान्तरम्।
तदा हंसोद्भवो नाम प्रासादः परिकीर्तितः।।५३।।
हंसोद्भवः।।

Like that of a Haṁsa when one may create an internal water channel at the end of a Bhadra, then Haṁsodbhava named as such, a Prāsāda stands illustrated.

रथान्तकर्णयोश्चैवं यदा स्यादुदकान्तरम्।
प्रतिहंसस्तदा प्रोक्तः प्रासादोऽयं मनोरमः।।५४।।
प्रतिहंसः।।

Within the chariot shaped flank or a lane, when there may be a water channel,

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[1] Fluted oblate spheroid resembling an Āmalaka fruit which resting on a dado (kaṇṭha or beki) forms the crowning element of Nāgara and Rekhā temples. (p.148, Prāsādaśikhara)

[2] GOSE, p.325 fn.9.

[3] तोयान्तरं तु भद्रस्य मध्ये स्याद्भद्रकर्णयोः।
तदाहंस इति ख्यातः प्रासादोऽतिमनोहरः।। GOSE, p.325 fn.10.

Pratihaṁsa that stands declared this Prāsāda fascinating for the mind.

प्राग्ग्रीवा रुचकस्यैव सीमाविस्तारविस्तृताः।
निर्गता भद्रमानेन तदा नन्दः स उच्यते।।५५।।
नन्दः।।

The entrance halls of Rucaka as such, when broad in line with the breadth or stretch of the boundary projected in line with the measure of Bhadra then Nanda as such is declared that (the Prāsāda).

प्राग्ग्रीवैर्भद्रमानेन नन्दो यदि विभूष्यते।
निर्गतैर्भागमानेन चतुरश्रैः समन्ततः।।५६।।

If Nanda is decorated with entrance halls in line with the measure of Bhadra, with projected square shaped structures all around by the measure of Bhadra.

प्राग्ग्रीवः पुरतः कार्यः स्तम्भद्वयविभूषितः।
नन्द्यावर्तस्तदा प्रोक्तः प्रासादो विजयावहः।।५७।।
नन्द्यावर्तः।।

The entrance hall in it then should be created decorated by column twain. The Nandya vartta then declared as such becomes the Prāsāda entailing a victory.

नन्द्यावर्ते यदा कुर्याद् भद्रान्ते जलनिर्गमम्।
धराधरस्तदा ज्ञेयः प्रासादो भुवनोत्तमः।।५८।।
धराधरः।।

When in Nandyavartta one may create at the end of a Bhadra, a water outlet, then Dharādhara deserve to be known the Prāsāda the best one in the world.

दशधा भाजिते क्षेत्रे चतुरश्रे समन्ततः।
भागद्वयेन कर्णः स्याद् भजेच्छेषं च सप्तधा।।५९।।

In a plot divided into ten segments square shaped then by a part twain or sidereal structure may there be and one may divide it into seven parts.

भागत्रयेण रथको मध्यमोऽस्य विधीयते।
द्वाभ्यां द्वाभ्यां तु भागाभ्यां रथकौ वामदक्षिणौ।।६०।।

By a part triad Rathaka is provided here as a middling one. By two parts each, the two Rathikas are to the left and to the right.

भागस्यैव त्रिभागेन भवेदस्य विनिर्गमः।
कथितो वर्धमानोऽयं
वर्धमानः।।

गिरिकूटोऽथ कथ्यते।।६१।।

By a digit triad of the single part, may there be its projection or exit door. This stands known as Vardhamāna. Now Girikūṭa is being illustrated.

वर्धमानस्य भद्रस्थमध्यसूत्रेण योजयेत्।
कर्णिसूत्रं तदग्राभ्यां न्यस्येत् सूत्रचतुष्टयम्।।६२।।

By a plumb within one stationed in Bhadra of Vardhamāna one may attach a sidereal plumb here. By the two tips of that one, a plumb tetrad may be adjusted.

तदुत्पन्नैस्तु भद्रस्थकर्णैः स्याच्चित्रकूटकः।
गिरिकूटः।।
कर्णान्ते च रथान्ते च यदि स्यात् सलिलान्तरम्।।६३।।

By the Karṇas stationed on the Bhadra developed from that, may be the (Prāsāda) Citrakūṭaka) (alias Girikūṭa). At the end of the Karṇa and Ratha if there be the space of water.

वर्धमानस्य भवति श्रीवत्सः स्यात् तदा शुभः।
श्रीवत्सः।।
गिरिकूटस्य संस्थाने तद्रूपे विनिवेशिते।।६४।।

By a plumb within one stationed in Bhadra of Vardhamāna may attach a sidereal plumb here. By the two tips of that one, a plumb tetrad may be adjusted.

If Vardhamāna assumes form Śrīvatsa the auspicious one (Śrīvatsa) at the institution of the Girikūṭa having been incorporated in that shape.

कर्णा(न्)प्रतिरथेष्वस्य निखिलेष्वपि योजयेत्।
प्राग्वत् प्रतिरथोद्धूतसूत्राभ्यां कर्णवर्त्मना।।६५।।

One may supply Karṇas in all the Pratirathas of this one. Like the earlier norm, by the two Sūtras shaken by Pratirathas, to enroute the Karṇas.

त्रिकूटाख्यस्तदैव स्यात् प्रासादो देवतालयः।
त्रिकूटः।।
त्रिकूटस्यैव संस्थाने भद्रकर्णपरिच्युते।।६६।।

Trikūṭa by name that may be as such a Prāsāda an abode of gods or a temple, in the very institution of Trikūṭa devoid of the Bhadra Karṇa.

स्वरूपभद्रसंस्थाने मुक्तकोणः प्रजायते।
मुक्तकोणः।।
चतुर्भि(र्वि)स्तृतैर्भागैः क्षेत्रे पञ्चभिरायते।।६७।।

In the plot surface of the Svarūpabhadra Muktakoṇa gets generated (Muktakoṇa) by the four stretched out parts in a plot oblong by five (parts).

भागेन भित्तिः कर्तव्या शेषं गर्भगृहं भवेत्।
अस्य क्षेत्रार्धसूत्रेण पृष्ठतो वृत्तमालिखेत्।।६८।।

A wall deserves to be created by a part. The remaining one may be the garbha gṛha. By the half plumb line of the plot on the rear, one may draw a circle.

पुरतः शूरसेनोऽस्य पृष्ठतोऽपि गजाकृतिः।
प्रासादोऽयं गजो नाम गणेशस्य विधीयते।।६९।।
गजः।।

In the front of this one Śūrasena and in the rear Gajākṛti or tusker shaped, the Prāsāda this one is named as Gaja of Gaṇeśa it is ordained as such.

वर्धमानस्य संस्थाने गरुडं विनिवेशयेत्।
तस्य पक्षौ विधातव्यौ प्रासादार्धेन निर्गतौ।।७०।।

In the spot of Vardhamāna one may introduce Garuḍa. The two flanks of that deserve to be created projected by a half of the Prāsāda.

पक्षयोस्तु दशकरंस्य(?) वर्धमानं विभाजयेत्।
जातिशुद्धा रथाः कार्याः पार्श्वयोर्गरुडो भवेत्।।७१।।
गरुडः।।

Of the two flanks the Vardhamāna of ten cubits one may divide. The Rathas[1] pure by the species deserve to be created on the two flanks the Garuḍa (Prāsāda) may be there (Garuḍa).

वर्धमानस्य संस्थाने प्राग्वत् कर्णौ नियोजयेत्।
द्विभागा रथिका कार्या शेषं भद्रं प्रकल्पयेत्।।७२।।

On the Institution of the Vardhamāna one may join the two Karṇas as per earlier norm two parted Rathikās deserve to be created. The remaining one may be deemed as Bhadra.

जङ्घास्य पञ्चभिर्भागैः पीठं चास्य तदर्धतः।
विरण्ड्यर्धांशिकाद्भिश्च(?) भागश्चान्तरपत्रयोः।।७३।।

The Jaṅghā of this one by five parts and the Pīṭha by a half of that and the provision of the internal platforms by the half of the fraction of the Varaṇḍa (a projecting wall).

तथोत्सेधत्रिभागैश्च नवभिः शिखरोच्छ्रितः।
कुम्भश्चामलसारश्च सिंहेऽस्मिद्रा(स्मिन् भा)गमाग(न)तः।।७४।।
सिंहः।।

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[1] Ratha- A type of building, a shrine, a temple (EOHA,p.475,473).

The Kumbha and Amalasāraka of this one having height of the top by nine triangular parts of the elevation, in this Simha (named) by the measurement of the parts.

चतुरश्रीकृते क्षेत्रे चतुर्भिर्भाजितैः पदैः।
सीमाविस्तारमानेन रथांस्तस्य प्रकल्पयेत्॥७५॥

In a plot square shaped, divided by four digits by the measurement of the breadth of the boundary one may create the Rathas of that.

पादेनैकेन निर्यातान् दिक्षु सर्वास्वनुक्रमात्।
प्राग्ग्रीवान् पुनरस्यैव भागद्वितयविस्तृतान्॥७६॥

Projected by a single part in all the directions in descending order, the entrance halls broad by a part twain (one may create).

पदषड्भागनिर्यातान् विदधीत चतुर्दिशम्।
चतुर्भागायतो गर्भः कार्योऽस्य द्व्यंशविस्तृतः॥७७॥

In four quarters one may create projected by six parts of a square, a central part oblong by four parts deserving to be created of this one, broad by part twain.

जङ्घोत्सेधश्च पीठं च यथा भद्रे तथा भवेत्।
प्रासादो भवसंज्ञोऽयं देवतात्रितयाश्रयः॥७८॥
भवः॥

The elevation of Jaṅghā and the Pīṭha the way it may be in Bhadra, that very way in the Prāsāda that may be known as Bhava having the refuge of deity triad.

भवस्यैव यदा कुर्याद् रथान् सजलनिर्गमान्।
द्विभङ्गं संश्रयोऽन्यः सा(?)प्रासादो विभवाभिधः॥७९॥
(त्रिलिङ्गः?)

Of Bhava as such, when one may create rathas having water outlets being a different one having resort of two bhaṅgas (culverts), that Prāsāda is one named as 'Vibhava'.

अष्टधा भाजिते क्षेत्रे चतुरश्रे समन्ततः।
विदध्याद् गर्भसूत्राणि कर्णसूत्राणि च क्रमात्॥८०॥

In a plot divided into eight parts a square shaped as such, all around one may provide the central plumbs (garbha sūtra) as also the flanked plumbs (Karṇasūtras) in due order.

दिक्सूत्रेष्वखिलेष्वस्य सीमार्धं पदमेव च।
पदस्याष्टादशो भागस्तद्योगाद् वृत्तमालिखेत्॥८१॥

In the side plumbs (diksūtriṇi) in entirety a square half in extent of the boundary, may be here. And eighteenth part of the pada, one may carve out as circular owing to the application of that.

विस्तारार्धं भवेद् गर्भो गर्भार्धास्तस्य भित्तयः।
तद्वृत्तबाह्यसूत्रेण भागान् षोडश कारयेत्।।८२।।

The centre may be half in extent of the breadth and the walls of that may be half in extent of the centre. By the external plumb of the circle of that one, one may arrange the creation of sixteen parts.

दिक्सूत्रकर्णसूत्रेषु रथकान् सम्प्रकल्पयेत्।
द्विभागा रथिका कार्या सलिलान्तरभूषिता।।८३।।

In the diksūtras and Karṇasūtras one may create Rathakas suitably. The Rathikā is to be created as of two parts adorned by a water space.

सलिलान्तरमेतस्य श्रीवत्सस्येव कल्पयेत्।
जङ्घोत्सेधे च पीठे च शिखरं(?) च तथा भवेत्।।८४।।

The water space of this one, one may create like that of Śrīvatsa. In the elevation of this Jaṅghā and in the Pīṭha the roof may be likewise of that very norm.

मालाधारः स विज्ञेयः सबाह्याभ्यन्तरः समः।
मालाधरः।।
मालाधरस्य संस्थाने यत् क्षेत्रं पूर्ववत् स्थितम्।।८५।।

Mālādhāra or Mālādhara deserves to be known as that which may be equal in dimensions from within and without on the plot of the Mālādhara, the area that stands developed as per earlier norm. .

उदकान्तरविच्छिन्नं पद्मं तत्र निवेशयेत्।
तथाग्रे कारयेत् कर्णव्यासार्धेन विनिर्गमान्।।८६।।

Divested of the watery space, Padma (named) there one may introduce. And likewise in the front, one may make to be created, the outlets or exit doors by a half of the breadth of the Karṇa.

पद्मपत्रनिभाकाराञ् जातिशुद्धान् सलक्षणान्।
पद्मः।।
षड्भागानायते क्षेत्रे विस्तारे चतुरश्रके।।८७।।

Having shapes equal in norm to the Padma patras pure in species endowed with auspicious marks, the six part in an oblonged field having breadth of a square norm.

द्विभागाद् विपुलो गर्भश्चतुर्भागायतो भवेत्।
गर्भव्याससमितं सूत्रं पदपादसमन्वितम्।।८८।।

The central part being broader than the part twain, may be oblong by four parts. The plumb equal in size to the breadth of the centre, endowed with a quarter normed pada.

वृत्तार्धं भ्रमयेत् तेन दक्षिणेनोत्तरेण च।
सीमाविस्तारसूत्रेण पदपादयुतेन च।।८९।।

One may make to revolve half way in the circle, in the south as well as North by a plumb line of the breadth of the boundary equipped with a quarter of the Pada or pedestal.

पुरतः पृष्ठतश्चापि तद्वृत्तमनुवर्तयेत्।
वृत्तक्षेत्रमिदं तस्य भागैर्द्वादशभिर्भवेत्।।९०।।

In front as well as in the rear, one may make a circle of that revolved and this circular dimension of that one there may be by twelve parts.

द्विभागो भद्रविस्तारो भागिकी भागविस्तृतिः।
भद्राणां च रथान्मध्ये भागेनैकेन विस्तृता(?)।।९१।।

Two fractioned the breadth of the Bhadra, and one parted breadth of the part and the bhadras, the Rathas in the centre, broad by a part.

उदकान्तरकं चात्र मालाधरवदाचरेत्।
वृत्तायतस्तु कर्तव्यः प्रासादो मलयाभिधः।।९२।।
मलयः।।

And the intermediary space of the waters here in one may create like that of Māladhara, oblong and circular deserving to be created the Prāsāda (named) Malaya.

मलयस्यैव कर्णेषु रथिकान् यदि कल्पयेत्।
उदकान्तरविच्छिन्नान् पदषड्भागनिर्गतान्।।९३।।

In the Karṇas (flanks) of Malaya itself one may create rathikas divested of water channels, having projections of six padas.

पीठोत्सेधश्च जङ्घा च शिखरं चात्र यद् भवेत्।
एकमात्रासमायुक्तं लतिना ते(?) प्रतीयते(न्तर्विधीयते)।।९४।।

The elevation of the Pīṭha and Jaṅghā and the top that may be herein, equipped with a single fraction becomes apparent but gets underway.

त्र्यंमाशा(त्र्यश्रा)णां चतुरश्राणां कोणेष्वर्धपरिक्षयात्(?)।
अष्टाश्रं जायते यत्र वाजाग्रमपि तां नरम् (?)।।९५।।

Of triangulars[1] and squared ones within the corners, owing to extinction of the half, an octagonal one gets on wherein the front of the projection therein being tenable.

अष्टाश्रं चतुरो भागान् विदध्यात् तत्र भागिकी।
भित्तिर्विधेया भागाभ्यां भवेद् गर्भगृहं ततः।।९६।।

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1. प्रासादः सर्वकामार्थः भुक्तिमुक्ति प्रदायकः संवादमिहधारयेत a variant reading.

One may create octagonal four parts and therein a fractional wall deserving to be created and by two parts may there be a central chamber.

रथिकासु विधेयोऽस्य परितो जलनिर्गमः।
वज्रको नाम कथितः प्रासादः शुभलक्षणः॥९७॥
वज्रकः॥

In the Rathikās of this one deserve to be created all around the water percolators. This is known as the Prāsāda of good omens named Vajraka.

वज्रकस्यैव संस्थाने सलिलान्तरवर्जिते।
चत्वारिंशद्भागभक्ते रथिकाः स्युस्त्रिभागिकाः॥९८॥

In the spot divested of water percolators of Vajraka, divided into forty digits, the Rathikās may be of fractional triad.

अष्टासु दिक्षु कर्णाश्च भवन्त्यस्य द्विभागिकाः।
कर्णैः पद्मकतुल्योऽयं स्वस्तिकः समुदाहृतः॥९९॥
स्वस्तिकः॥

In eight quarters, the Karṇas stand as two parted ones or two partitioned ones. By Karṇas similar to those of Padmaka, this is known as Svastika (Prāsāda).

वज्रकस्यैव संस्थाने ये रथाः प्राक् प्रदर्शिताः।
एकैकस्तेषु कर्तव्यश्चतुरश्चतुरोंऽशकान्॥१००॥

At the spot of Vajraka the rathas that stand displayed earlier as single alone, those deserve to be created to the extent of four and four digited norm.

भागद्वयेन मध्यः स्याद् रथकोशाद् विनिर्गतः।
शङ्कुर्नामायमुद्दिष्टः प्रासादोऽष्टाभिरश्रिभिः॥१०१॥
शङ्कुः॥

The centre may be by a part twain projected out of the framework of the Ratha. Śaṅku ordained as such this one, is the Prāsāda by octagonal norms.

चतुरश्राः षोडश प्रोक्ताश्चतुरश्रायतद्वयम् (?)।
वृत्तवृत्तायतौ द्वौ द्वावुक्ताश्चाष्टाश्रयस्त्रयः॥१०२॥

The square shaped have been declared as sixteen having a twain as square oblong circular and circular oblong two each enunciated as such and octagonal ones as three.

पञ्चविंशतिरित्येते प्रासादा ललिताः स्मृताः।
मिश्रकाणामथ ब्रूमो लक्षणानि यथाक्रमम्॥१०३॥

Twenty five as such these Prāsādas are declared as beautiful. Now we shall talk of the Miśrakas or miscellaneous normed ones, by way of definitions as per serial order.

भद्रकस्यैव संस्थाने भद्रे शृङ्गं यदा भवेत्।
सुभद्रो नाम(?)संज्ञोऽयं कर्णकूटैः करीद्यसौ(?)॥१०४॥

Within the area of the Bhadraka, in a bhadra when there may be a roof, the (Prāsāda) named Subhadra this one, by Karṇakūtas developed as such.

पूर्वोक्तस्य यदा शृङ्गं भद्रं केसरिणो भवेत्।
लताख्योक्तं(?) तदा स स्यात् सर्वतोभद्रसंज्ञितः॥१०५॥

Of the one enunciated earlier, when the roof good one as such may be of the Kesarī the one named Latāna then may be the Prāsāda declared as Sarvatobhadra i.e. good on all aspects.

भद्रे शृङ्गं परित्यज्य सिंहं तत्रैव कारयेत्।
मिश्रयोगे तयोर्मिश्रः स भवेत् सिंहकेसरी॥१०६॥

Having left out the roof in Bhadra, one may get created Siṁha therein. In line with the combination of the combined one, of the two the combined one may be called the Siṁha Kesarī.

श्रीवत्सस्यैव संस्थाने भद्रे कूटं निवेशयेत्।
कर्णे तेनैव योगेन प्रतिशृङ्गोपशोभितम्॥१०७॥

at the plot of Śrīvatsa one may introduce a turret (Kūṭa) over the Bhadra. And on the Karṇa by that very application, decorated by a Pratiśṛṅga (a counter turret).

कलशैः सप्तदशभिः पद्मघण्टामलैः सह।
स च त्रिकूट इत्युक्तो विचित्रशिखरान्वितः॥१०८॥

By seventeen ewers[1] along with five ghaṇṭāmalas, that one becomes known as Trikūṭa endowed with variegated peaks or roofs.

कर्णे भद्रे प्रतिस्थाने पूर्णे शृङ्गे यदा भवेत्।
अण्डकैः सप्तदशभिस्तदा स्यात् स धराधरः॥१०९॥

On a Karṇa and bhadra on every spot, completed as such when a Śṛṅga may be there, by seventeen Aṇḍakas (Copulas or spires), then the (Prāsāda) may be Dharādhara.

श्रीवत्सस्यैव संस्थाने कर्णे कूटं निवेशयेत्।
शृङ्गं भद्रो + भद्रे च तदा तिलक उच्यते॥११०॥

On the plot of Śrīvatsa, on the Karṇa one may introduce a Kūṭa. A Śṛṅga and a Bhadra and on a Bhadra when may be there then (the Prāsāda is called Tilaka).

यथा कर्णे तथा भद्रे यो भवेच्चित्रकूटवत्।

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[1] The summit of a tower or pinnacle of temple steeple, p.121 (EOHA).

उत्तमाङ्गे च यस्तद्वत् स स्यात् सर्वाङ्गसुन्दरः।।१११।।

Just as on Karṇa likewise on Bhadra that may be like the Citrakūṭa, and as the highest limb that may be of the same norm that may be Sarvāṅga Sundara.

प्रतिशृङ्गेषु सर्वेषु यदा कूटं निवेश्यते।
मिश्रकः स तु विज्ञेयः श्रीनाम्ना चान्तिकोऽन्तिकः।।११२।।

On all the Pratiśṛṅgas, when one may introduce a Kūṭa[1], that one may be considered as Miśraka by name Śrī and Antika the Antika one.

सर्वे कूटावृताः कार्याः सर्वे कार्याश्चतुर्मुखाः।
मिश्रका बहुशृङ्गाश्च कुटीसंज्ञास्ततोऽपरे।।११३।।

All deserve to be created as covered by Kūṭas and all deserve to be created as facing the four quarters. Miśrakas and Bahūśṛṅgas and Kuṭisañjñ as the other ones.

इदं नवानां मिश्राणामिह लक्षणमीरितम्।
साधारणमतः स्पष्टं ब्रूमः सम्प्रति लक्षणम्।।११४।।

This way of nine Miśras the definitions have been illustrated. And now the normal ones and evident ones we talk of the definition of that.

चतुरश्रीकृते क्षेत्रे भागाष्टकविभाजिते।
तस्य मध्ये भवेद् गर्भो द्विभागो देवतालयः।।११५।।

In a plot having been carved out as square shaped one divided into octagonal segments in the midst of that there may be a central segment two segmented one, a temple.

भागे निवेशयेद् भित्तिं कुर्याद् भागेन कारिकाम्।
बाह्यभित्तिं पुनर्भागे विधेयास्तस्य सिद्धये(?)।।११६।।

In a part one may erect a wall and may carve out a segmentation by a part. An outer enclosure or a fencing wall then within apart becomes creatable or erectable, for the success of the designing.

तस्य कर्णेषु कर्तव्या रथिकाश्च द्विभागिकाः।
शेषं भद्रं प्रकर्तव्यमुदकान्तरभूषितम्।।११७।।

On the flanks of that one deserve to be created rathikās two segmented ones. The residual Bhadra deserves to be caved out decorated by a water channel.

भागेन निर्गतं दिक्षु सर्वास्वेष भवेद् विधिः।
चतुर्भागोच्छ्रिता जङ्घा करकश्च तदर्धकः।।११८।।

Projected by a part in the directions in entirety, such a situation may there be and

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[1] Kūṭa- summit based top or peak, p.139 (EOHA).

Jaṅghā may be having an elevation of four digits and Karaka[1] as half of that in extent.

वरण्ड्यन्तरपत्रं च भागेनैकन कल्पयेत्।
रथिकैकान्तरं तस्य सार्धभागत्रयोच्छ्रिता:(?)।।११९।।

The plank within the porch (Varaṇḍī) one may cave out by a part only and the space between the Rathikā of that one may be having an elevation of three and a half parts.

षड्भागे शिखरं मूले शेषांशकसमुच्छ्रितम्।
तस्योच्छ्रयं त्रिधा कृत्वा वेणुकोशं समालिखेत्।।१२०।।

In six parts the roof, having elevation of the residual parts at the root, having created threefold the height of that one may carve out a Veṇukośa (a bamboo enclosure).

स्कन्धकोशान्तरं तस्य चतुर्धा विभजेत् तत:।
पद्मशीर्षं तथा ग्री(वां)सार्धेनांशेन कारयेत्।।१२१।।

Then the space between the Skandha kośa of that one may divide into four segments. And Padmaśīrṣa likewise and the grīvā one may make to be carved out by one and a half digit.

कुर्याद् भागेन भागेन कुम्भं चामलसारकम्।
भागार्धेन प्रकुर्वीत् तदूर्ध्वं बीजपूरकम्।।१२२।।

By a part each one may create a Kumbha and Amalasāraka. And by half a part, one may carve out above that a Bijapūraka.

प्रासाद: कैसरी नाम सर्वत: सन्ततिप्रिय:।
कैसरी।।
चतुरश्रं समं कृत्वा भूमिभागं विचक्षण:।।१२३।।

The Prāsāda named Kaisarī has an all round efficacy for the progeny. The skilled one having created a square segment of the land quite levelled as such.

प्रासादो(द)व्यासत: कुर्याज्जगतीं द्विगुणामिह।
विदध्याज्जगतीपीठं प्रासादार्धसमुच्छ्रितम्।।१२४।।

One may create a land redoubled one as compared with the width of the Prāsāda and one may create the plinth of the land having elevation of the half of the Prāsāda.

पीठस्योपरि संस्थाप्य प्रासादं विभजेत् तत:।
सर्वतोभद्रसंस्थानं हस्तसंख्या यदा भवेत्।।१२५।।

Having erected the Prāsāda over the plinth one may bifurcate, the Institution of the Sarvatobhadra, when may have a counting of cubits.

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[1] Karika- moulding of a coloumn, p.113 (EOHA).

हस्तैः सप्तत्रिंशता तु ज्येष्ठः सार्द्धै(?) रुदाहृतः।
मध्यमः सप्तविंशत्या प्रासादः स्यात् कलाधिकैः॥१२६॥

By thirty seven cubits the Jyeṣṭha (named) is declared as such by a half extent. A medium sized Prāsāda may be by twenty seven cubits added by Kalās.

कनीयान् पञ्चदशभिः प्रासादः समुदीरितः।
तलच्छन्दो यदा ह्येषां तथा चैवोर्ध्वतो गतिम्॥१२७॥

The lowest one, by fifteen cubits a Prāsāda is declared as such. The Talacchanda of their's the way it may be, that very way the upward movement.

ज्येष्ठमध्यकनिष्ठानां तथा सम्यङ् निगद्यते।
चतुरश्रीकृते क्षेत्रे शतमूलविभाजिते॥१२८॥

Of larger, middling and the lowest ones, (the structure) is being illustrated correctly. In a square shaped spot, divided into a hundred rooted plinths.

न्यसेत् तन्मध्यतो गर्भं चतुर्वर्गपदान्वितम्।
गर्भपादेन भित्तिः स्यात् तद्वदेवान्धकारिका॥१२९॥

One may assort a central part in the centre equipped with four squared pedestals. The wall may be by a quarter of the central part and that very way an Andhakārikā the blind alley.

बाह्यभित्तिस्तथवा(थैव) स्याद् दशशास्युर्द्विभागिका(?)।
प्रतिवर्णपदांशेन(?) षोडशेन जलान्तरम्॥१३०॥

The outer fence may be likewise of ten segments having bifurcation and a water channel by a sixteen spaced track by the segmentation of all the Varṇas.

शेषं भद्रं(?)प्रकर्तव्यं गर्भार्धेन विनिर्गतम्।
भागार्धं क्षोभयेत् पार्श्वे निर्गमं च तथाचरेत्॥१३१॥

The remaining bhadra deserves to be created projected out by a half of the central part. A part half one may get rendered turbulent on the flank, and the exit door one may create that way.

शेषः स्याद् भद्रविस्तारः पञ्चभागायतस्तथा।
पीठं तस्यैव कर्तव्यं सार्धद्वयसमुच्छ्रितम्॥१३२॥

The width of the Bhadra as additional one may be oblong normed by five parts. The Pīṭha (i.e. the roof or pedestal) of that one deserves to be created having elevation of a couple of half plus dimensions.

द्विगुणां च तथा जङ्घामुच्छ्रायेणास्य कल्पयेत्।
मेखलामर्धभागेन भागेनान्त(र)पत्रकम्॥१३३॥

One may create the Jaṅghā of this one, as double fold than the height. The Mekhalā may be by a part half and the Antarapatraka by apart.

प्रथमा रथिका तत्र कार्या भागत्रयोच्छ्रिता।
द्वितीया रथिका या सा सार्धभागेन चोच्छ्रिता।।१३४।।

the first Rathikā thus deserves to be created as having an elevation of part triad and the second Rathikā that may there be that may be elevated by part of one and a half.

भागे भागेऽन्तरं कार्यमुपर्युपरि चोभयोः।
षड्भागान् विस्तृतं कुर्याच्छिखरं सप्तमोच्छ्रितम्।।१३५।।

On the top of the both a space deserves to be left out, in each part. And the seventh elevated roof may be created having breadth of six parts.

एवं भूमिभिरष्टाभिः कुर्यादेनं विचक्षणः।
जलनिर्गमविच्छिन्ना रथाः प्रतिरथास्तथा।।१३६।।

This way by eight the expert may create this as such; divested of water emptying channels Rathas and Pratirathas.

चतुर्गुणैः पृथक्सूत्रं(त्रैः) पद्मकोशं समालिखेत्।
मञ्जरी ललिता कार्या नीलोत्पलदलाकृतिः।।१३७।।

By four fold separated plumbs, one may carve out Padmakośa and a mañjarī lovely one deserves to be created of the shape of a sprout as petal of blue lotus.

ग्रीवा चैकार्धभागेन(भागेना)मलसारकम्।
पद्मशीर्षं च कर्तव्यं ग्रीवामानेन धीमता।।१३८।।

The grīvā may be by a part half and Amalasāraka[1] by a part and the Padmaśīrṣa deserves to be carved out by the measurement of the Grīvā, by the wise one.

सार्धभागेन सोष्णीषः पद्मस्योपरिकुम्भकः।
सर्वतोभद्र इत्युक्तो रेषानानाम्(?) एष शेखरः।।१३९।।

Accompanied by a turban shaped (globe) is the upper Kumbhaka of the Padyā ṣ Sarvatobhadra this way enunciated as such, this is Śekhara of the Rathis or prāsādas of the mansion.

विधाय सर्वतोभद्रं देवानामालयं शुभम्।
लभते परमं लोकं दिवि स्वच्छन्दभाषितम्।।१४०।।

Having created Sarvatobhadra, an auspicious temple of gods one gains the highest domain in the heaven proclaimed voluntarily.

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[1] Amalasāraka- gadrooned or fluted oblate splendid resembling an āmalak fruit resting on a dado (kaṇṭha or beki) forms the crowning element of Nāgara or Rekhā temple, p.148 (Prāsādaśikhara).

सर्वतोभद्र:।।
चतुरश्रीकृते क्षेत्रे दशधा प्रविभाजिते।
व्यासपादेन गर्भस्त(स्यात् त)दर्धादन्धकारिका।।१४१।।

In the field square shaped as such, divided into ten parts, the garbha may be by a part of Vyāsa and Andhakārkā by a half of that.

जङ्घा स्कन्धश्च तं कर्ण(?) भद्रं चाप्यस्य यद् भवेत्।
सर्वतोभद्रवत् सर्वं तद् विधेयं चतुर्दिशम्।।१४२।।

That Jaṅghā, Skandhaḥ, and Karṇa, Bhadra even that may be of this one, like Sarvatobhadra all that deserves to be created as four quartered one.

तस्य भद्राणि सर्वाणि भित्तिभि: परिवेष्ठयेत्।
भद्रे भद्रे पुनश्चास्य वर्धमानं निवेशयेत्।।१४३।।

All the Bhadras of that one may surround all over by walls and on each Bhadra of this one may incorporate Vardhamāna.

पञ्चभागास्तथा सार्धा: शिखरस्योदयो भवेत्।
सर्वतोभद्रकाकारा रथिकाश्चात्र कारयेत्।।१४४।।

Five parted one, with half plus, the elevation of the roof may be there and one may make to be created Rathikās of the shape of Sarvatobhadra.

कुर्यात् षडंशा विस्तीर्णशिखरं प्र+धोच्छ्रितम्(?)[1]।
सर्वतोभद्रसंस्थानादेषां चास्वत्र योजयेत्(?)[2]।।१४५।।

One may create six digited in breadth the Śikhara (roof), having seven heights or tops or stores and from the spot of Sarvatobhadra, its Preṣā (a projection) one may make to be incorporated.

ग्रीवा चामलसारं च कुम्भश्चापि तथा भवेत्।
प्रासादो नन्दनो नाम कर्तव्यो देवतालय:।।१४६।।

Grīvā, Amalasāraka and Kumbhaka may be likewise of the same standard. The Prāsāda named Nandana deserves to be created as an abode of gods i.e. temple.

कृतेऽस्मिन् नन्दति स्वामी दुरितानि च निर्दहेत्।
नन्दन:।।
भक्ते द्वादशधा क्षेत्रे चतुरश्रीकृते तत:।।१४७।।

On this one having been created, the owner gets enjoyment and may scare away sins. In the field divided into twelve parts and rendered square shaped likewise.

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[1] GOSE p.334 fn.4 has- कुर्यात् षड्शान्विस्तीर्णम् शिखरं सत्पचोच्छ्रितम्।

[2] GOSE p.334 fn.5 has- सर्वतोभद्रसंस्थानां प्रेषां चास्यप्रयोजयेत्।।

सप्तवर्गपदो गर्भो भित्त्या सह विधीयते।
सपादपादिका भित्तिगर्भे(?)कुर्याद् विचक्षण:।।१४८।।

A garbha of seven square yards, is created along with the wall. The wall as having quarter normed yards, the skilled one may create in the centre.

बाह्यभित्तिश्च तद्वत् स्यात् तद्वच्चाप्यन्धकारिका।
पीठोच्छ्रयस्तथा जङ्घा कर्णेषु रथिकाश्च या:।।१४९।।

The outer wall may be of the similar norm, and that very normed the blind alley (andhakārka). The height of the Pīṭha and likewise the Jaṅghā and in Karṇas Rathikās that are there.

सर्वतोभद्रकाकारान्मूलकर्णांश्च योजयेत्।
एकैकां रथिकां चान्यां विन्यसेत् पक्षयोर्द्वयो:।।१५०।।

One may combine or adjoin Mūlakarṇas of the shape of Sarvatobhadraka and a single each Rathikā different one may one assort on the two flanks.

चतस्रो रथिकाश्चैवं कर्णे कर्णे निवेशयेत्।
शेषो भद्रस्य विस्तार: स्वविस्तारार्धनिर्गत:।।१५१।।

Four Rathikās, that very way on each Karṇa one may introduce. The remaining one the breadth of the Bhadra projected out by a half of its own breadth.

भूषयेत् सिंहकर्णैश्च भद्रव्यासार्धमुन्नतै:।
विन्यसेच्छिखरं तत्र भागैर्विस्तृतमष्टभि:।।१५२।।

One may decorate by the Siṁhakarṇas elevated by a half the size of the Bhadra and may assort the roof therein broad by eight parts.

चतुर्गुणेन सूत्रेण वेणुकोशं समालिखेत्।
स्कन्धकोशान्तरं चास्य त्रिभिर्भागैर्विभाजयेत्।।१५३।।

By a four pronged thread one may carve out a Veṇukośa and may divide by three parts the space between the Skandha and Kośa.

ग्रीवार्धभागिकोत्सेधा(द्?)भागेनामलसारक:।
पद्मशीर्षं तथार्धेन भागेन कलश: समृत:।।१५४।।

The Utsedha or elevation is to be by a half part of the grīvā and by a part Amalasāraka and Padmaśīrṣa a half of that known as Kalaśa[1].

त्रिपादा रथिकास्तिस्र उच्छ्रायेण प्रकीर्तिता:।

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[1] Pot shaped finial (Prāsādaśikhara p.148).

सर्वतोभद्रकाकारो नन्दिशालः प्रकीर्तितः।।१५५।।

The three Rathikās by a square triad in height declared as such and one shaped as Bhadraka the is known as Nandīsāla.

नन्दिशालः।।

नन्दिशालस्य संस्थाने तद्रूपे समवस्थिते।
तस्य भद्राणि सर्वाणि भित्तिभिः परिवेष्टयेत्।।१५६।।

At the spot of Nandīśāla the framework of that situated at par, one may surround by wall all the bhadra of that.

भद्रे भद्रे तस्यैव तस्य वर्धमानं निवेशयेत्।
अर्धषष्ठांस्तथा भागान् स्याद् भद्रशिखरोच्छ्रयः।।१५७।।

On every Bhadra of that and that, one may introduce Vardhamāna. And to the extent of sixth halves, may be the height of the Bhadraśikhara[1].

पीठोच्छ्रायं च जङ्घां च तथास्य शिखरोच्छ्रयम्।
नन्दिशालसमाकारं सममेव प्रकल्पयेत्।।१५८।।

Pīṭhaacchrāya and Jaṅghā and likewise the Śikharocchraya of this one, one having shape similar to that of Nandiśālā, one may create of the same size or on parallel norm.

कार्योऽयं सर्वदेवानां प्रासादो नन्दिवर्धनः।

नन्दिवर्धनः।।

नन्दिवर्धनसंस्थानं पूर्ववत् परिकल्पयेत्।।१५९।।

This Prāsāda Nandivardhana deserves to be created as one of all the gods. The spot of Nandivardhana one may create as done earlier.

उभयोः कर्णयोर्मध्ये ये तत्र रथिके स्थिते।
तयोश्चोपरि कर्तव्यं शिखरं लक्षणान्वितम्।।१६०।।

In the centre of both the Karṇas the Rathikās that are stationed, on the upper part of the two deserves to be created Śikhara (a roof) equipped with marks.

षडंशविस्तृतं चैतत् सार्धषट्कसमुच्छ्रितम्।
चतुर्गुणेन सूत्रेण वेणुकोशं समालिखेत्।।१६१।।

Broad by six digits and having height of six plus half, by a four time in extent a plumb or thread, one may carve out Veṇukośa.

ग्रीवा चामलसारं च कुम्भकस्याश्रयो भवेत्।
कार्यः स सर्वतोभद्रसंस्थान इति निश्चयः।।१६२।।

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[1] The top of a phallus or image, p.409 (EOHA).

Grīvā and Amalasāraka and the support of Kumbhaka may be there that one deserves to be created as having the spot of Sarvatobhadra, this is a certain point.

मन्दिरोऽयमिति ख्यातः प्रासादः क्षितिभूषणः।
मन्दिरः।।
नन्दिवर्धनसंस्थाने तद्रूपसमवस्थिते।।१६३।।

This temple is known as Kṣitibhūṣaṇa Prāsāda or Mandara by name is well known this Prāsāda as an ornament of the Earth. In the spot of Nandi Vardhana, having situation equal in norm to that of the Nandivardhana.

दिक्सूत्रे कर्णसूत्रे च (कुम्भ?) + रथिकाष्टकम्[1]।
रथिका अपि चैताः स्युर्द्विभागायतविस्तृताः।।१६४।।

On the Diksūtra and Karṇasūtra Rathikā octagon deserves to be created. And these Rathikās may also be having breadth and length of two parts.

षड्भागविस्तृतिश्चास्य शेषं शिखरमाचरेत्।
उच्छ्रयश्चास्य कर्तव्यो भागानां सार्धसप्तकम्।।१६५।।

And the breadth of this one having six parts may be there and the remaining one may be employed on the roof and the height of this one deserves to be created of parts seven and a half.

षड्भागः स्कन्धविस्तारो ग्रीवा चास्य द्विभागिका।
रेखा चामलसारं च कलशश्चात्र यो भवेत्।।१६६।।

The six digited breadth of the Skandha and its grīvā of two digits. The Rekhā and Amalasāraka of this one and the Kalaśa of this one that may be.

सर्वतोभद्रवत् स स्याच्छ्रीवृक्षोऽयमुदाहृतः।
श्रीवृक्षः।।
चतुरश्रीकृते क्षेत्रे चतुर्दशविभाजिते।।१६७।।

Like Sarvatobhadra that may be described as Śrīvṛkṣa. In the field square shaped as such divided into fourteen digits.

द्विभागविस्तृताः कर्णा रथिकास्तेषु कारयेत्।
उदकान्तरविच्छिन्ना मूलकर्णेषु योजयेत्।।१६८।।

The Karṇas having breadth of two digits the Rathikās therein one may make to be created and divested of water channels may conjoin to the basic Karṇas.

शेषं भद्रस्य विस्तारस्तदर्धमपि निर्गमः।
सर्वतोभद्रमप्यस्य भद्रे भद्रे विभज्य च।।१६९।।

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1. कुर्वीत रथाष्टकम्।

The remaining one is the breadth of the Bhadra nad a half of that is the exit door and on every Bhadra, even the Sarvatobhadra of this one, having divided.

पूर्वैर्गुणैस्तु संयुक्ते चतुर्दिक्षु निवेशयेत्।
तस्य गर्भस्तु कर्तव्यः (पदापृष्टक?)विस्तृतः॥१७०॥

In one equipped with earlier qualities one may introduce in the four quarters, and the centre (garbha) of that which deserves to be created broad by eight steps.

सार्धभागप्रमाणः स्याद् भित्तिर्गर्भस्य मध्यतः।
बाह्यभित्तिस्तथैवास्य शेषं भ्रमणमाचरेत्॥१७१॥

The wall of the centre may be of the extent of a part plus half and the outer wall of this one may be of that norm and the remaining one may create as a circular one.

जङ्घाषड्भागमुत्सेधात् पीठं तस्य तदर्धतः।
वरण्डीना(म)न्तरं पत्रं भागेनैकेन कारयेत्॥१७२॥

The Jaṅghā may be six digited from the elevation (Utsedha) and the Pīṭha may be a half of that. And the Pattra within the Varaṇḍis one may get created by a part.

रथिकाद्वादशविस्तारानुपर्युपरि योजिता(?)।
तिस्रस्तिस्रो निवेशाः (श्याः)स्युः कर्णे कर्णेत(य)थाक्रमम्॥१७३॥

Rathikās of twelve normed breadth created on the tops three each may be creatable in each Karṇa as per descending order.

प्रथमा रथिकास्तस्य कुर्याद् भागत्रयोच्छ्रिताः।
कुर्यादु(पर्यु)पर्यन्याः पादपादविवर्जिताः॥१७४॥

The first Rathikās of that one, one may create elevated by three parts, one may create over and over ahead this one reduced by a part each.

अष्टभिर्विस्तृतं भागैः सार्धैर्नवभिरुच्छ्रितम्।
सर्वतोभद्रकाकारं शिखरं तस्य कारयेत्॥१७५॥

By eight digits broad and elevated by nine and half parts, a roof of the shape of Sarvatobhadra one may make to be carried out.

प्रासादोऽयं विमानाख्यः प्रख्यातश्चामृतोद्भवः।
विमानः॥
द्विसप्तायामविस्तारं हिमवन्तं विभाजयेत्॥१७६॥

This Prāsāda known as Vimāna stands well known as Amṛtodbhava i.e. born of nectar and one may get the division done of Himavanta of length of seventy two (cubits).

चतुर्धा रथिकास्तत्र कर्णे कर्णे निवेशयेत्।
द्विभागविस्तृताः सर्वा उपर्युपरि कारयेत्॥१७७॥

On every Karṇa one may get introduced Rathikās of four fold norm and may get created as being all having breadth of part twain one above the other.

प्रथमा भूमिका तस्य स्याच्च भागत्रयोच्छ्रिता।
पादपादविहीनास्तु क्रमणोपरिभूमय:।।१७८।।

The first storey of that one may be having height of a part triad and in ascending order, the upper storeys as reduced by a square each.

नन्दिशालगुणैर्युक्तं शिखरं चात्र कारयेत्।
सर्वतोभद्रवन्मध्ये भूमिकाश्च समाचरेत्।।१७९।।

And here one may create a roof equipped with Nandiśālaguṇas or merits of Nandiśāla and like the Sarvatobhadra, in the centre one may activise the storeys.

द्विभागा रथिकास्तस्य सर्व(र्वा) भागत्रयोच्छ्रिता:।
द्वितीयभूमि(का?)रथिका भूम्युश(च्छ्रा)येण कारयेत्।।१८०।।

Part twained Rathikās therein of that one all of them elevated by part triad, and the Rathikā of the second storey one may get created in line with the height of the storey.

शिखरस्योच्छ्रय: कार्य: सपादव्याससंमित:।
अमृतोद्भववज्जङ्घा पीठं चात्र तथा भवेत्।।१८१।।

The elevation of the roof deserves to be created equal in extent of the breadth of a quarter size. And the Jaṅghā may be like that of the Amṛtodbhava and likewise the Pīṭha here.

जातिशुद्धो भवत्येष हिमवान् भुवनोत्तम:।
हिमवान्।।
हिमाचलस्य संस्थाने तद्रूपे समवस्थिते।।१८२।।

Pure in quality becomes this Himavān the excellent mansion and over the spot of the Himācala, being of that shape and well designed.

तस्य भद्रेषु सर्वेषु वर्धमानं च योजयेत्।
भागषट्कप्रविस्तारं तदर्धेन विनिर्गतम्।।१८३।।

In all the bhadras of that one, one may combine Vardhamāna projected out by a half of the breadth of six parts.

भागै: सप्तभिरप्यस्य सार्धै: स्याच्छिखरोच्छ्रय:।
शिखरस्याग्रत: स्तम्भ:(म्भं)सिंहकर्णे वि(र्णैर्वि)भूषयेत्।।१८४।।

The height of the roof even may be by seven parts plus a half on the front of the roof one may decorate a column on the Siṁhakarṇa.

दिक्सूत्रैरस्य सर्वेषु क्रियां प्राग्वत् प्रकल्पयेत्।

जङ्घोत्सेधश्च कर्णश्च शिखरं चास्य यद् भवेत्।।१८५।।

On all the Diksūtras of this one the activity one may devise as that of the earlier one. Elevation of the Jaṅghā Karṇa and Śikhara of this one that may be.

हिमवत्सदृशं सर्वं विधेयं तद् विजानता।
हेमकूट इति ख्यातः प्रासादोऽयं जगत्त्रये।।१८६।।

Like snow clad mountain all that deserves to be created by an expert Hemakūṭa this way well known, this is the Prāsāda in the world triad.

एष त्रिमूर्तिनिलयः कार्यो नान्यस्य कस्यचित्।
हेमकूटः।।
हिमवत्तुल्यसंस्थानं प्रासादं परिकल्पयेत्।।१८७।।

This an abode of frame (lit. image)[1] triad one deserves to be created for no one else. Like snow clad mountain, styled institution one may create a mansion.

तस्य मध्ये विधातव्यः सर्वतोभद्रसंज्ञितः।
वर्जनीयं तु तन्मध्ये वर्धमाननिवेशनम्।।१८८।।

In the centre of that deserves to be created one named Sarvatobhadra. The introduction of Vardhamāna deserves to be ignored in the centre of that.

ततः स्थानेषु सर्वेषु खण्डरेखा निवेशयेत्।
व्यासोच्छ्रितैस्ततः सिंहकर्णैर्भद्रं विभूषयेत्।।१८९।।

Then on all the spots one may introduce Khaṇḍarekhā and may decorate Bhadra with Karṇas having height in line with the breadth.

ऊर्ध्वं च शिखरं तस्य वर्जनीयं विचक्षणैः।
द्वे द्वे च रथिके कार्ये सपाद्व्यंशकोच्छ्रिती।।१९०।।

By the experts the top roof deserves to be ignored and two Rathikās each by a height of two digits added by a quarter.

तयोश्चोपरि विस्ताराच्छिखरं चतुरश्रकम्।
उच्छ्रयः पञ्चभिः सार्धैर्विधेयः शिखरस्य च।।१९१।।

A square shaped roof breadth wise over these two having height by five added to half, deserves to be created of the roof.

दिक्सूत्रेषु च सर्वेषु क्रियामेवं प्रकल्पयेत्।
बाह्यरेखा तु जङ्घा च हिमवत्सदृशी स्मृता।।१९२।।

In all the Diksūtras one may design a structure and the Jaṅghā having a bāhyarekhā known as of the style of Himavat (Himālaya).

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[1] Hindu Trinity, Brahmā, Viṣṇu and Maheśa. V.S. Apte, p. 241. त्रिमूर्त्ति - Trinity.

कैलासोऽयमिति ख्यातः कर्तव्यः शूलपाणये।
कैलासः।।
एतस्यैव यदा भद्रमुच्छ्रितं सिंहकर्णकैः।।१९३।।

Kailāśa this one is known deserves to be created for the trident wielding one i.e. Śiva. Of this very one which there is a bhadra elevated by Siṁhakarṇakas.

द्वे द्वे च रथिके तत्र दीय(ये)ते सुमनोरमे।
शेषः शिखरविस्तारः पञ्चभागसमुच्छ्रितः।।१९४।।

Two individual Rathikās therein are provided beautiful to the utmost extent. By the remaining ones the breadth of the Śikhara or roof, elevated to the extent of five parts.

प्राग्ग्रीवकाश्च भद्रेषु भागभागविनिर्गताः।
विस्तारेण चतुर्भागा दिक्षु सर्वास्वयं विधिः।।१९५।।

And the entrance halls or balconies or porches or porticoes on the Bhadras projected part wise by width as four digited ones. This is the methodology in all the quarters or sites.

विमानसदृशी चास्य बाह्यलेखा विधीयते।
गुणैरेभिस्तदा युक्तः प्रासादः पृथिवीजयः।।१९६।।

Broad by eight parts and elevated by nine and half having shape of the Sarvatobhadra, one may create the roof of that one.

पृथिवीजयः।।
भक्ते षोडशभिः क्षेत्रे चतुरश्रे समन्ततः।
गर्भोऽष्टवर्गः स्यात् तस्य मध्ये भित्तिर्द्विभागिका।।१९७।।

In a field divided into sixteen digits being square shaped all over, the centre may be of eight vargas and in the midst of that a wall of two parts.

भ्रमणं बाह्यभित्तिश्च तत्समे एव कीर्तिते।
कर्णेषु रथिका कार्या सलिलान्तरभूषिता।।१९८।।

The Brāhmaṇa or promenading spot and the outer wall, are taken to be of the same structure. In Karṇas Rathikās deserve to be created decorated within the interior of water or space of water.

तत्तुल्यायामविस्तारा रथिकाः स्युस्तथापराः।
तद्वत् तृतीयरथिका भद्रं चतुष्पदायतम्।।१९९।।

Having breadth and length of the similar norm, may there be Rathikās different ones. That very way this third Rathikā and a bhadra oblong by four pādas.

विस्तारार्धेन निष्क्रान्तं क्षोभयेद् वर्धमानतः।
वरण्ड्यन्तरपत्रे च सार्धे(र्ध)भागेन कारयेत्।।२००।।

Projected by a half of the breadth, one may lay down a dingy lane from this Vardhamāna and within the interior place of the balcony or porch, one may get that created one and half part.

उपर्युपरि भागान् हि हीनाः स्यु क्रमशोभुवः (?)।
भद्रे रथिकयोर्मध्ये सिंहकर्णो विधीयते॥२०१॥

Over and above the parts the bhuvas the terrains may be reduced in serial order. In a Bhadra in the centre of Rathikās, two Siṁhakarṇas are provided.

एतस्य चोच्छ्रयो भागैः पञ्चभिः परिकीर्तितः।
पार्श्वस्थे सिंहकर्णस्थरथिके ये निवेशिते॥२०२॥

Of this one the height by digits five as such stands enunciated. The flank normed Rathikās (two) stationed on Siṁhakarṇas which stand incorporated.

तयोरुपरि षड्भागं विस्तृतं शिखरं भवेत्।
विधेयमुच्छ्रयेणैतत् त्रिभागान् सप्ताथ(प्त)वाधिकान्॥२०३॥

On the upper part of the two, six digited broad, the roof may there be. By elevation it deserves to be created, upto three parts or seven or more.

पक्षयोरुभयोस्तस्य रथिके (च) तदूर्ध्वतः।
सिंहं निवेशयेद् दिक्षु निखिलास्वप्ययं विधिः॥२०४॥

In the both flanks of that the two Rathikās and above that Siṁha one may incorporate in all the directions. This is the process as such.

मूलकर्णे ततश्चार्धं शिखरं दशविस्तृतम्।
एकादशोच्छ्रितं कार्यं क्रमवृत्त्या मनोरमम्॥२०५॥

In the Mūlakarṇa and likewise in the half the roof, may be of ten breadths. By the systematic circulation deserves to be created as elevated by eleven parts being fascinating to the mind.

चतुर्गुणेन सूत्रेण वेणुकोशं ततो लिखेत्।
पूर्वोक्ता[1] सातरं भागेरमुष्या(?) विभजेत् त्रिभिः॥२०६॥

By a four stringed thread, one may carve out then the Veṇukośa. The one earlier talked of one may divide by three in light of its divisibility.

ग्रीवार्धभागमुत्सेधादण्डकं भागमुच्छ्रितम्।
पद्मशीर्षं तथार्धेन कलशश्चांशकोदयः॥२०७॥

From the elevation, the half portion of the grīvā with Aṇḍakas (spires or cupola) height by one part. And Padmaśīrṣa likewise by a half and Kalaśa having a flight of a digit.

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1. GOSE, p.239, fn.16 has पूर्वोक्तास्यातरं भागैरमुष्य...।

देवानामालयः स स्यादिन्द्रनीलोऽयमीरितः।
इन्द्रनीलः॥
एतस्यैव यदोर्ध्वस्थं शिखरं क्रियतेऽन्यथा॥२०८॥

The abode of gods that may be declared this one as Indranīla on the upper part of this one stationed as such when a roof is created in a different way.

चतुर्थी रथिका चास्य दीयतेऽतिमनोरमा।
पूर्वोक्तेन विधानेन पादपादविवर्जिताः॥२०९॥

And the fourth Rathikā of this one, is provided as highly beautiful, by the earlier declared modicum, reft of a pāda each.

शिखरस्याष्टविस्तारो नव भागास्तथोच्छ्रयः।
इन्द्रनीलस्य सदृशं शेषमन्यद् विधीयते॥२१०॥

The breadth eight normed of the roof with height of nine parts, similar to that of Indranīla and the remaining else is provided as such.

महानीलोऽयमाख्यातः प्रासादस्त्रिदशालयः।
महानीलः॥
इन्द्रनीलस्य संस्थाने दिक्सूत्रेषु समन्ततः॥२११॥

Mahānīla is this one named a palace an abode of gods, on the plot of Indranīla, on the diksūtras all around.

सर्वतोभद्रशिखरं हित्वा(हो+ ?)निवेशयेत्।
विधिरेष समस्तासु ककुप्सु प्रविधीयते॥२१२॥

Having deserted the roof of Sarvatobhadra, the Siṁha[1] is incorporated. This methodology is provided in all the direction.

भद्रेषु वर्धमानस्य विन्यासं परिवर्जयेत्।
व्यासोच्छ्रितैः सिंहकर्णैर्भद्रमस्य विभूषयेत्॥२१३॥

In the bhadras of Vardhamāna one may evade the adjustment. By the Siṁhakarṇas having breadth and height one may decorate its Bhadra.

महानीलस्य सदृशं सर्वमन्यत् प्रकल्पयेत्।
इन्द्रगोपनिभाकारः प्रासादो भूधरः स्मृतः॥२१४॥

Similar to that of Mahānīla, the entire structure one may introduce of the shape similar to the Indragopa i.e. cochineal insect, the palace Bhūdhara or Pṛthvīdhara is enunciated as such.

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1. GOSE, p. 340, fn. 7 has हित्वा सिंहो निवेश्यते।

सुरेश्वरस्य कर्तव्यो नान्येषां कथमप्यसौ।
भूधरः।।
भूधरस्य तु संस्थाने तद्रूपे समवस्थिते।।२१५।।

Of the Lord of gods i.e. Indra this temple (Bhūdhara) is to be created and for none else. At the plot of Bhūdhara, the replica of that one established as such.

भद्रे भद्रे पुनः प्राज्ञो वर्धमानं निवेशयेत्।
चतुर्भागामितव्यासं सार्धचतुःसमुच्छ्रितम्।।२१६।।

On every Bhadra again the wise one, may incorporate Vardhamāna having breadth similar to four parts and height of four and a half parts.

रत्नकूटः समाख्यातः प्रासादः श्रीपतेरयम्।
रत्नकूटः।।
चतुरश्रीकृते क्षेत्रे विंशत्या भाजितेंऽशकैः।।२१७।।

Ratnakūṭa is well proclaimed the temple of Śrīpati i.e. Viṣṇu. In a square shaped plot, divided into twenty digits.

कुर्याद् विभागविस्तारा रथिकाः पञ्च कर्णगाः।
पञ्चोपरि पुनः पञ्च दद्यादेकां तदूर्ध्वतः।।२१८।।

Deserve to be created Rathikās having breadth of a part comprising of five Karṇas. Five upon five then one may create one on the roof.

प्रथमा भूमिका चास्य कार्या भागत्रयोच्छ्रिता।
पादपादविहीनास्तु क्रमेणापरभूमयः।।२१९।।

The first storey of this one deserves to be created as elevated by a part triad and the other storeys reduced by a quarter norm each.

भद्रकर्णान्तरस्थे द्वे रथिके ये तदूर्ध्वतः।
शिखरं दशविस्तारं कुर्यात् सार्धदशोच्छ्रितम्।।२२०।।

The two Rathikās that lie overhead stationed within the space of Bhadra and Karṇa, the roof one may create as of breadth of ten digits and elevated by ten and half.

मूलकर्णानुसारेण शिखरं तत्र यद् भवेत्।
तस्य द्वादशविस्तारं त्रयोदशसमुच्छ्रितम्।।२२१।।

As per lining of the Mūlakarṇa the roof that may be there the twelve normed breadth of that may be elevated by thirteen digits.

भद्रं विभूषयेत् पत्रैः सिंहकर्णैर्मनोरमैः।
पञ्चव्यासेन सूत्रेण वेत्रकोशं समालिखेत्।।२२२।।

The Bhadra one may decorate with a strip of Siṁhakarṇas fascinating as such and by a plumb of five inches breadth one may cave out the Vetrakośa.

स्कन्धकोशान्तरं चास्य त्रिभिर्भागैर्विभाजयेत्।
पद्मशीर्षं तथा ग्रीवां सार्धभागेन कारयेत्।।२२३।।

One may make the divisibility of the Skandha Kośāntara of this one by three digits. Padmaśīrṣa and likewise grīvā one may get created by one and a half part.

कुर्याद् भागेन भागेन कुम्भं चामलसारकम्।
नवभागोच्छ्रितां जङ्घां तदर्धखुरपिण्डकाम्।।२२४।।

By a part each one may create a Kumbha and Amalasāraka, the Jaṅghā elevated by nine parts having Khurapiṇḍaka as half of that.

वरण्ड्यन्तरपत्रं च कुर्याद् भागद्वयेन च।
वैदूर्योऽयं समाख्यातः प्रासादो दानवद्विषः।।२२५।।

The interior plank of the Varaṇḍī (the balcony or porch) one may create by a part twain. Vaidūrya this one stands proclaimed the temple this one of the enemy of demons (Viṣṇu).[1]

वैडूर्यः।।

एतस्यैव यदा भद्रे भद्रे स्याद् वर्धमानकः।
पद्मरागस्तथैव स्याद् कार्योऽयं पद्मरागतः।।२२६।।

In the bhadra of this very one, individually when there the Vardhamānaka this one then may be Padmarāga. This deserves to be built with rubies.

पद्मरागः।।

पद्मरागस्य भद्रेषु वर्धमानं विवर्जयेत्।
भद्रस्य पार्श्वद्वितये प्रदद्याद् रथिकाद्वयम्।।२२७।।

In the bhadras of Padmarāga one may evade Vardhamāna and in the flank twain of Bhadra, one may introduce Rathikā twain.

व्यासोच्छ्रायैश्च भद्राणि सिंहकर्णैर्विभूषयेत्।
यदन्यदस्य तत् सर्वं पद्मरागसमं भवेत्।।२२८।।

The Bhadras one may decorate by Siṁhakarṇas having elevation and breadth as such. The other that may concern it, all that may be in line with that of Padmarāga.

वज्रकोऽयं समाख्यातो विधेयस्त्रिपुरद्विषः।

वज्रकः।।

वज्रकस्यैव भद्रेषु पूर्ववद् रथिकास्थितौ।।२२९।।

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[1] V.S. Apte, p. 249.

Vajraka this one proclaimed deserves to be created this one of the enemy of Tripura i.e. Śiva. In the Bhadras of Vajraka in the situation of Rathikās of earlier norm.

षड्भागविस्तृतं तत्र शिखरं विनिवेशयेत्।
सप्तभागसमुत्सेधं दिक्षु सर्वास्वयं विधिः।।२३०।।

One may incorporate a roof therein having breadth of six parts or as hexagonal one having elevation of seven parts or septagonal. In all the directions this is the procedure.

मुकुटोज्ज्वल इत्युक्तः प्रासादोऽयं सुरालयः।
मुकुटोज्ज्वलः।।
अस्यैव तु यदा स्थाने भद्रे भद्रे चतुर्दिशम्।।२३१।।

Mukuṭojjvala named as such, the mansion this one is the abode of gods, in this very placement of this one, when in every Bhadra in the four quarters.

सिंहकर्णं परित्यज्य वर्धमानो विधीयते।
ऊर्ध्वाभवतृतीयायाः(?)[1] सप्तोच्छ्रायषडायताः।।२३२।।

Having evaded Siṁhakarṇa, Vardhamāna is provided of the Ūrdhvabhava as the third one, the septagonal height and hexagonal length.

ऐरावतोऽयं कर्तव्यः प्रासादस्त्रिदशेसतिः(शितुः)।
ऐरावतः।।
ऐरातवतस्य संस्थाने प्रासादे पूर्ववत् स्थिते।।२३३।।

Airāvata this one deserves to be created the temple of the Lord of gods i.e. Indra. The plot of Airāvata standing as a temple in the earlier norm.

वर्धमानं विहायोर्ध्वे यदा सिंहो निवेश्यते।
शिखराणि च चत्वारि दिक्षु सर्वासु वर्जयेत्।।२३४।।

Having evaded Vardhamāna, on the roof when Siṁha is incorporated and the top four as such, one may evade in all the directions.

क्षेत्राया(शमे?)र्विस्तारं गर्भवेश्म निवेशयेत्।
चतुर्भागायतं भद्रं निर्गमेण विभाजितम्।।२३५।।

Within the field within octagonal breadth, one may introduce the central apartment with four parted oblong Bhadra, divided by an outlet or an exit door.

भद्रत्रयं प्रयुञ्जीत भित्तिभागेन वेष्टितम्।
द्वारोच्छ्रायं स(स्व)विस्ताराद् व(द्वा)रार्धेन समुच्छ्रयः।।२३६।।

One may make use of Bhadra triad, engirt by a wall vallum Having the elevation of the door, from its own breadth having height by a half of the door panel.

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[1] ऊर्ध्वं भवस्तृतीयाः fn. 2, p.342 (GOSE).

गवाक्षस्तत्र कर्तव्यो यथा द्वारं न लङ्घ्यते।
मध्ये चतुष्किका कार्या द्विभागायामविस्तृता।।२३७।।
प्रासादो राजहंसोऽयं ब्रह्मादीनां प्रशस्यते।
राजहंसः।।
राजहंसस्य संस्थाने तृतीये(य)रथिकोपरि।।२३८।।

The window therein deserves to be created the way the gate may not get trespassed. In the centre a Catuṣkikā [a net square] is to be created having breadth and length of two parts. The temple is Rājahaṁsa this one belauded for Brahmā and others.

At the plot of the Rājahaṁsa over the third Rathikā.

यदार(स्य)शिखरं सप्तसमुच्छ्रायं षडायतम्।
स्यात् तदा गरुडो नाम गरुडध्वजवल्लभः।।२३९।।

When its roof may be having seven digited height and six digited length, then the Garuḍa named may be the Prāsāda dear to Garuḍadhvaja i.e. Viṣṇu.

प्रासादः सर्व कामार्थः कर्तुः[१] कारयितुस्तथा।
गरुडः।।
अस्यैव मूलशिखरं त्यक्त्वा भागद्वयोन्मितम्।।२४०।।

The Prāsāda may be for the acquisition of all the cherished ends of the creator or as well as the builder and the architect. And the basic roof of this very one, having evaded coming to the extent of part twain.

क्रियन्ते रथिकाः पू(क)र्णे तदूर्ध्वं मूलमञ्जरी।
क्रियते द्वादशोच्छ्राये (या) दशभागायता यदा।।२४१।।

The Rathikās[2] are created on the Karṇa and over that the Mūlamañjarī when is created having twelve digited in height and ten digited in length.

तदा स्याद् वृषभो नाम वृषभध्वजवल्लभः।
वृषभः।।
स(श)तार्धहस्तविस्तारं ज्येष्ठं मेरुं प्रकल्पयेत्।।२४२।।

Then may be the Prāsāda named Vṛṣabha dear to the bull-bannered god i.e. Śiva. The larger Meru one may organise, having breadth of a half hundred i.e. fifty cubits.

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1. GOSE, p.343 verse 240.
2. Ratha, Rathaka- a type of building or shrine or temple (EOHA, p.473, 475). Rathikā- a main street or road.

मध्यमे हस्तसंख्या स्यात् (षट्त्र्यं द्विकालाधिक:?)।
दशत्रिगुणिता (हस्ताभ्यां?)संख्या प्रोक्ता कनीयसि।।२४३।।

In the centre the counting of cubits may be these thirty six added by two cubits. In the smaller one the counting is reckoned with as having cubits ten multiplied by 3 i.e. thirty cubits.

चतुरश्रीकृते क्षेत्रे भागविंशवि(ति)भाजिते।
विस्तारार्धं भवेद् गर्भंगृहं(र्भगृहं)भित्त्या समन्वितम्।।२४४।।

In a plot square shaped as such divided into twenty digits the central chamber may be of half the breadth equipped with a wall.

भागप्रमितविस्तारा गर्भभित्तिर्विधीयते।
सार्धद्विभागान्या भित्तिस्तद्वदेवान्धकारिका(:?)।।२४५।।

The central wall is provided as having breadth equal in measure to the part proper i.e. single part. Another wall as of two and a half parts and that very way the Andhakārikā i.e. the blind alley.

द्विभागा रथिका कार्या कर्णे कर्णे विजानता।
चतुर्भागा रथा भद्रेष्वेतदर्धेन(वि?)निर्गता।।२४६।।

Two parted Rathikā is to be created at every Karṇa by the knowing one and a Rathā of four parts projected by a half part in Bhadras.

भद्रकर्णान्तयो: कार्या पादाष्टांशजं[1] जलान्तरम्।
भद्राणां रथिका: कार्या: पार्श्वयोरुभयोस्तथा।।२४७।।

Of Bhadras and Karṇas deserves to be created a water channel of eight digits of that as such. The Rathikās of Bhadras deserve to be created on both the flanks likewise.

रथिकानां च सर्वासां स्वभद्रं विस्तरार्धत:।
शृङ्गं भद्रं यथैवैकं तथा सर्वाणि कारयेत्।।२४८।।

The individual bhadra of all the Rathikās is to be half the breadth just as one Śṛṅga, that very way the bhadra and all the Rathikās one may get created.

दिक्सूत्रेषु (च) सर्वेषु वर्धमानं निवेशयेत्।
अष्टभागोच्छ्रिता जङ्घा खुरपिण्डं तदर्धत:।।२४९।।

In all the diksūtras one may incorporate Vardhamāna. The Jaṅghā may be elevated by eight parts and the Khurapiṇḍa (the hoof globe) a half of that.

ये(मे)खलान्तरपत्रे च स्यातां भागद्वयोद्गते।

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1. GOSE, p.343, fn.16.

प्रथमा रथिकास्तत्र सपादांशः त्रयोच्छ्रिताः॥२५०॥

These two that esere the interior flaps of the slope, (Mekhalā) these may be projected by part twain. The first Rathikā there may be of three and a quarter digits [1] elevation.

पदपादविहीनाः स्युः क्रमेणोपरिभूमयः।
दिक्सूत्रेषु सकर्णेषु क्रिया प्राग्वद् विधीयते॥२५१॥

The upper storeys may be in due order as reduced by quarter or square. In the Diksūtras equipped with Karṇas the process is ordained as per earlier norm.

शिखरं दशविस्तारं भागैर्द्वा (गद्वा)दशकोच्छ्रितम्।
चतुर्गुणेन सूत्रेण वेणुकोशं समालिखेत्॥२५२॥

The roof having ten squared breadth, having elevation of twelve parts, by a plumb (sūtra) of four fold norm one may carve out the Veṇukośa.

स्कन्धकोशान्तरं चास्य त्रिभिर्भागैर्विभाजयेत्।
ग्रीवा च पद्मशीर्षं च तावद् भागार्धमुच्छ्रयात्॥२५३॥

And the Skandha Kośantara of this one may divide by three parts. The Grīvā and Padmaśīrṣa, may be of a half part than the elevation.

भागमामा(गं चाम)लसारं स्यात् कलशो भागमेव च।
सा(श)तश्रृङ्गावृतो मेरुरयं प्रासाद ईरितः॥२५४॥

The Amalasāra may be of a single part and Kalaśa of a part again. The Meru covered by a hundred peaks this mansion stands developed.

प्रदक्षिणीकृते न स्याद्यत्पुण्यं कनकाद्रिणा(?)।
शैलेष्टकामये तत् स्यात् कृतेऽस्मिन्नधिकं ततः॥२५५॥

On that one having been circumambiated having been made of stones and bricks may be greater than the Meru.

मेरुः॥

नन्दिशालस्य संस्थाने तद्रूपे समवस्थिते।
द्वितीया रथिका कार्या भागद्वयविनिर्गता॥२५६॥

In the plot of Nandiśāla the structure of that one having got established at similar norm, the second Rathikā is to be created projected by part twain.

शेषो भद्रस्य विस्तारः स्वविस्तारोऽ(रा)र्धनिर्गतः।
अष्टांशायामविस्तारः स्वविस्तारो(रा)र्धनिर्गतः॥२५७॥

The Śeṣa is the breadth of Bhadra, projected by a half of the personal breadth. The octagonal length and breadth may be projected by a half of individual breadth.

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[1] GOSE, p. 344, fn. 5, verse 250, padas 3-4 - सपादांशस्त्रयोच्छ्रिताः।

अष्टांशायामविस्तार:(रा)शाला स्यात् पुरत: पुन:।
तस्या मध्ये भवेद् गर्भो द्विभागायामविस्तर:।।२५८।।

Having breadth of eight oblong and breadth, the Śālā may be in front again. In the centre of that may be the garbha[1] having breadth and length of two parts.

गर्भभित्तिर्भवेच्चास्य भागेनैकेन निर्गता।
बाह्यभित्तिस्तथैव स्यात् तत्समा चान्धकारिका।।२५९।।

Of this one the garbha bhittī (the interior wall) may be such as projected by a single part and the outer wall may also be of the same structure and a blind alley (andhakārkā).

द्विभागा रथिकास्तस्य सलिलान्तरभूषिता:।
शेषो भद्रस्य विस्तारो भागेनैकेन निर्गम:।।२६०।।

The Rathikā of that one may be of two parts decorated by a water channel. The remaining breadth of the Bhadra may have an exit door of one part.

जङ्घोत्सेधं (च) पीठं च विदध्यान्नन्दिसार(शाल)वत्।
रथिकास्तत्र कर्तव्या: कर्ण(र्णे) भागत्रयोच्छ्रिता:।।२६१।।

The elevation of Jaṅghā and Pīṭha one may create like the Nandiśāla. Rathikās therein deserve to be created having height of Karṇa triad parts.

षडंशान् विस्तृत:(तं) कुर्याच्छिखरं सप्तचो(मो)च्छ्रितम्।
कार्या केसरिवच्चास्य रेखा सामलसारिका।।२६२।।

The seventh elevated roof one may create having breadth of six parts. And the Rekhā[2] along with Amalasāraka deserves to be created of this one as one like that of Kesarī[3].

एभिर्गुणैर्युतं चैनं पार्श्वयोरपि योजयेत्।
प्रासादोऽयं लताख्य: स्यात् कर्तव्यो दानवद्विष:।।२६३।।
लताख्य:।।

To this one endowed with these qualities one may make as joined by the flanks. This Prāsāda may be named as Latā[4] or Latākhya deserves to be created of the enemy of dānavas (Viṣṇu).[5]

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1. Garbha- the womb, the foundation : the chamber in a temple where the deity is placed (EOHA, p.157).
2. Rekhā- Curviliniearity or Profile of a spire of a nāgara temple (Prāsāda Śikhara, p.153)
3. Kesarī- a single storeyed building having front tubernacles, the side towers at the corners of the roof, and its nose, head and neck are round or rectangular. (EOHA, p.366)
4. Latā- creeper design on the roof. (Prāsāda Śikhara, p.153).
5. V.S. Apte, p. 249. दानवारि: = दानवद्विष्।

अग्रेतनं यदा पश्चान्यस्येत सरिणं तदा।
भवेत् त्रिपुष्कराख्योऽयं प्रासादस्त्रिदशालयः।।२६४।।
त्रिपुष्कराख्यः।।

The frontal one when one may assort in the rear, on the Sariṇa (fountain) or a road (Saraṇī), then this one may be the Prāsāda named Tripuṣkara an abode of gods i.e. a temple.

नन्दिशालस्य सर्वासु दिक्षु(क्ष्व)यं केसरी यदा।
स्यात् तदा पञ्चवक्त्रोऽसौ विधेयः पद्मजन्मनः।।२६५।।
पञ्चवक्त्रः।।

In all the sides of the Nandiśāla when it becomes Kesarī then that may be Pañcavaktra deserving to be creation for the lotus born one i.e. Brahmā.

यदा च पञ्चवक्त्रस्य मध्ये गर्भा(र्भो) न दीयते।
बाह्यलेखादिकं प्राग्वद् दिक्षु सर्वासु कल्पते।।२६६।।

When in the centre of the Pañcavaktra no garbha or central space or open space is provided, and like the outer living as per earlier process, in all sides that becomes patent.

चतुःस्तम्भसमा कार्या मध्ये चास्य चतुष्किका।
वितानं चोपरि न्यस्येन्मध्यतस्तस्य भूषणम्।।२६७।।

In the middle of this one deserves to be created a Catuṣkikā (a grill normed network,) having similar norm of four columns (supporting it) a canopy or an awning one may assort overhead from the central part being its decoration.

हरो हिरण्यगर्भश्च हरिर्दिनकरस्तथा।
एते चतुर्मुखे स्थाप्या नापरेषां भवत्ययम्।।२६८।।
चतुर्मुखः।।

Hara, (Śiva) and Hiraṇyagarbha (Brahmā), Hari (Viṣṇu) and Sun (maker of the day) these deserve to be installed on four openings or on Caturmukha (Prāsāda). This does not become practicable for others.

चतुःषष्टिकरे कुर्यात् क्षेत्रे मानैकविंशतिः(?)।
सप्तवर्गपदो गर्भो भित्त्या सह विधीयते।।२६९।।

In the plot of sixty four cubits one may create a measurement of twenty one. The garbha (adyatum) having sapta vargapadas (or seven square feet) is provided with a wall.

स्याद् गर्भभित्तिर्भागेन भागेनैवान्धकारिका।
षड्भागं कर्णविस्तारं दशधा प्रविभाजयेत्।।२७०।।

The Andhakārikā or the blind alley may be by a single part with the help of the part of the garbha bhittī (the central wall). The breadth of the Karṇa having six parts one may subdivide into ten parts.

षड्भिर्भागैर्भवेदस्य गर्भो भित्त्या समन्वितः।
बाह्या भित्तिर्भवेद् भागाद् भागश्चैवान्धकारिका।।२७१।।

By six parts may be the garbha of this one endowed with a wall. The outer wall may be by a part and a part may be the Blind Alley (andhakarikā).

द्विभागं कर्णवैपुल्यमुदकान्तरभूषितम्।
शेषो भद्रस्य विस्तारश्चतुर्थांशविनिर्गतः।।२७२।।

Two parted may be the thickness of the Karṇa decorated by a water channel. The remaining one as the breadth of the Bhadra, projected by a fourth part.

क्षोभयेदर्धभागे तु तदर्धेन जलान्तरम्।
मत्तवारणकैर्विद्यात् स्तम्भैरुपरि शोभिताः।।२७३।।

One may dig out or excavate by a half part and by a half part of that, the water channel. And by aisles (matta vāraṇakas) one may know these as decorated by columns articles.

रथिकैका त्रिभागेन पुनः सार्धद्विभागिका।
तासां परस्परक्षेपो भागो भागो विधीयते।।२७४।।

A single Rathikā by a part triad once again by a two and a half part, the mutual intercession of those, is provided by a part each.

शेषं शिखरविस्तारः सार्धषट्कं तदुच्छ्रयः।
पृथक्सूत्रैस्त्रिगुणितैर्वेणुकोशं समालिखेत्।।२७५।।

The Śeṣa may be having a breadth of the Śikhara (roof) with height as of six and a half parts. The Pṛthaksūtras being of triple multiple one may carve out the Veṇukośa.

स्कन्धकोशान्तरं भागैश्चतुर्भिस्तस्य भाजयेत्।
ग्रीवार्धभागमुत्सेधो भागेनामलसारकम्।।२७६।।

One may divide by four parts the space between the Skandha kośa. The height may be of a half part of the grīvā and by a part Amalasāraka.

पद्मशीर्षस्त(र्षं त)था भागं कलशो भागसंमितः।
अर्धभागसमो(मु)त्सेधं कारयेद् बीजपूरकम्।।२७७।।

Padmaśīrṣa of a part and Kalaśa also comprising of a part and Bijapūraka one may create as having height of a half part.

सर्वकर्णेषु कर्तव्याः क्रियाश्चैवं विचक्षणैः।
दिक्सूत्रबाह्यभागेषु वलभीं संन्निवेशयेत्।।२७८।।

By the experts in all the Karṇas, the wall deserves to be created. In the outer parts of Diksūtras one may incorporate Valabhī (roof).

निर्गमे पञ्चभागः स्यात् तिर्यक् प्रक्षिप्तभागिकः(?)।
अस्या द्विभागिको गर्भो मध्ये भागत्रयोच्छ्रितः॥२७९॥

In the exit door, a five parted development may be there and horizontal parted crouchings. The garbha of this one may be two parted one in the centre having elevation of part triad.

भागार्धभागं भित्तिः स्यात् तत्समा चान्धकारिका।
तस्याश्चाग्रे विधातव्यः(?) षड्दारुकसमन्वितम्॥२८०॥

The wall is of a part halved of a part and equal to that the blind alley (andhakārikā). And in front of that is to be constructed a (plank) equipped with Ṣaḍdāruka (a six faggoted projection).

एकैकां रथिकां सार्धभागां कर्णेषु योजयेत्।
शेषं भद्रस्य विस्तारो भागः स्यादस्य निर्गमः॥२८१॥

A rathikā each one may combine on the Karṇas having a part plus half. The Śeṣa one being the breadth of the Bhadra and its outlet or exit door may be of a part as such.

एवं भद्रं वि(द्वि)भागं स्यात् स्तम्भद्वयसमन्वितम्।
वलभावर्तयोर्मध्ये भागमेकं च विस्तृतम्॥२८२॥

This way the Bhadra may be two parted one, equipped with columns twain, and in between the Valabha and Karṇa a part alone broad as such.

तत्रोदकान्तरं कुर्याद् गुणद्वारविभूषितम्।
नवभागोच्छ्रिता जङ्घा पीठमस्य तदर्धतः॥२८३॥

There one may create a water channel decked with a guṇa door. The Jaṅghā may be elevated to the extent of nine parts and the Pīṭha of this one by a half of that.

मेखलान्तरपत्रे च कुर्याद् भागद्वयोन्मिते।
रथिका स्याद् द्विभागा च ततः सार्धैकभागिका॥२८४॥

In the Mekhalāntara Pattra measured to the extent of part twain the Rathikāmay be of part twain and from there having part one added by half.

शेषं शिखरविस्तारः पञ्चांशं शिखरोच्छ्रयः।
उपर्युपरि कर्तव्यं सर्वतोभद्रकद्वयम्॥२८५॥

The breadth of the roof as Śeṣa and five digited one the height of the roof and over and above deserves to be created Sarvatobhadraka twain.

द्वे द्वे च सर्वतोभद्रे कर्णे कर्णे निवेशयेत्।
दिकसूत्रेषु समस्तेषु क्रियामेवं प्रकल्पयेत्॥२८६॥

On every Karṇa one may introduce, two Sarvatobhadras each. In all the Diksūtras the process may be like this.

विस्तार शिखरस्याष्टौ भागात्स्यार्धसमुच्छ्रय:(?)।
पञ्चव्यासेन सूत्रेण ++++++++।।२८७।।

The breadth of the roof, having eight parts and half of that the height. And by the Sūtra of five Vyāsas one may carve out the Veṇukośa.[1]

वेणुकोशान्तरं चास्य त्रिभिर्भागैर्विभाजयेत्।
ग्रीवा च पद्मशीर्षं च भागेन स्यादिदं द्वयम्।।२८८।।

And the space of the Veṇukośa one may subdivide by three parts. And Grīvā and Padmakośa the twain may be of a part each.

प्रत्येकं भागिकौ कार्यौ कलशामलसारकौ।
त(न)वात्मकोऽयं कथित: प्रासादस्त्रिदशालय:।।२८९।।

This way Kalaśa and Amalasāraka may be created as of two parts each. The abode of gods has been illustrated as of nine fold variety (Navātmaka).

नवात्मक:।
विन्यसेद् दि(दी)शमैशान्यामाग्नेय्यां पुरुषोत्तमम्।
ब्रह्माणं वायुदिग्भागे नैर्ऋते च दिवाकरम्।।२९०।।

One may adjust Īśa in the Aiśāni quarter (the north eastern quarter) in Āgneyī (south eastern quarter) the excellent man (i.e. Viṣṇu Puruṣottama). Brahmā in the Vāyu Koṇa (north western quarter) and in the Nairṛta (south western) the maker of the day i.e. the Sun.

मध्यगर्भे शिव: स्थाप्य: प्राच्यामपि पुरन्दर:।
धर्मोयमां(याम्यां) प्रतीच्यां च वरुण: सोम उत्तरे।।२९१।।

Within the centre of the middle part, Śiva deserves to be adjusted and in the East, Purandara (i.e. Indra). Dharma (Yama) in the Yāmyā (southern) and in the western Varuṇa and Soma (Moon) in the North.

(भक्ताठा?)[2] शक्तिसम्पन्न: पूर्वायतनसन्निधौ।
प्रासादं कारयेद् यत्नात् तदाद्यं नैव पीडयेत्।।२९३।।

A devotee power endowed in the close quarter of the Eastern shrine. The mansion or temple one may get created with effort and may not torment the preliminary aspect.

उत्कृष्टमपकृष्टं वा यत्र स्थाने निवेशयेत्।
प्रासादं तत्र कर्माणि यानि तान्यभिदध्महे।।२९३।।

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1. GOSE, p. 347, fn. 10 has पञ्चव्यासेन सूत्रेण वेणुकोशं समालिखेत् इति चतुर्थपाद: स्यात्।
2. भक्तीच्छाशक्तिसम्पन्न:

One may establish a house at temple an excellent one or inferior one, spot there one may create as such. In that undertaking as many are the accessories we now talk of these.

सम्मुखं नैव कुर्वीत हीनं वा यदि वाधिकम्।
वेदभागास्तं तव सश्रितस्तंस्या प्रासादोऽतिविगर्हित:(?)।।२९४।।

The front portion one may not create if deficient or in excessive norm. The obstruction parts therein when recumbent as such may make a mansion highly detestable.[1]

अन्योन्यं दक्षिणे वेधो हीन इत्यभिधीयते।
वेधभागामृते(?)मृत्युं हीने हानिं विनिर्दिशेत्।।२९५।।

Mutually southward obstruction is declared as inferior. In case of the obstructive portion as extra sized the death becomes the cause as also lesser normed, the loss becomes the cause.

हरो हिरण्यगर्भश्च हरिर्दिनकरस्तथा।
एते देवा: समाख्याता: परस्परविरोधिन:।।२९६।।

Hara, Hiraṇya garbha (Brahmā), Hari and Sun likewise, these are declared as gods as mutually in opposition.

एता न दक्षिणापार्श्वे स्थापयेत् पुरमाश्रितान् (?)।
वामतो नान्यदेवानां ना(स्ति?)पि हीनालयेषु च।।२९७।।

These one may not adjust or install in the south, as having dependence of the town nor to the left of other gods nor in the inferior temples.

नैतेषां दक्षिणे कुर्यादन्येषामपि चालयम्।
हीनं वा यदि वाहीनं यदीच्छेच्छ्रिय आत्मन:।।२९८।।

Nor to the south or right side of these one may erect the abodes of others. When one may cherish glory of oneself when even being inferior as superior as such.

तेषामुत्तरतो नू(ही)नं यदि(दी)च्छेद् देवतालयम्।
प्रासादपदमानेन नवषट्त्रिंशदा(द)न्तरे।।२९९।।

In case one may cherish the creation of an inferior temple in the north by a measurement of the square of the Prāsāda at a space of 39 or 36 cubits.

प्रासादं कारयेदन्यं मर्मवेधविवर्जितान् (तम्)।
पुरत: पृष्ठतो वापि पार्श्वयोरुभयोरपि।।३००।।

One may create a Prāsāda of different norm divested of obstruction in the vulnerable spots, in front or in the rear, or in the two flanks.

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[1] वेद्यभागा: fn. 10, p. 348, verse 294, pāda 3 may be वेधभागाश्रितस्तस्या प्रासादोऽतिगर्हित: ।

महामर्माणि चत्वारि कुर्याद् यत्ताघतोत्तरे(?)।
क्षणमध्येषु सर्वेषु द्रव्यमेकं न दापयेत्।।३०१।।

Then one may create huge vulnerable spots four as such in the north. In all the Kṣaṇamadhyaṣa one may not get provided one material as such.

तदा युग्म ++++[1] वेधमर्म विवर्जयेत्।
क्षणमध्ये यदा द्रव्यमेकं मोहात् प्रदीयते।।३०२।।

Then one may avoid the vulnerable spot having obstruction in encrippled panel spots. In Kṣaṇamadhya when out of infatuation such an object is provided.

कर्तृकारकयोः पीडा भवेत् पूजा न तादृशी।
तस्मात् सर्वप्रयत्नेन स्थपतिः कारकोऽपि च।।३०३।।
मर्माणि वर्जयेद् यत्नात् प्रासादस्य समीपतः।
अथ मर्मवियुक्तो(क्तं)यः प्रासादं कर्तुमिच्छति।।३०४।।

There may ensue the trouble for the builder and the Architect and no worship of that sort may be possible. Therefore by all efforts the Architected and the builder may avoid the vulnerable points with effort quite closer to the Prāsāda. Therefore, who wants to create a Prāsāda without the vulnerable spots.

प्रासादतः सदा तेन विधेयं महदन्तरम्।
(प्रासादां तूत्तरं कवः)[2] कार्यं फलपुष्पैर्विभूषितम्।।३०५।।

From the Prāsāda invariably by him should be kept a great distance. In the north of the Prāsāda, deserves to be created a spot decorated by flowers and fruits.

य एतैर्लक्षणैर्युक्तं कारयेद् देवतालयम्।
धनधान्यमवाप्नोति मोदते सुखमेव च।।३०६।।

Who may create such a temple endowed with such auspicious marks he may obtain wealth and crops and feel happier at ease.

हरो हिरण्यगर्भश्च हरिर्दिनकरोऽपि च।
एते देवाः समाख्याता देवनामपि पूजिताः।।३०७।।

Hara (Śiva), Hiraṇyagarbha (Brahmā), Hari (Viṣṇu) and Dinakara (Sun) these gods are declared as adorable for the gods even.

पृथक्त्वेन च कर्तव्या एकरूपसमन्विताः।
अष्टबाहुश्चतुर्वक्त्रः कुण्डली मुकुटोज्ज्वलः।।३०८।।

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1. यत्नाद्यथोत्तरम्। (GOSE, p.349)
2. प्रासादादुत्तरं कार्यम्

And separately deserve to be created endowed with similar structure eight armed, four faced, ear peduncled, and brilliant with a diadem.

हारकेयूरसंयुक्तो रत्नमालोपशोभितः।
ऋष्यागतपुरः कार्यः पद्महस्तो दिवाकरः।।३०९।।

Equipped with garlands, armlets and decorated with gems inlaid wreaths, the sun deserves to be created having hand occupied by lotus and having front occupied by a sage.

शङ्खचक्रधरो देवो वामे च मधुसूदनः।
कण्ठाभरणसंयुक्तो मूर्धा च मुकुटोज्ज्वलः।।३१०।।

The god wielding conch and quoit in the left side, Madhusūdana i.e. Kṛṣṇa equipped with neck ornaments being shining with a diadem on the crest.

ब्रह्मा पश्चिमतः कार्यो बृहज्जठरमण्डलः।
कुण्डिकामक्षसूत्रं च दधत् कूर्चविभूषितः।।३११।।

Brahmā deserves to be installed on the west or in the rear, having a globular pate of a huge norm bearing the rosary of beads and Kuṇḍikās and decorated by a beard and moustaches.

प्रासादा रुचकादयोऽत्र ललिताः प्राग् विंशतिः पञ्चयुक्
तावन्तश्च ततोऽनु केसरिमुखाः(स)न्धारकाः कीर्तिताः।

The Prāsādas Rucaka and others lovely ones earlier twenty have been illustrated pentad normed then thereafter headed by Kesarī borne as such have been illustrated.

मिश्राख्या नव पञ्च चानुकथितास्तद्वन्निगूढाख्यया
षष्टिः स्याच्चतुरन्वितेति विदिता सैषा भवेत् सम्पदे।।३१२।।

Those known as Miśras or miscellaneous normed ones nine and five having been illustrated subsequently that very way be a secret nomenclature. Sixty may be there, the one added by four this way may be known as the Sampadas.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
रुचकादिचतुष्षष्टिप्रासादकः षट्पञ्चाशोऽध्यायः।।५६।।

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पुस्तकालय 163057

CHAPTER 57

A twenty counting of Meru and others

अथान्यान् कथयिष्यामः समासात् सूक्ष्मलक्षणान्।
पञ्चाशतमिहोत्कृष्टान् प्रासादाञ् श्रीधरादिकान्।।१।।

Now we shall talk of others having minuter pre-requisites quite succinctly and fifty here, of superior order, the Prāsādas such as Śrīdharas.

श्रीधरो हेमकूटश्च सुभद्रो रिपुकेसरी।
पुष्पो विजयभद्रश्च श्रीनिवासः सुदर्शनः।।२।।

Śrīdhara and Hemakūṭa, Subhadra and Ripukesarī, Puṣpa and Vijayabhadra, Śrīnivāsa and Sudarśana.

भगवत्याः प्रिया ह्येते तथा कुसुमशेखरः।
देवस्य शम्भोर्दयितः प्रासादः सुरसुन्दरः।।३।।

These are dear to Bhagavatī and likewise flower crested one. Dear to this god Śambhu Prāsāda Surasundara.

नन्द्यावर्तश्च पूर्णश्च सिद्धार्थः सिरव(शङ्ख)वर्धनः।
त्रैलोक्यभूषणश्चेति पद्मसु(स्तु)ब्रह्मणः प्रियः।।४।।

Nandyāvartta[1] and Pūrṇa Siddhārtha and Śaṅkha Vardhana, Trailokya bhūṣaṇa and Padma beloved of Brahmā.

पक्षबाहुर्विशालश्च तथान्यः कमलोद्भवः।
हंसध्वज इति ख्याताः प्रासादा ब्रह्मणः प्रियाः।।५।।

Pakṣabāhu and Viśāla, and other one Kamalodbhava Haṁsadhvaja this way known Prāsādas are dear to Brahmā.

लक्ष्मीधराक्ष(ख्य): प्रासादो वस्त(स)तौ मधुविद्विषः।
महावज्रो रतितनुः सिद्धकामस्तथापरः।।६।।

The Prāsāda named Lakṣmīdhara in Vasati, Madhuvidviṣa or an abode of enemy of Madhu (i.e., Viṣṇu), Mahāvajra, Ratitanu and Siddhakāma a different one.

पञ्चचामरसंज्ञश्च नन्दिघोषाख्य एव च।
अनुकीर्णः सुप्रभश्च सुरानन्दोऽथ हर्षणः।।७।।

And one named Pañcacāmara and one named Nandighoṣa, Anukirṇa and Suprabha, Surānanda and Harṣaṇa.

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[1] A type of building, a village, a ground plan, an entablature (EOHA, p.274).

दुर्धरो दुर्जयश्चैव त्रिकूटो नवशेखरः।
पुण्डरीकः सुनाभश्च महेन्द्रः शिखिशेखरः॥८॥

Durdhara and Durjaya Trikūṭa and Navaśekhara Puṇḍarika and Sunābha, Mahendra and Śikhi Śikhara.

वराठः सुमुखः शुद्धश्चत्वारिंशादितीरिताः।
मिश्रकास्तु दश प्रोक्ता मिथः कर्मप्रभेदतः॥९॥

Varāṭha and Sumukha and Śuddha these forty have been enumerated. The Miśrakas are ten enumerated as such in point of mutual activation differentiation.

विज्ञेयो नन्दसंज्ञश्च महाघोषस्तथापरः।
वृद्धिरामाभिधानश्च प्रासादोऽन्यो वसुन्धरः॥१०॥

The one deserves to be known as Nandaka and the other one as Mahāghoṣa and by the names Vṛddhirāma another house is Vasundhara.

मुद्गकोऽथ बृहच्छालस्तथा(थै) व च सुधाधरः।
संवराख्यः शुकनिभस्तथा सर्वाङ्गसुन्दरः।११॥

Mudgaka and Bṛhacchāla and likewise Sudhādhara and one named Saṁvara a parrot normed (Śukanibhaḥ) and likewise Sarvāṅgasundara.

पञ्चाशदेवं कथिता प्रासादानां यथाक्रमम्।
इदानीं लक्ष्मतो ब्रूमः श्रीधरं सर्वकामिकम्॥१२॥

Fifty this way have been spoken of, (the varieties) of Prāsādas as per a descending order. Now we shall talk of as per qualities the Śrīdhara Sarvakānika i.e. all desire granting one.

वल्लभं सर्वदेवानां पुण्यानां कारणं परम्।
चतुरश्रीकृते क्षेत्रे चतुर्विंशतिभाजिते॥१३॥

Favourite one of all the gods and an utmost source of all the merits. In a plot square shaped segmented into twenty four parts.

द्वादशाखिलकोणेषु कर्णश्रृङ्गाणि योजयेत्।
विस्तारं च चतुर्भागमेकैकस्य विनिर्दिशेत्॥१४॥

In all the twelve corners one may add Śṛṅgakoṇas (the top corners or flanks) and a breadth of four parts of one each one may enjoin.

परस्परं च निष्कोऽसौ(विष्कम्भो) द्विपदोऽत्र विधीयते।
द्व्यंशानि कर्णि(र्ण)भद्राणि निर्गमश्चार्धभागिकः॥१५॥

And mutually the Viṣkambha (supporting beam of the house) is provided here of two parts, two digited Karṇabhadras and an exit gate of four digited norm.

कर्णकर्णपदेन्यस्यात्[१] पदार्धाधेत(?)विस्तृतः।
वारिमग्नो विधातव्यो मध्यगः पूर्वमानयोः।।१६।।

On every spot of each Karṇa one may assort broad by a half part, water logged deserving to be created or a dipping pond deserves to be created gone within the centre in two earlier measurements.

भद्रस्य मानमुद्दिष्टं विस्ताराद् दशभागिकम्।
निर्गमश्च त्रिभिर्भागैः समसूत्रसमाहितः।।१७।।

The measurement of Bhadra is enjoined as ten digited one as compared with the breadth and the exit gate by three parts well laid down by similar plumb lines.

द्विपादा बाह्यभित्तिस्तु द्विपादा चान्धकारिका।
भवेच्छतपदः कन्दो गर्भः षड्विंशदंशकः।।१८।।

The outer wall of two squares and two digited one the blind alley (andhakārikā)[2] and Kanda should be hundred digits (a garden) and the central portion of twenty six cubits.

द्विपदः कर्णकन्दश्च प्रत्यङ्गं पदिकं स्मृतम्।
निर्गतं चार्धभागेन चतुर्दिक्षु व्यवस्थितम्।११९।।

The two digited flanked hedge on every part, is required as of one part, projected by a half part established in four quarters.

भागेन निर्गता कार्या शाला चास्य चतुष्पदा।
अभ्यन्तरं बाह्यभित्तेः कन्दस्य च तथा बहिः।।२०।।

Projected by a part deserves to be created a hall of this one of four segments and the interior of the outer wall as also of the inner hedge being of the same exterior as such.

उभयोरन्तरं कार्यं विस्तारात् पञ्चभागिकम्।
अन्तरालं च कुर्वीत शृङ्गं तच्च चतुष्पदम्।।२१।।

The interior of both deserves to be created of five segments in line with the breadth and the internal enclosure should be created with its top as of four parts.

विभागस्तादृशोऽस्य स्याद् बाह्यशृङ्गस्य यादृशः।
भित्तिकन्दान्तराले च कार्यं षड्दारुकं बुधैः।।२२।।

Of the outer top whatever may be the division of that type of that same norm may be in the interior of the plinth of the wall, fit to be created as Ṣaḍdāruka by the experts.

इतिकातोरणयुतं चतुर्दिक्षु मनोरमम्।
पुरतो मण्डपं कुर्यात् सर्वलक्षणसंयुतम्।।२३।।

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[1] GOSE, p.357, fn.10 has कर्णः कर्णपदेऽन्यः स्यात् पदाप्येनि न विस्तृतः।

[2] Āndhkārikā- a closed verāṇḍāḥ- a balcony (EOHA, p.61).

Joined by arched portals the earth,[1] fascinating in all the directions, in front one may create a pavilion endowed with all the auspicious marks.

भागै: पञ्चशता कुर्यादस्य मानमिहोर्ध्वगम्।
एषां मध्ये सविंशत्या प्रविधेयास्तुलोदया:।।२४।।

By fifty digits one may create in measurement as gone upwards. In the centre of these, by a twenty norm, deserve to be provided the beams or architraves.

तेषां मध्येंऽशकै: षड्भिर्वेदीबन्धो विधीयते।
नवधा भाजिते तत्र वेदीबन्धे समै: पदै:।।२५।।

In the midst of those by six digits is provided the adjustment of a platform divided into nine parts, therein on the platform ligation by equal steps.

कुम्भश्चतुष्पदस्तत्र द्विपदस्तु मसूरक:।
भागेनान्तरपत्रं स्यान्मेखला द्विपदा स्मृता।।२६।।

A Kumbha of four steps therein and of two steps on the Masūraka (i.e. lintel) may be there. By a part may be the intermediary plate or plank, and mekhalā is known as of two parts.

मूलभागास्तु ये तै: स्याज्जङ्घा दशभिरुच्छ्रिता:।
द्विपदा मेखला प्रोक्ता द्व्यंशे चान्तरपत्रके।।२७।।

The basic parts that are there by those, may be Jaṅghā[2] having height of ten digits. The Mekhalā is spoken of as of two parts and the two internal planks of two parts.

अधस्तादूर्ध्वपक्ष(ट्ट)स्य तलपट्टस्य चोपरि।
षोडशांशा विधातव्यास्तत्रैतत् कर्म वार्चयेत्(?)।।२८।।

Below the upper plank and above the talapaṭṭa (the lower plank), sixteen digited ones deserve to be created : there this work may be examined.

भागेन रूपधारा स्यात् सार्द्धा शाद्राजसेनकं।
वेदी भागत्रयोत्सेधं सार्धेनासनपट्टक:।।२९।।

By a part may there be Rūpadhārā and half each may be the Rāja Senaka. The pavilion having an elevation of part triad and by a twain of that the sitting dais.

सोर्ध्व(सार्ध)भागेन कर्तव्यमूर्ध्वचन्द्रावलोकनम्।
आसनस्योर्ध्वत: स्तम्भा: सार्धपञ्चपदा: स्मृता:।।३०।।

By a half part deserves to be created the upper moon chamber. The columns above the āsana are known as of five and a half digits.

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[1] V.S. Apte, p. 95 इलिका the earth GOSE, p. 352, verse 23, pāda 1 इतिका has been supplemented by इतिका MW, p. 168. (इलिकातोरणैयुक्तं)

[2] Jaṅghā- a wall, p.150, Prāsādaśikhara.

भागेनोच्छालकं कार्यं शाष(शीर्षं) सार्धपदोन्नतम्।
पट्टः स्याद् द्विपदोत्सेधस्त्रिपदश्छाद्यविस्तरः॥३१॥

By a part Ucchālaka is to be created and crest as elevated by one and a half digit. The Paṭṭa may be of an elevation of two parts and two parted Chādyavistara.

लम्बनं तु तदर्धेन यथाशोभमथापि वा।
ऊर्ध्वनान्तरः(र्ध्वेनान्तर)पत्रस्य कस्य(ल्प्य)तेऽप्ययथाक्रमम्॥३२॥

The lambana is to be of a half structure there that or as per beatification of the Ūrdhvānantara Pattra it is provided as per unequal dimensions.

कोणेषु कूटः कर्तव्यो विविधैः कर्मसम्भ्रमैः।
विस्तारः स्याच्चतुर्भागस्तेषां षड्भाग उच्छ्रयः॥३३॥

On the Koṇas Kūṭa is to be created by varied normed working modifications the breadth may be of four parts and the height of these by six parts.

कर्णा घण्टासमायुक्ताः कूटमानं विधीयते।
तत्र मृत्युक्रमात्(?)कुर्यादेकैकं च तदूर्ध्वतः॥३४॥

The Karṇas combined by ghaṇḍās (the bells), the measurement of Kūṭa is provided. And therein order of visibility, one may create one each over and above that.

तेषां च तुल्यता कार्या विस्तारादुच्छ्रयादपि।
चत्वार एककर्णे स्युरेवं सर्वेषु षोडश॥३५॥

Of these a similitude deserves to be created in light of breadth as well as height. Four may be therein one Karṇa and this very way in all sixteen as such.

सिंहकर्णस्य विस्तारा(र)मानं स्यादष्टभागिकम्।
षड्भागस्तु तथोत्सेधो रथिकैश्च विभूषणम्॥३६॥

The measurement of the breadth of the Siṁhakarṇa may be of octagonal norm and hexagonal their elevation and decoration by the Rathikās (main roads or lanes).

गुणद्वा(ता)रसमायुक्तः शूरसेनाभिधानकः।
सिंहकर्णो विधातव्यः सर्वकर्मसमाकुलः॥३७॥

Equipped with Guṇadvāra (tāra), the one named Śūrasena siṁhakarṇa deserves to be created conjoined by all the works.

सिंहकर्णोदयादूर्ध्वमुरोमञ्जरिका भवेत्।
विस्तारादष्टभागासावुच्छ्रायन(यान्न)वभागिका॥३८॥

Above the height of the Siṁhakarṇa may be Uromañjarikā eight digits more than the breadth, and nine digits more than the height.

लतापञ्चकसंयुक्ता मञ्जरी स्यात् सुशोभिता।
ग्रीवा पादोनभागा स्यादण्डकं भागमुच्छ्रितम्।।३९।।

Equipped with Latā Pañcaka the Mañjarī may be well decorated. The grīvā may be such as of ¾ lesser norm and Aaṇḍaka (cupola) as elevated by a part.

चन्द्रिका चार्धभागेन कलशश्चैव भागिकः।
कूटमूर्ध्वे(र्ध्नि) द्वितीया स्यादुरोमञ्जरिका तथा।।४०।।

Candrikā may be by a half part and Kalaśa of one part on the crest of the roof may there be a second Uromañjarikā.

(भागात्तद्वादशविस्तीर्णा तु सार्धा न त्रिदशावाच्छ्रिता?)।[१]
भागमेकं भवेद् ग्रीवा सार्धभागेन चाण्डकम्।।४१।।

From a part having breadth of twelve having height thirty reduced by one and a half, the grīvā may be of part one, with Aṇḍakas of a part and a half.

कपरिं(?)[२] चार्धभागेन कलशश्च द्विभागिकः।
उरःशिखरकान्य(ण्य)ष्टौ भवन्त्येवं चतुर्द (र्दि)शम्।।४२।।

A Karpara (a thatch) by a part, with Kalaśa as of two parts, eight Uraḥśikharakas, do exist here in the four quarters or sides.

द्वितीयकूटकस्योर्ध्वे कर्तव्या मूलमञ्जरी।
भागषोडशविस्तारा पदाष्टादशकोदयः(या)।।४३।।

On the top of the second Kūṭaka, deserves to be created a Mūlamañjarī having breadth of sixteen parts with elevation of eighteen squares or cubits.

स्कन्धमानं हि सर्वेषां यथोक्तं शतवास्तुनि।
ग्रीवा सार्धपदांशा स्यादण्डकं द्विपदान्वितम्।।४४।।

Of all the measurement of the Skandha is as per enunciation in the Śatavāstu. Grīvā of a part having one and a half with Aṇḍakas equipped with part-twain.

कङ्कतीफलतुल्यानि कुर्यात् सर्वाण्डकानि च।
द्विपदं च(म)ण्डिकायुग्मं कार्यं सामलसारकम्।।४५।।

One may create all the Aṇḍakas in line with Kaṅkatiphala[3]. The Aṇḍikā pair of two steps deserves to be created along with the Amalasāraka.

तस्योपरि स्यात् कलशो वर्तुलस्त्रिपदोच्छ्रितः।
तोरणैर्मकरैः पत्रैः साग्रैश्च सव(म)रालकैः।।४६।।

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1. भागान् द्वादशविस्तीर्णान् सार्धांस्त्रिदशचोच्छ्रितान्। (GOSE, p.353)
2. कर्परं चात्रभागेन
3. Sida Rhombiglia (MW, p.242)

Over that may be Kalaśa globular and elevated by three steps by Toraṇas, Marakas, Pattras, Sāgras and Marālakas.

हस्तिमुण्डैः समाकीर्णमध(प्स)रोगणभूषितम्।
ईदृशं श्रीधरं कुर्यात् सर्वालङ्कारभूषितम्।।४७।।

Overspread by elephant crests and decorated by the bevy of nymphs, such a one Śrīdhara one may create adorned by all the ornaments or decorations.

श्रीधरं कारयेद् यस्तु कित्त्यर्थमपि मानवः।
इहैव लभते(वसतः?) सौख्यममुत्रेन्द्रत्वमाप्नुयात्।।४८।।

The mānava who may create a Śrīdhara, for the sake of reputation, here he attains bliss while living and Indradom in the yonder world.

भोगान् भुक्त्वा पुमान् स्वर्गं नीयते च परे पदे।
सर्वपापविनिर्मुक्तः शान्तश्च स्यान्न संशयः।।४९।।

Having enjoyed the sense objects or objects of enjoyments, a man is taken to the heaven on an upgraded norm and immune from all the sins he may be tranquil- there is no doubt in it.

श्रीधरः।।

हेमकूटमथ ब्रूमः शुभलक्षणसंयुतम्।
सर्वविद्याधरस्थानमाश्रयः स पिनाकिनः।।५०।।

Now we talk of Hemakūṭa equipped with all the auspicious marks, an abode of all the Vidyādharas and a resort of the trident wielding one (i.e. Śiva).

चतुरश्रीकृते क्षेत्रे षड्विंशत्यंशभाजिते।
तत्र स्युः षट्पदाः कर्णाः शाला द्वादशभागिकाः।।५१।।

In a spot square shaped as such, divided into twenty six digits there may be six stepped Karṇas and halls of twelve parts.

निर्गताश्च त्रिभिर्भागैर्भवन्त्येताश्चतुर्दिशम्।
अष्टभागायतो भूयो निर्गमश्च त्रिभिः पदैः।।५२।।

Projected by three parts do there exist in four sides octagonal normed in length then an additional outlet is there by three steps.

चतुःस्तम्भाश्चतुष्पाश्व(र्श्वा) दिक्षु सर्वास्वयं विधिः।
कर्णशालान्तरं कार्यं पदेनैकेन विस्तृतम्।।५३।।

Four columned, four flanked, in all the directions such is the procedure. The space between the Karṇa and Śālā deserves to be created broad by one part.

प्रविष्टं तत् पदेनैकं तदेवात्र जलान्तरम्।
पदेन कर्णे कोणः स्यात् प्रत्यङ्गे पदविस्तृते।।५४।।

Entered therein by one part that same here a water channel, by a single part in the Karṇa a Koṇa may be there in every limb broad by one step.

निर्गते चार्धभागेन सममाने मनोरमे।
द्विपदा रथिका भद्रे निर्गतार्धपदेन सा।।५५।।

In this projected by a half part having equal measurement of fascinating norm, Dvipadā Rathikā ien the Bhadra, projected by half part as such.

चतुक(ष्क)र्णेषु कर्तव्यं (मानषेमेवंधुनु?) धीमता।
बाह्यभित्तेस्तु विस्तारस्त्रिपदः परिकीर्तितः।।५६।।

In four Karṇas should be created the measurement by the expert one.[1] The breadth of the outer wall is declared as of three parts.

चतुःषष्टिपदो गर्भस्तद्भित्तिस्त्रिपदा भवेत्।
त्रिपदं कर्णमानं स्याद् वारिमार्गेण संयुतम्।।५७।।

Sixty four stepped garbha, the wall of that may be of three steps. three stepped may be the Karṇamāna conjoined the water course.

पदार्धं वारिमार्गः स्यात् पदमस्य प्रवेशकः।
शालाष्टपदविस्तीर्णा भागार्धेन विनिर्गता।।५८।।

The water course may be of half steps with its entrance of one step and its compartment eight steps broad projected by a half part.

चतुर्भागायता भद्रं पुनर्भागार्धनिर्गतम्।
तलन्यासौ(सो) हेमकूटे विभक्तपदनिश्चयात्।।५९।।

The Bhadra of length of four parts again projected by a half part and Talanyāsa on Hemakūṭa may be by a determination of the divided part.

अस्याग्रे मण्डपं कुर्यान्महान्तं गुणपूजितम्।
ऊर्ध्वं (तु) हेमकूटस्य द्विगुणं स्यात् कलाधिकम्।।६०।।

In the front of this one, one may create a pavilion huge one and adored by merits. The top of the Hemakūṭa may be doubled one and Kalādhika.

अधस्तादासनं तस्य सप्तभागसमुच्छ्रितम्।
भागेनैकेन खुरके न मध्ये पूर्वमानयोः।।६१।।

The seat (āsana) of that may be at the bottom elevated by seven parts by a part on the

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1. GOSE, p. 355, verse 56, pādas 1-2 चतुष्कणेषु कर्तव्य मानमेवं तु धीमता fn. 2 correction.

Khuraka and not in the centre of earlier measurements.

अत ऊर्ध्वं पुनर्ब्रूमः पादमानमनुक्रमात्।
सप्तभागोन्नतं कुर्याद् वेदीबन्धे(न्धं) सुशोभनम्।।६२।।

Beyond this we again talk of the measurement of the basements (pādamāna) in due order. Elevated by seven parts one may create the ligation of the dais (Vedībandha) highly gorgeous.

तस्यार्धं कुम्भकस्यार्धं(?) भागेन कलशोन्नतिः।
पदार्धेनान्तरं पत्रं यथाशोभं विधीयते।।६३।।

A half of that Kumbhaka and (Kumbhakaḥ Sārdham) and by a part the elevation of the Kalaśa and by a half part the intermediate pattra (plank) is provided as per beatification.

सार्धं पदं पुनः प्रोक्ता कपोताली सुशोभना।
दशभागोच्छ्रिता जङ्घा कर्तव्यातिसुलक्षणा।।६४।।

By a half part is again declared the Kapotālī (the parapet) and of a nice norm elevated by ten parts then Jaṅghā deserves to be created of highly ordered one.

अस्योपरि विधातव्यं भरणै (णं) द्विपदोच्छ्रितम्।
मेखलान्तरपत्रे तु विधीयते पदत्रये।।६५।।

Above this deserves to be created Bharaṇa elevated by two parts. The two pattras (planks) between the Mekhalās are provided as having part triad.

अधस्तान्मेखलायास्तु खुरकस्य तथोपरि।
एकोनविंशतिं भागानन्तरं संप्रचक्षते।।६६।।

Below the Mekhalā and likewise over the Khuraka nineteen parted space is declared as such.

कर्मप्रमाणमेतस्य पृथङ् मध्येऽभिधीयते।
द्विपदं (राजासेनं स्याद्वदा ++ चतुष्पदा (?)।।६७।।

The extent of workmanship of this one is spoken of as distinct in the centre. Two parted may be the royal seat and the platform of that one of four parts or on the Royal seat may be the dais of four parts[1]

भवत्यासनपट्टस्य कल्पना भागमानतः।
सार्धं भागद्वयं कार्यमूर्ध्वं चन्द्रावलोकनम्।।६८।।

The structuring of the āsana paṭṭa becomes workable by the measurement of the digits. The Candrāvalokanaṁ or the Moon chamber deserves to be created overhead, by an extent of two and a half.

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1. द्विपदं राजसेनं स्यात् वेदीतस्य चतुष्पद। fn.2, p.356, verse 67, pādas 3-4.

स्तम्भानासनपट्टार्धेन युञ्ज्यादष्टभागिकान्(?)।
भरणस्तम्भशीर्षे च प्रत्येकं पदके स्मृते।।६९।।

The columns of octagonal subdivision one may erect conjoined as such by a half of the Āsanapaṭṭa. And on the Bharaṇa Stambhaśīrṣa on each padaka having been calculated.

द्विपदश्चार्धपट्टः स्याच्छाद्यकेन सुशोभितः।
त्रिपदं छाद्यकं तत्र विस्तारेण प्रकीर्तितम्।।७०।।

A half paṭṭa may be of two padas decorated by a thatch or roof. Three stepped Chādyaka or roof or thatch therein is calculated by way of the breadth.

एतन्मानं समाख्यातमलिन्देषु चतुर्दिशम्।
ऊर्ध्वमन्तरपत्रस्य कथयामो यथाक्रमम्।।७१।।

This measurement stands enunciated within the balconies or verandahs in four sides. The top of the Antarapattra we now talk of in due order.

षट्पदे कर्णविस्तारा(रे) सप्तांशा कर्णमञ्जरी।
ग्रीवामर्धपदं कुर्यात् पदमेकं तथाण्डकम्।।७२।।

In the six stepped Karṇa breadth the Karṇamañjarī is of seven digits. The grīvā one may create as of half digits and Aṇḍaka of one digit.

अर्धांशा चन्द्रिका च स्यादेकांशः कलशोच्छ्रयः।
अस्योरोमञ्जरी कार्या विस्तारेण चतुष्पदा।।७३।।

Half digited may be the Candrikā and the height of Kalaśa as of one digit. The Uromañjarī of this one is to be created as having four steps by way of breadth.

ग्रीवाण्डके विधातव्यं(व्ये)भागेनार्थेन कुम्भकः।
सिंहकर्णस्तु कर्तव्यो द्विपदोऽस्यैव मध्यतः।।७४।।

The Grīvā and Aṇḍaka deserves to be created by a part and by a half Kumbhaka. Siṁhakarṇa deserves to be created in its middle, by a part twain.

इत्थं पञ्चाण्डकाः कर्णे हेमकूटेषु कीर्तिताः।
अष्टांशविस्तृतं कुर्यादुदयेन च षट्पदम्।।७५।।

This way five Aṇḍakas in Karṇa (corner) in Hemakūṭas have been explained. It may be created in breadth as octagonal digited one with elevation by a hexagonal dimension.

अलिन्दस्योर्ध्वभागस्तं(स्थं) सिंहकर्णं मनोरमम्।
सिंहकर्णे द्विभागस्थो(स्थां) द्वादशांशकविस्तृत(ताम्)।।७६।।

The fascinating Siṁhakarṇa established over the top of the balcony or verandahs on the Siṁhakarṇa established on the part-twain broad by twelve digited norm.

उरोमञ्जरिकां कुर्यात् त्रयोदशपदोच्छ्रिताम्।
सप्तांशविस्तृतः स्कन्धो ग्रीवा च पदमुच्छ्रिता।।७७।।

The Uromañjarī one may create elevated by thirteen padas and the Skandha as wide by seven digits and grīvā as elevated by a step only.

अण्डकं सार्धभागेन चन्द्रिकार्धपदा स्मृता।
आकाशलिङ्गं कुर्वीत द्विपदं सुमनोरमम्।।७८।।

Aṇḍaka may be by a part and a half and Candrikā is known as of half a part. The Ākāśaliṅga (the sky scraper) one may create as of two steps well fascinating as such.

विस्तारो मूलमञ्जर्या भागविंशतिसंमितः।
उच्छ्रायोऽस्यैकविंशत्या स्कन्धो द्वादशभागिकः।।७९।।

The breadth of Mūlamañjarī[1] being equal in norm to twenty parts and the height of this one by twenty one and Skandha of twelve parts.

पञ्चभौमस्तु कर्तव्यो यथा चारुः स जायते।
प्रथमा भूमिका तत्र पञ्चभागा विधीयते।।८०।।

Five storeyed it deserves to be created the way it becomes beautiful. The first storey therein is provided as of five parts.

परा परार्धभागेन न्यूना न्यूना विधीयते।
स्कन्धमानं विधातव्यं पदेनैकेन चोन्नतम्।।८१।।

The next one (parā) reduced by a half of the other stands provided. The measurement of Skandha may be created elevated by a single step.

विभज्य दशधा कुर्याल्लताः पञ्चातिसुन्दरीः।
हेमकूटस्य कर्णेषु प्रत्यङ्गे[2] नरकिन्नराः।।८२।।

Having divided into ten digits, one may create latās[3] (creepers) five quite beautiful as such. In the Karṇas of Hemakūṭa on every component or on the quarter position of the roof, men and Kinnaras.

म(अ)न्ये तिलककूटाश्च कर्तव्यास्तु निरन्तराः।
ईदृशी मञ्जरीहे(है)मे विधेया कूटनिर्गता(ः?)।।८३।।

The others Tilakakūṭas[4] deserve to be created as gapless. Such a Mañjarī in the Haima deserves to be created emerged out of the Kūṭa (top or roof).

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1. Mañjari- a parallel line or a fundamental parallel row, p.421 (EOHA).
2. Pratyaṅga- Quarter position of the roof, Prāsādaśikhara, p.151.
3. Latā- the creeper designing of the roof (ibid, p.153).
4. Tilaka- a mark on the forehead or an image between eye and brows (EOHA, p.229).

ग्रीवा सार्धपदा प्रोक्तो (क्ता) विस्तारादष्टभागिका(: ?)।
अण्डकं द्विपदोत्सेधमेकादशपदायतम्॥८४॥

Grīvā is spoken of as of one and a half parts octagonal digited one as compared with the breadth and Aṇḍaka as of two digited elevation.

दण्डिका सार्धभागो च्च(च्चा)विस्तारा न(न्न)वभागिका।
त्रिपद: कलश: कार्यो विस्तारेणोच्छ्रयेण च॥८५॥

Daṇḍikā as elevated by one and by half part nine parts superior than the breadth. Three parted Kalaśa deserves to be created in point of breadth and height.

एवंविधं विधत्ते यो हेमकूटं मनोरमम्।
स क्रीडति पुमान् स्वर्गे यावत् क्रीडा पिनाकिन:॥८६॥

Such as one fascinating Hemakūṭa who owns as such, that man plays in the heaven the way a sport of Pinākin i.e. Śiva (continues as such).

हेमकूट:।

सुभद्राख्यमथ ब्रूम: प्रासादं भद्रभद्रकम्।
सुभद्रोऽयमत: प्रोक्तो भद्रे भद्रे यतोऽन्वित:॥८७॥

Now we talk of Subhadra named one, the palace, good one as well as bad one or superior as well as Inferior. Subhadra one, therefore, this stands enunciated endowed on every Bhadra.

चतुरश्रीकृते क्षेत्रे चतुर्दशविभाजिते।
गर्भ: षोडशभिर्भागै: स्क(क)न्द: षट्पदविस्तृत:॥८८॥

In the square shaped plot, divided into fourteen the garbha by sixteen parts, the Skhuda is broad by six padas.

भित्ति: स्यात् पदविंशत्या तत्र कन्दसमा: सृ(स्मृ)ता:।
कर्णा: प्रत्यङ्गको(का)न्येषां प्रत्येकं पदविस्तरात्॥८९॥

The wall may be by twenty padas therein is recognised as equal to Kanda. the Karṇa and every component of these ones, each one from the breadth of the pada.

द्व्यंशो मध्यगविस्तार उभयोर्निर्गत(म): पदम्।
द्व्यंश: सरसि(?)विस्तार आक्रान्तपदनिर्गमै:॥९०॥

Two digited the breadth of the madhyaṅga (the central part)[1] emerged out or projected on both sides, being a pada or square. Two digited one the breadth on the crest[2] by the exit doors of the squares occupied as such.

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[1] GOSE, p. 358, verse 90, pāda 1. द्व्यंशो मध्यंगविस्तार: for मध्यगविस्तार: fn. 3. (moulding of the door).

[2] द्वयंश: शिरासिविस्तार: GOSE, p. 358, fn.5 for सरसिविस्तार:।

द्विपदा बाह्यभित्तिः स्याद् विस्तारेण सुशोभिता(:?)।
चतुष्पदायतः कर्णो भद्रं तस्य द्विभागिकम्।।९१।।

The outer wall may be two digited one, adorned by a breadth. The Karṇa oblong by four parts the bhadra of that one of two parts.

निर्गमोऽस्यार्धभागेन स्यादेवं सुन्दरं कृतम्।
कर्णे कोणासु(स्तु) पदिका दिक्षु सर्वासु शोभना।।९२।।

The exit door of this one may be of a half part, this way beautified as such. On the Karṇa Koṇas may be of one part good looking in all the direction.

निगूढविस्तरः कार्यः सार्धं(र्ध)पञ्चपदोन्मितः।
द्विपदो निर्गमस्तत्र सर्वदिक्षु विधीयते।।९३।।

The private breadth of a chamber deserves to be created measured to the extent of five padas and the two digited exit door of that one there in all sides is provided as such.

सलिलान्तरकं कुर्यादन्तरे कर्णभद्रयोः।
प्रविष्टं पदमानेन पदपादेन विस्तृतम्।।९४।।

The water course one may create within the space of Karṇa and Bhadra, incorporated by the measurement of a pada broad by the square of a pada.

ऊर्ध्वमानमथैतस्य यथावदभिधीयते।
राजपीठं विधातव्यं भागार्धेनातिसुन्दरम्।।९५।।

The upper measurement of this one, is being declared as per sequence. The Rāja Pīṭha (Royal pedestal or throne) deserves to be created by a half part highly beautiful.

ऊर्ध्वभागेन खुरकपीठं स्याच्चतुरंशकम्।
द्विपदः कुम्भकोत्सेधः पादोनं सोम(स्यान्म)सूरकम्।।९६।।

By the upper part the Khuraka Pīṭha may be four digited one. Two parted the elevation of the Kumbhaka and reduced by a quarter i.e. 3/4th may be the Masūraka[1].

भागार्धेनान्तरं पत्रं पादोनांशेन मेखलाः।
षड्भागमुच्छ्रिता जङ्घा भागेन ग्रासपट्टिकाः(?)।।९७।।

By a half part the antarapattra and Mekhalās by 3/4th of a part. The Jaṅghā may be elevated by six parts and by a part the grāsapaṭṭikās.

मेखलान्तरपत्रे च प्रत्येकं पदके स्मृते।
पट्टादधरखुरादूर्ध्वं भागा सैकां दशान्तरम्। (?)।।९८।।

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[1] The piece of timber or stone that covers an opening and supports a weight above it. It is sometimes used as an Adhiṣṭhāna or base (EOHA, p.452).

The Mekhalāntara pattra, twain is considered as being of one part each. Above the Paṭṭa of adharakhura, the part one may be of ten spaces.

राजासनं पदं प्रोक्तमुत्सेधं(धे)नातिशोभनम्।
अर्धेनात्यधिके कार्ये द्वे पदे वेदिकोच्छ्रयः।।९९।।

Rājāsana (throne) is spoken of as a single unit in elevation highly gorgeous. By a half highly exceeding ones deserve to be created two padas with the elevation of a dais or pavilion or enclosure.

पदार्धमासनं कार्यं द्व्यंशं चन्द्रावलोकनम्।
ऊर्ध्वमासनपट्टस्य स्तम्भः पञ्चपदान्वितः।।१००।।

The seat deserves to be created as of half pada digit and two digited Candrīvalokana and the column of the upper squatting platform may be of five squared norm.

(पञ्चपदान्वितः ?)
भरणं स्तम्भशीर्षं च पदेन स्यात् समुच्छ्रितम्।
छाद्यकेनावृतं कुर्यात् पदेनैकेन पट्टकम्।।१०१।।

Bharaṇa and Stambhaśīrṣa may be elevated by a single pada or square and the paṭṭaka (the platform) may one create covered by a Chādyaka of one Padaka norm.

द्विपदस्थः प्र(श्छाद्य)विस्तारः पदेनैकेन लम्बनम्।
ऊर्ध्वमन्तरपत्रस्य कथयामो यथास्थितम्।।१०२।।

Two square normed may be the breadth of the Pracchādya (roof) and by a single square the Lambana (the plumb line) of the upper and intermediary space, we shall talk of as established.

चतुष्पदेषु कर्णेषु ये कर्णाः पदिकाः स्थिताः।
तेषु (षिखरकाः?) कार्या विस्तारोच्छ्रायतः पदम्।।१०३।।

In Karṇas of Catuṣpadas (four squares), the Karṇas that stand as of one square, among them the roofs (Śikharakas) deserve to be created as single squared as compared with the height of the breadth or height and breadth.

कलशोनं तथा ग्रीवा पदार्धेन समुच्छ्रिता।
द्विपदः सिंहकर्णस्तु विस्तारोच्छ्रायतः समः।।१०४।।

And likewise the grīvā may be smaller than the Kalaśa[1] elevated by a half of the square. The Siṁhakarṇa may be of two squared norm, equal in size of the breadth and height.

शिखिराधो विधातव्या त्रिपदी कर्णमञ्जरी।

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[1] Kalaśa- A pitcher, a cupola, a finial, a dome, a pinnacle, a tower or a type of round building (EOHA p.118).

ऊर्ध्वं च त्रिपदा स (सा) स्याद् द्विपदा स्कन्धविस्तृति:।।१०५।।

Below the roof (Śikharādho) deserves to be created Tripadī Karṇamañjarī. And above that may be Tripadā, dvipadā as Skandhavistṛti[1].

सार्धभागेन कर्तव्यं सग्रीवं कलशाण्डकम्।
सिंहप्रासादवत् कर्णा विधेया: शुभलक्षणा:।।१०६।।

The Kalaśaṇḍaka equipped with a grīvā deserves to be created by a half a square. Like the Siṁha Prāsāda, deserve to be created the Karṇas of auspicious norm.

मूलमानेन विस्तीर्णा निर्गू(गू)ढस्योपरि[2] स्थिता:।
द्वितीयश्च तृतीयश्च तदूर्ध्वं च समुच्छ्रित:।।१०७।।

Broad by the original measurement stationed above the Niryūha[3] (the projection on the columns or gates), the second and the third one over that elevated as such.

कर्णस्थकलशादूर्ध्वं कर्तव्या मूलमञ्जरी।
विस्तारो दशभागांशानु(ग:स्यादु)च्छ्रायो द्वादशांशक:।।१०८।।

Above the Karṇasthakalaśa deserves to be created Mūlamañjarī. The breadth may be of ten parts with elevation of twelve norms.

लताभि: पञ्च(वि?)भिर्युक्ता विचित्रैश्चापि कर्मभि:।
षट्पदोऽस्य स्मृत: स्कन्धो ग्रीवा चास्य चतुष्पदा।।१०९।।

Equipped with five latās by variegated ten times, the Skandha of this one is known as of six padas and grīvā of that one as of four padas.

विस्तारेण समाख्याता पादोनं पदमुच्छ्रिता।
अण्डकां(कं) साङ्घ्रिभागेन(भवि?) षड्भागविस्तृतम्।।११०।।

By breadth has been detailed the lesser by a pada in elevation, and Aṇḍaka by the part of the root six parts in width.

पादोनं चन्द्रिकाभागं कलशश्च द्विभागिक:।
प्रासादं ये सुभद्राख्यं कारयन्ति सुलक्षणम्।।१११।।

The Candrikābhāga being reduced by a part and Kalaśa of part-twain, the Prāsāda named Subhadra who arrange to get built, is endowed with auspicious marks.

कल्पकोटिसहस्राणि भद्रं तेषां शिवाग्रत:।
सुभद्र:।।

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1. The breadth of the Skandha, a type of gate house (EOHA, p.582).
2. GOSE, p.359 fn.7 निर्यूहस्य for निर्गूढ
3. V.S. Apte, p.295.

सर्वपापक्षयकरस्त्रिषु लोकेषु कीर्तितः॥११२॥

For thousands of crores of aeons, their well being gets ensured before Śiva. An obviator of all sins well reputed in the triad of worlds.

रिपुकेसरिसंज्ञोऽयं प्रासादः परिकीर्त्यते।
चतुरश्रीकृते क्षेत्रे भागविंशतिभाजिते॥११३॥

This one known as Ripukesarī the Prāsāda stands enunciated. In the field square shaped divided into twenty parts.

द्विपदा बाह्यभित्तिः स्यान्मध्यभित्तिश्च तावता(ती)।
भ्रमणी द्विपदा कार्या विस्तारात् सर्वदिग्रताः(ग्गता)॥११४॥

Two folded outer wall may be there and the central wall also of the same extent. Bhramaṇī deserves to be created as of square twain in breadth as gone over to all the direction.

गर्भोऽष्टविस्तृतः कर्णः(+कन्द?)सार्धभागिकः[1]।
चतुर्भागायतं भद्रं कुर्याद् भागेन निर्गतम्॥११५॥

The garbha is to be of octagonal breadth and Karṇa of one and half part oblong by four parts one may create the Bhadra projected by one part.

रथकोऽसौ समुद्दिष्टो विधातव्यश्चतुर्दिशम्।
पार्श्वयोश्च प्रतिरथौ कार्यौ सार्धपदायतौ॥११६॥

Rathaka as that one stands defined and deserves to be created in all the four directions as also on the two flanks the counter rathas (Pratirathas), oblong by one and a half square.

पदार्धेन विनिष्क्रान्तौ +++ विविधेष्वपि[2]।
कर्णायामश्चतुर्भागो द्विपदं कर्णभद्रकम्॥११७॥

Projected out by a half square, such a norm is valid even in case of Rathas. The length of the Karṇas may be of four parts and Karṇa bhadraka of two parts.

पदार्धेन विनिष्क्रान्तं बाह्यकर्णे व्यवस्थितम्।
पद(:?)पादेन विस्तीर्णं प्रविष्टं पदमात्रकम्॥११८॥

Projected by a half part and well laid down as the outer Karṇa, the pada broad by a square norm entered inside by a single pada.

कार्यं जलान्तरं मध्ये कर्णस्य तिलकस्य च।
द्व्यंशस्तिलकविस्तारः पदेनैकेन निर्गमः॥११९॥

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1. GOSE, p.360 fn.7 has कर्णः सार्द्धद्विभागिकःगर्भः - Adyatum, a chamber in a temple where the deity is placed (EOHA, p.157).
2. पदार्धेन विनिष्क्रान्तो विधिरेष रथष्वापे। fn.9, p.360, verse 117 pāda2.

The water channel deserves to be created in the centre of the Karṇa and Tilaka. The breadth of Tilaka is to be of digit twain with an outlet or exit door of one part.

सुवर्णिताः स्युस्तिलका भद्रकोणव्यवस्थिताः।
अष्टभागं भवेद् भद्रं पदत्रयविनिर्गतम्॥१२०॥

The Tilaka may be well described or coloured adjusted well in the Bhadrakoṇa. Bhadra may be of octagonal normed angles projected by part triad.

चतसृष्वपि तद् दिक्षु कर्तव्यं स्तम्भभूषितम्।
ऊर्ध्वमानमथ ब्रूमः प्रतिपत्रं सुखावहम्॥१२१॥

In the four quarters deserves to be created as decorated by columns. The upper measurement we know explain part as blissful.

ऊर्ध्वप्रमाणं द्विगुणं कर्तव्यं द्विकलाधिकम्।
भागैरेकोनविंशत्या मध्ये कार्यस्तलोदय॥१२२॥

The upper measurement or the measurement of the upper portion or roof deserves to be done exceeding by two Kalās and the talodaya (the elevation of the floor or platform) is to be created in the centre by a nineteen parts.

एभ्यो मध्याद् विधातव्या वेदीबन्धाः सुशोभनाः।
द्विपदः कुम्भकः सार्धं पदं तु कलशो भवेत्॥१२३॥

In the centre from these deserve to be created the Vedī bandhas (the pavilion structures) of beautiful norm and Kumbhaka[1] of pada twain and Kalaśa may be of one and a half pada.

मेखलान्तरपत्रे तु कार्ये सार्धपदोन्नते।
नवभागोन्नता जङ्घा द्विपदा रूपपट्टिका॥१२४॥

The two Mekhalāntarapattras deserves to be created elevated by one and a half padas. The Jaṅghā may be elevated by nine parts and pada twained Rūpapaṭṭikā.

मेखलान्तरपत्रे तु विदधीत पदद्वयम्।
मध्यं स्यात् षोडशपदं (मानाया:?)खुरके(को)ऽस्य च॥[2]१२५॥

In the Mekhalāntarapattra one may create pada-twain. The Madhya (or centre) may be of sixteen padas, of Mālā and Khuruka (fn. 8, corrected p. 361).

राजसेना तथा वेदी तद्वदासनपट्टकम्।
पदैः पञ्चभिरेतानि विदध्यादूर्ध्वमानतः॥१२६॥

Rājasenā and likewise Vedī and that very way the Āsanapaṭṭaka, by five padas these one may create by a higher measurement.

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1. The base of a coloumn (EOHA, p.138).
2. मालाया: खुरकस्यय (fn.8)

चन्द्रावलोकनं कुर्याद् द्विपदं भागमानतः।
उपर्यासनपट्टस्य स्तम्भः स्यात् सप्तभागिकः।।१२७।।

Candrāvalokana one may create of pada twain by a divisional measure. Above the āsanapaṭṭaka the column or pillar may be of seven parts.

भरणं स्तम्भशीर्षं च द्विपदं चोर्ध्वमानतः।
द्विपदः पट्टपिण्डः स्यात् त्रिपदश्छाद्यविस्तरः।।१२८।।

Bharaṇa and Stambhaśīrṣa may be pada-twained by a higher measurement. The Paṭṭapiṇḍa maybe pada-twained and pada-triad normed the breadth of the Chādya (roof).

ऊर्ध्वमन्तरपत्रस्य साम्प्रतं परिकीर्त्यते।
चतुष्पदः कर्णशृङ्गमायामोच्छ्रायतः ++ (?)।।१२९।।

Now the elevation of the antarapattra is being dilated upon now. The Karṇa Śṛṅga of four padas as compared with the height and length.

ग्रीवाण्डकं च भागेन चन्द्रिकार्धपदेन च।
कलशश्चार्धभागेन कर्तव्योऽत्र न संशयः।।१३०।।

And Grīvāṇḍaka[1] by a parts and Candrikā by a half part. Kalaśa by a half part deserves to be created here. There is no doubt in it.

अस्योर्ध्वतः प्रकर्तव्या द्वितीया कर्णमञ्जरी।
त्रिपदायामविस्तारा ग्रीवाण्डकलशा(:) पदम्।।१३१।।

Above this deserves to be created the second Karṇamañjarī and having breadth and length of pada-triad the structure of Grīvāṇḍakalaśa.

भद्रकर्णाश्रिते द्व्यंशो विस्तारस्तिलके स्मृतः।
उच्छ्रयस्त्रिपदस्तस्य द्वितीयः स्यात् तदूर्ध्वतः।।१३२।।

On the Tilaka recumbent upon Bhadrakarṇa the breadth is remembered as of two digits. The elevation of that is of three padas and the second one may be above that.

सार्धद्विपद उच्छ्रायो विस्तारो द्विपदः स्मृतः।
सप्तभागोन्नतं तद्वद् विस्तारादष्टभागिकम्।।१३३।।

The height may be of two padas along with one and a half and the breadth is known as of two padas. Having elevation of seven parts that very way may be the octagonal spot in light of the breadth.

सिंहकर्णौ(र्णं) प्रकुर्वीत सुसूत्रमानपूर्वकम्(?)।
उरोमञ्जरिका कार्या द्वितीया तिलकोर्ध्वतः।।१३४।।

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[1] The spire of the neck.

One may create the Siṁhakarṇa equipped with the plumb line measurement. Uromañjarīkā deserves to be created the second one, above the Tilaka.

अर्धभागायता मूले नवभागमितोच्छ्रया(:?)।
तस्यास्तु स्कन्धविस्तारो भागैः स्यादर्धपञ्चमैः॥१३५॥

At root oblong by a half part, with elevation measuring a nine parts, may be there. The breadth of the Skandha of that one, may there be by parts two and a half (ardhapañcaka).

ग्रीवार्धभागमुत्सेधाद् भागेनामू(म)लसारकम्।
चन्द्रिका चार्धभागेन कलशो भागमुच्छ्रितः॥१३६॥

From the elevation, the Amalasāraka may be by a part with a half part of the Grīvā. Candrikā may be by a half part and Kalaśa elevated by a part.

द्वितीया कर्णशृङ्गस्य स्यादूर्ध्वे मूलमञ्जरी।
भागा(ग)द्वादशविस्तारा कलयाभ्यधिकोर्ध्वतः॥१३७॥
स्कन्धः सप्तदश(दः) प्रोक्तो ग्रीवा भागसमुच्छ्रिता।
अण्डस्य द्व्यंश उत्सेधो विस्तारः सप्तभागिकः॥१३८॥

Skandha is declared of seven padas and Grīvā elevated by a part. The elevation may be of digit twain as compared with the Aṇḍa and breadth of seven parts.

चन्द्रिकैकेन भागेन कलशस्तु द्विभागिकः।
तला(लता)नागरिका कार्यानात्यन्तक्त(नान्यत् क)मात्र योजयेत्॥१३९॥

Candrikā by a single part and Kalaśa of part-twain. Latā deserves to be created as nāgarikā and no other arrangement may be made.

जेस्मिन्(?) विजयमिच्छन्ति भोगान् सुविपुलानपि।
सर्वपापप्रणाशं च कार्यो वा रिपुकेसरी॥१४०॥

Those[1] who want victory in it as also the enjoyments of fabulous norm, and the obviation of all the sins by him may be created the Ripukesarī.

रिपुकेसरी॥

इदानीं प्रेष(पुष्प)कं नाम प्रासादमभिदध्महे।
निर्मितं(तो) धनदस्यार्थे (यः) पूर्वं विश्वकर्मणा॥१४१॥

Now one named Puṣpaka a Prāsāda we shall talk of the one that stood built for the benefit of Dhanada (i.e. Kubera) earlier by Viśvakarmā.

चतुरश्रीकृते क्षेत्रे चतुर्दशविभाजिते।
विभज्यस्त्रिपदाकीर्णं (?) चत्वारोऽपि विदिग्र (ग्ग)ताः॥१४२॥

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[1] येऽस्मिन् विजयमिच्छन्ति। GOSE, p. 362, verse 140, pāda 1.

In the square shaped field divided into fourteen segments, the Karṇas deserve to be divided as having pada triad and even four as gone into the odd directions.[1]

कर्णमकर्णगर्भाद्य[२](?) सूत्रं तेन समानि च।
रक्तानि दत्त्वा सूत्राणि तदग्रद्वितय:(?) स्मृता:।।१४३।।

Gone within the Karṇa, a plumb line for the purpose of the scenting of the Karṇa and equal to that having applied threads or plumbs ruddy hued, known as helpful at the front.

सूत्रेण चतुर कर्णान् दिक्स्थानुत्पात(द)येत् तत:।
चत्वारोऽन्ये पुन: कर्णा: संसिद्धा सर्वमे (ए)व हि।।१४४।।

By the plumb line one may join four Karṇas fixed in the quarters. Four other Karṇas added as remain calculated as such.

एवमष्टदला(न्) कर्णान् वृत्तानेवं(व) प्रकल्पयेत्।
भागप्रवेशविस्तारं कर्णान्ते च जलान्तरम्।।१४५।।

This way one may create circular or globular normed Karṇas of octagonal flanks. The breadth of the introduction of a part and at the end of the Karṇa a Jalāntara (water course).

शाला स्यात् षट्पदायामा त्रिपदोऽस्याश्च निर्गम:।
द्विपदा बाह्यभित्ति: स्यात् षट्पदा कन्दविस्तृति:।।१४६।।

The hall may be oblong by hexagonal norm and its outlet or exit door may be three digited as such. The outer wall of two digited norm and hexagonal normed the breadth of the Kanda.

कन्दगर्भस्थितं तन्त्रं भ्रामयेत् कर्णकंवत(?)[३]।
उत्पद्यते ततो वृत्तं समसूत्रं सुशोभनम्।।१४७।।

The tantra may be stationed on the centre of the Kanda one may rotate from the curvature of the Kanda. Then does get generation the circle, of similar dimensions beautiful as such.

कुर्वीत तस्य मध्ये तु कन्दं षोडशपत्रकम्।
भित्तिकन्दान्तराले यच्छेषं + स्याद्भ्रमन्तिका(?)[४]।।१४८।।

In the centre of that one, one may create a Kanda of sixteen pattrakas. And the Śeṣa that may be within the interval of the Kanda of the wall, or that may be Bhramantikā.[5]

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1. विभाज्यंस्त्रिपदा: कर्णा: चत्वारोऽपि चिदिग्गता:। GOSE, p. 362, verse 142, pāda 3, fn. 16.
2. कर्णगंकर्णगन्धयं सूत्रं verse 143, fn.7.
3. कन्दगर्भस्थितं पजं भ्रामयेत् कर्णकन्दत: GOSE, p. 363, verse 148, pādas 1-2.
4. शेषं सा स्याद्भ्रमन्तिका GOSE, p. 363, verse 148, pādas 3-4.
5. सा स्याद्भ्रमंतिका।

पुष्पकस्य तलन्यासः पञ्चपुष्पाकृतिर्भवेत्।
इदानीमूर्ध्वमस्यैव कथ्यते मानपूर्वकम्।।१४९।।

The function of the ground of Puṣpaka may be of the shape of five flowers. Now the top of this one is being dilated upon inline with the measurement.

(एकोनत्रिंशदन्यूर्ध्वं सा स्युः पदान् पूर्वं?) यथाक्रमम्[1]।
अतो बहिर्विधातव्यः पीठबन्धः पदत्रयम्।।१५०।।

Thirty padas of this one may be overhead as per descending order and on the exterior of this one deserves to be created the Pīṭhabandha having pada triad.

(जयो?) कुम्भः सपादांशः पादोनः स्यान्मसूरकः।
अर्धेनान्तरपत्रं स्यात् कपोताली च तत्समा।।१५१।।

The Jaṅghākaṇṭha of one and a quarter digits and lesser by as pāda may be masūraka (पादनः स्यान्मसूरकः). The Antarapatra may be by a half, and Kapotalī equal to that.

माला विद्याधरी कार्या पुष्पहस्तैरलङ्कृता।
पदद्वादशकोत्सेधः (सगुरुः?) स्यात् तुलोदयः।।१५२।।

Mālā deserves to be created as Vidyādharī decorated by floral hands or floral cubits. The elevation may be of twelve padas and perforated may be the beam elevation or architrave.

अस्य मध्ये विधातव्यो वेदीबन्धस्त्रिभागिकः।
पदार्धं खुरकं कुर्याद् भागेनैकेन कुम्भकम्।।१५३।।

In the centre of this is to be created a Vedībandha (a pavilion structure) of part-triad. The Khuraka one may create of half a pada and Kumbhaka by a part alone.

मसूरकं पदार्धेन मेखला पदमानतः।
षड्भागसमुच्छ्रिता जङ्घा पुष्पके परिकीर्तिता।।१५४।।

Masūraka may be by a single part and Mekhalāby a measure of one pada. The Jaṅghā may be elevated by six parts illustrated over the Puṣpaka.

व(म)रालग्रास(ह)मकरैः पुष्पविद्याधरैरपि।
सूक्ष्मकर्णसमा कर्णा[2] (?) चास्य जङ्घा विधीयते।।१५५।।

By Puṣpavidyādharas, alligators, crocodiles and swans the Jaṅghā of this one is provided equal in norm to the Karṇas as similar to minuter Karṇas.

भागेनैकेन भरणं भागेनैकेन पट्टिका।
मेखलान्तरपत्रं च भागेनैकेन चोच्छ्रितम्।।१५६।।

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1. त्रिंशदस्य स्युः पदान्यूर्ध्वं
2. सूक्ष्मकर्णसमाकीर्णा- fn.14, p.363, verse 155, pāda 3.

By a single part Bharaṇa and by a single part, Paṭṭikā and the Mekhalāntarapattra elevated by a single part.

ऊर्ध्वतस्तलपट्टस्य पट्टस्योर्ध्वस्य मस्तकम्।
भागैकादशका तावद् विधेया कर्णचर्चिता(?)।।१५७।।

Above the talapaṭṭa, the mastaka of the above lying paṭṭaka, having eleven parts deserves to be created Karṇa carcitā (kā).

भागेन राजसेनं स्याद् द्विभागो वेदिकोच्छ्रिता:(?)।
भवेदासनपट्टश्च भागार्धेन समुन्नत:।।१५८।।

By a part may be less Rājasena having elevation of two parts and may be āsanapaṭṭa elevated by a part half.

चन्द्रावलोकनं कुर्याद् भागिकं त्र्यंशलम्बितम्।
आसनस्योर्ध्वत: कुर्यात् स्तम्भं पञ्चपदं शुभम्।।१५९।।

One may create the Candrāvalokana one parted and having the equipment of digit triad. Above the āsana one may create, a column five stepped and auspicious.

हीरग्रहणकं शीर्षं द्वयं सार्धैकभागत:।
गुला(गल)पट्टश्च भागेन मल्लकाद्यं द्विभागिकम्[1]।।१६०।।

Hiragrahaṇaka and Śīrṣa the twain by one and half part and Galapaṭṭa (tulāpaṭṭa) by a part and Mallachādya by part twain.

भागेन लम्बितं तत् स्यात् सुसृष्टं सुमनोरमम्।
एतस्योपरिभागेन कर्तव्या छेद(छाद्य)पट्टिका।।१६१।।

That may be pendulous by a part well knit and nicely fascinating and above the upper part of this one, deserves to be created the Chādyapaṭṭikā.

पदेनैकेन चास्योर्ध्वं कपोताल्यन्तरच्छदे।
भागषट्केन विस्तीर्णे पञ्चभागसमुन्नतं(ते)।।१६२।।

By a single part its upper part, with the roof of the space of the eaves on broad by six parts and elevated by five parts.

शूरसेनं प्रकुर्वीत मध्यवर्तालितोरणम्।
वराहग्रासमकरैर्वराहगजसुण्डकै:(?)।।१६३।।

One may create Śūrasena having an arched portal existing within the central rows having Rhinoceroses, elephants, boars, crocodiles and alligators and swans (painted) as such).

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1. तुलापट्टश्च भागेन मल्लछाद्यं द्विभागिकम्। (fn.6,7 p.364, verse 160 pādas 1-2)

एवमादिभिराकीर्णमतिंदस्योपरिस्थितम्।
कोणं कुर्यात् पुष्पकूटं पुष्पकर्मनिरन्तरम्॥१६४॥

Promiscuous by such and that, stationed above the balcony, the Koṇa, one may create as Puṣpakūṭa jagged by floral designing.

चतस्त्रो भूमयोऽस्य स्ताश्च न्यूनाः पुरः पुरः।
प्रथमा भूमिका +++++ स्यात् परा परा॥१६५॥

Four storeys of this one may be there and those may be reduced as they go above. The first[1] storey may be lesser in extent by a part reduced i.e. 3/4th having step pentad. Reduced by a half part the storey one after the other.

आद्यस्य कोणकूटस्य विस्तारस्त्रिपदः स्मृतः।
परेषां पुनरेषां स्यात् क्रमादूनो ऽङ्घ्रिणाङ्घ्रिणा॥१६६॥

Of the preliminary Koṇakūṭa the breadth is estimated as of three padas. Of those other the breadth may be reduced by square by square.

बाह्यात् परस्परं क्षेपमंशेनांशेन योजयेत्।
मध्ये लतास्य कर्तव्या भागषट्केन विस्तृता॥१६७॥

From the exterior mutually the Kṣepa[2] one may combine by a single digit. In the centre of this Latā deserves to be created, broad by a hexagonal digit.

स्कन्धे द्विपदविस्तारां विदध्यान्मध्यमञ्जरीम्।
षड्गुणं सूत्रमादाय लतारेखां समालिखेत्॥१६८॥

The Madhyamañjarī one may provide, on the Skandha as having breadth of two padas. Having got hold of the Sūtra (plumb line) six-fold, one may carve out the lining of the latā.

आलेखं च ततः कुर्यात् सुशुद्धं भागसुन्दरम्।
भागेन वेदिकोत्सेधः षड्भागः स्कन्धविस्तरै(र):॥१६९॥

Painting or plastering (ālekhyaṁ) then one may perform, absolutely pure and good looking in parts. By a part the elevation of the Vedikā hexagonal and broad at the Skandha.

भागेनैकेन च ग्रीवा द्वाभ्यां सामलसारकम्।
विशालपद्मसदृशं विधेयं पद्मशीर्षकम्॥१७०॥

By a part the grīvā and by two Amalasāraka and equal in norm to the Viśālapadma deserves to be created the Padmaśīrṣaaka.

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1. प्रथमा भूमिकोच्छ्रायात्पादोन पद पञ्चकम्। भागार्द्धेन विहीना स्यात् भूमिका स्यात् परापराः।
2. Kṣepa = Kṣepaṇa- A projection : a moulding above the plinth in pedestal generally placed between a dado and acyma or fillet or petal and fillet (EOHA p.146).

चन्द्रिका पद्मपत्राभा द्वयमेतत् पदोच्छ्रितम्।
त्र्यंशः स्यात् (कलशोमूर्त्या जनकैरवकुड्मलः ?)।।१७१।।

Candrikā having gleam of the lotus petal, this twain elevated by a pada, three parted one may be the Kalaśa by framework by the creators of sprouted norms.

एवंविधं विधत्ते यः पुष्पकं सुमनोरमम्।
तुष्येत् तस्य धनाधीशः शुभैर्याति व्रजेच्च सः(?)।।१७२।।

Of such a normed Puṣpaka whosoever bears, highly gorgeous, unto him may get gratified the lord of riches i.e. Kubera and by auspicious norms may he not go ahead.

पुष्पकः।।

ब्रूमो विजयभद्रस्य सुभद्रस्य च लक्षणम्।
वल्लभः षण्मुखस्यायं बहुपुण्यविधायकः।।१७३।।

We now talk of the definition of Vijayabhadra and Subhadra. The devotee of the six faced one i.e. Gaṇeśa is highly merit inducing.

चतुरश्रीकृते क्षेत्रे साष्टविंशतिभाजिते।
कुर्यादष्टपदं कर्ण(र्णं)भद्रं वास्य चतुष्पदम्।।१७४।।

In the four squared field, divided into twenty eight one may create the octagonal Karṇa and Bhadra of this one as four parted one.

पदेनैकेन निर्यातं सर्वकोणेष्वयं विधिः।
उदकान्तरकं कार्यं पदक्लृप्तं पदायतम्।।१७५।।

Issued out by a single part in all the koṇa as such is the process Udakāntaraka deserves to be created, accomplished by a pada or square and oblong by a part.

दशभागायतं भद्रं कार्यं त्रिपदनिर्गतम्।
दिक्षु(येव?) विधेयः[1] स्यान्मुखतो मुखमण्डपः।।१७६।।

The Bhadra oblong by ten parts, deserves to be created as projected by a pada-triad. The opening pavilion deserves to be created at the opening in quarters.

त्रिपदा बाह्यतो भित्तिस्त्रिपदा चान्धकारिका।
मध्ये प्रासादमानं तु कर्तव्यं षोडशांशकम्।।१७७।।

Three pada normed the outer wall and three pada normed Andhakārikā (blind alley). In the centre the measurement of the Prāsāda deserves to be created of sixteen digits.

कर्णा चतुष्पदा(?)कन्दे भद्राण्येषां पदद्वयम्।
निष्क्रान्तानि पदेन स्युः कन्दकर्णाश्रितानि हि।।१७८।।

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[1] विधिरेषः स्यात्

In the Kanda Karṇas are to be four squared ones, and bhadras of these of pada-twain, deserve to be projected by a pada and recumbent on the Kanda and Karṇas Kandakarṇa.

षट्पदं मध्यमङ्गं स्याद् द्विपदश्चास्य निर्गमः।
कर्णशालान्तरं यत् स्यात् (सा गन्धमार्गे?) विधीयते।।१७९।।

Hexagonal squared may be the middle part and two squared outlets or exit doors and the space between the Karṇa and śālā that verily becomes an outlet for water.[1]

द्विपदा कन्दभित्तिः स्याद् गर्भो द्वादश भागिकः।
ऊर्ध्वमानमिह प्रोक्तं द्विगुणं द्विकलाधिकम्।।१८०।।

Two squared may be the wall of the Kanda and the interior as twelve parted one. The measurement of the upper part or roof is spoken of redoubled as exceeding by two Kalās.

चतुर्विंशतिभागान्ते तुलोच्छ्रायस्य मध्यतः।
ऊर्ध्वमानं तु यत् प्रोक्तं ग्रीवाण्डाद्यं ततो बहिः।।१८१।।

At the end of the twenty four parts in the centre of the elevation or height of the architrave or beam, the measurement of the roof that stands spoken headed by Grīvāṇḍa and the like on the outskirts of that.

कार्यं(तुलोदयं स्यांच?) वेदीबन्धोंऽशसप्तकम्।
त्रिभागं कुम्भकः सूत्रं(?)सार्धभागो मसूरकः।।१८२।।

At the end of this height of the architrave deserves to be created the height of the architrave of septagonal digits. Three parted therein the Kumbhaka and Masūraka of a part and a half.

भागेनान्तरपत्रं स्यात् सार्धभागेन मेखला।
जङ्घा द्वादशभिर्भागैर्द्व्यंशा वा गलपट्टिका(:?)।।१८३।।

By a part the Antarapattra, and by a part and a half Mekhalā Jaṅghā may be by twelve parts and two parted may be galapaṭṭikā.

अन्धारिका च भागार्धं सार्धभागा वरण्डिका।
भागेनान्तरपत्रं स्याद् रूपकर्मसमाकुलम्।।१८४।।

Andhakārikāmay be of a half part and Variṇḍakā of apart and a half. By a part may be Antarapattra, and the rūpaka of unequal norm.

ऊर्ध्वाधःपट्टयोर्मध्ये(ध्य)भागो भागैकविंशतिः।
अतो मध्याद् विधातव्यं द्विपदं राजसेनकम्।।१८५।।

In the centre of the upper and lower paṭṭa, the part of twenty one parts may there be. From the centre of this deserves to be created two parted Rājasenaka.

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1. कार्यस्तुलोदयस्यति वेदिबन्धोशससकम्। fn.5, p.366, verse 182, pādas 1-2 (GOSE).

वेदी चतुष्पदा प्रोक्ता भागेनासनपट्टकः।
पदद्वयेन सार्धेन कार्यं चन्द्रावलोकनम्।।१८६।।

The Vedī is spoken of as of four squares, and the āsanapaṭṭaka of one square and by pada twain having one and a half deserves to be created Candrāvalakana.

नवभागोच्छ्रितः स्तम्भः पत्रकर्मसमाकुलः।
भागेनैकेन भरणं शीर्षकं च द्विभागिकम्।।१८७।।

The column having height of nine parts, having carving of floral patterns and by a part the Bharaṇa and Śīrṣaka as of part-twain.

उच्छालकमुभौ भागौ हारग्रहणमासिकम् (?)।
द्व्यंशा पट्टोच्छ्रितिर्भागचतुष्का बाह्यविस्तृतिः।।१८८।।

Ucchālaka or Utkālaka on both the sides hiragrahṇa[1] by a part. The height of paṭṭaka of two digits and the outer breadth as of part square.

(द्व्यंशास्यालम्बनोर्ध्वे[2] तु रूपकं चक पट्टिकाः?)।
सा च भागत्रयेण स्यात् सुश्लिष्टा साधुचित्रिता।।१८९।।

The Rūpaka and Balapaṭṭikā have roof of a height of two digits. And that may be nicely chequered or painted well knit as such by a part-triad.

कर्णकर्णेषु शृङ्गाणां विस्तृतिर्द्विपदा भवेत्।
ऊर्ध्वमानं त्रिभागं स्याद् ग्रीवाण्डकलशैः सह।।१९०।।

On the Karṇa Karṇas of the Śṛṅgas the breadth may be of two squares. The upper measurement may be of three parts along with grīvāṇḍaka Kalaśas.

मध्ये चतुष्पदा कर्मा(र्णा)दुरोमञ्जरिका भवेत्।
उच्छ्रायः षट्पदस्तस्या ग्रीवाण्डं द्विपदोच्छ्रितम्।।१९१।।

In the centre from the Karṇas of four squares, there may be Uramañjarīkā. The height of that may be hexagonal and grīvāṇḍa elevated by two parts.

भागेन कलशोत्सेधः स्यादेवं कर्णनिर्मित(ति):।
कर्णाश्च पिण्डिका कार्या भद्रदेशे तथोच्छ्रितः।।१९२।।

By a part the elevation of the Kalaśa and this very way may be the construction of the Karṇa. The Karṇas and piṇḍikā deserves to be created in the Bhadradeśa elevated likewise.

कर्तव्यः सप्तभिर्भागैः सिंहकर्णः सुचर्चितः।
कर्णद्वये तथा शृङ्गं तयोरूर्ध्वं चतुर्दिशम्।।१९३।।

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1. GOSE, p. 366, fn. 12 has हीरग्रहणमाशिकं for हारग्रहणमासिकम्।
2. द्व्यंशांशलम्बनोधर्वे तु रूपकैचैकबल पट्टिका। (fn.9, p.367, GOSE).

Deserves to be created by seven parts Siṁhakarṇa well plastered. The Karṇa twain and likewise Śṛṅga twain over them on four direction.

उरोमञ्जरिकायामादुदया(?)दश पञ्च च।
तस्याश्चाष्टपदः कन्दो ग्रीवा भागसमुन्नता।।१९४।।

From the length of the Uramañjarīkā the Udayas may be ten and five and of that Kanda is of octagonal norm, and grīvā as elevated by a part.

द्विभागमण्डकं कार्यं चन्द्रिका पदमुच्छ्रिता।
त्रिपदाः कलशास्तेषां मध्यगान्तरमञ्जरी।।१९५।।

Part twained is to be created the Aṇḍaka and Candrikā as elevated by a square. The Kalaśas of those are triple squared and Mañjarī within the central part.

तला(लता)पञ्चकसंयुक्ता चरटक्रिययान्विता।
भागविंशतिविस्तीर्णा कर्तव्या मूलमञ्जरी।।१९६।।

Latā equipped with a pentad equipped with Caratakriyā and Mūlamañjarī is to be created as broad by twenty parts.

द्वाविंशतिसमुत्सेधा सकन्धो द्वादशभागिकः।
मध्या लता सृ(शू)रसेनकर्मरूपसमाकुला।।१९७।।

The skandha may have elevation of twenty two (parts) having twelve segments. The central latā is to be created as equipped with the framework of Śūrasena.

ग्रीवा सार्धपदोत्सेधा कार्या द्विपदमण्डकम्।
भागेन च(म)ण्डिकां कुर्यात् कलशं तु चतुष्पदम्।।१९८।।

Grīvā may be having an elevation of one and half padas required to be created as such and Aṇḍaka of pada twain. By a single pada one may create Maṇḍikā[1] and Kalaśa of four padas.

एकोनत्रिंशदण्डोऽयं प्रासादः शुभलक्षणः।
षट्पदं पीठमाख्यातं चरितं पूर्वकर्मवत्।।१९९।।

Having nineteen normed Aṇḍaka the Prāsāda is of auspicious marks. The Pīṭha is declared as of six padas plastered[2] as per earlier norm.

आरोग्यं पुत्रलाभश्च भवेद् विजयकारिणाम्।
तेषां तुष्यति षड्वक्त्रो भक्त्या ये विदधत्यमुम्।।२००।।
विजयभद्रः।।

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[1] Maṇḍi = Maṇḍikā- the crowning part of the capital of a column, a market place, a market (EOHA, p.447).

[2] GOSE, p. 367, verse 99, pādas 4 has चरितं corrected by चर्चितम् in fn. 18.

Godo health or freedom from disease and acquisition of a son, for those taking to victory or victory endowing one. Unto them gets pleased the six faced one, i.e. Gaṇeśa[1] who adore him with devotion.

अधुना श्रीनिवासाख्यः प्रासादः सम्यगुच्यते।
तृप्त्यर्थमेव क्रियते जयश्रीस्तत्र तिष्ठति।।२०१।।

Now is being described in details the Prāsāda named Śrīnivāsa. It is created only for the sake of satisfaction and victory and glory abide therein.

चतुरश्रीकृते क्षेत्रे भक्तेऽष्टादशभिः पदैः।
अन्धारिका च भित्ते(त्ति)श्च पदे द्वे द्वे यथाक्रमम्।।२०२।।

In a field four square shaped divided by eighteen segments, Andhakārikā and bhittī (wall) are of pada twain each.

गर्भश्च षट्पदः कार्यः श्रीनिवासस्य सुन्दरः।
कन्दे स्युर्द्विपदाः कर्णा भागेन सलिलान्तरम्।।२०३।।

The garbha is to be created as hexagonal normed of Śrīnivāsa the beautiful one and on Kunda may be pada twained Karṇas and by apart the water channel.

भद्रं चतुष्पदं कार्यं पदेनैकेन निर्गतम्।
बाह्याः स्युस्त्रिपदाः कर्णा भद्रैश्च द्विपदैर्युताः।।२०४।।

Bhadra should be created as four squared projected by a single part. The outer Karṇa may be of part-triad equipped with Bhadras of pada-twain.

भद्रं चतुर्थकर्णेषु(तु) पदेनैकेन निर्गतम्।
कोणकोणाश्च कर्तव्याः पदस्यार्धं समायताः।।२०५।।

The bhadra in the fourth Karṇa is to be projected by one part and Koṇa Koṇas deserve to be created as equally oblong by a half part.

पदेनाम्बुधरः कार्यः प्रवेशाद् विस्तृतेरपि।
विस्तारात् षट्पदं भद्रं पदद्वितयनिर्गमम्।।२०६।।

By a pada Ambudhara decease to be created from the entrance of the breadth and Bhadra is to be of hexagonal norm from the breadth having an exit door of pada twain.

नीरस्यालान्तरे(?) कार्या(:) तिलका द्व्यंशविस्तृताः।
पदेनैकेन निष्क्रान्ताः शोभिताश्चारुकर्मणा।।२०७।।

Within the Nirasyāla deserves to be created Tilakas two digited normed broad projected by a single part, and beautified by good workmanship.

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[1] षड्वक्त्रः। षडाननः।

ऊर्ध्वमानमथ ब्रूम: श्रीनिवासे यथाक्रमम्।
खुरकस्योच्छ्रितिः पीठे पादोनं पदमिष्यते।।२०८।।

Now we talk of the upper measurement in Śrīnivāsa as per serial order on the Pīṭha and the height of Khuraka is desired as of digits of 3/4th norm.

कुर्यात् सपादो(दे)नांशेन जाड्यकुम्भ(:?)समुच्छ्रितम्।
भागेनान्तरपत्रे तु भागेनैकेन मेखलाम्।।२०९।।

The Jāḍya Kumbha elevated as such deserves to be created by a quarter normed digit. By apart the Antarapattra and by a part the Mekhalā.

पीठोत्सेधश्चतुर्भागः श्रीनिवासे भवेदिति।
वेदीबन्धस्य खुरको भागार्धेन समुन्नतः।।२१०।।

The Pīṭhotsedha of four parts may there be in Śrīnivāsa and the Khuraka of Vedībandha may be elevated by a half part Kumbhaka by a half part and by a half of that Masūraka.

Herein after this, verses seem to have been lost according to GOS edition. Dr. V. S. Agrawala has given the Sanskrit text there **pp.369-432 pages.**[1]

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
मेर्वादिविंशिका नाम सप्तपञ्चाशोऽध्यायः।।५७।।

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CHAPTER 58

The panegyric of palaces

प्रासादानां चतुःषष्टिरिदानीमभिधीयते।
या पूर्वं ब्रह्मणा दत्ता प्रा(प्र)सादा विश्वकर्मणे।।१।।

Now of palaces or mansions (Prāsādas) the sixty four (calculation) is being talked of The Prāsādas that were earlier given by Brahmā to Viśvakarmā.

मर्मवेधस्थिता वास्तुदेवाः पूज्या यथोचितम्।
पूज्यता च स्मृता तेषां प्रासादे मण्डपे ध्वजे।।२।।

Stationed on the obstruction of the vulnerable points the Vāstu devatas or Architectural gods deserve to be adored as per suitability. And adorability of those is well known in light of Prāsāda, Maṇḍapa and Dhvaja.

आसने वाहने तद्वत् सर्वोपकरणेष्वपि।
प्रासादे यादृश(श्छून्दस्तादृङ्मन्दपीठयोः?)।।३।।

On their seat, vehicle that very way and on all the allied equipments for a Prāsāda of the norm that is the Chandaḥ of that very hue as of the manda and pīṭha.

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[1] Text with English Translation brought out as Appendix at the end of this volume.

तथा वास्तुविरुद्धं स्यात् प्रासादाङ्गे हिते(?)विदु:।
अशवष्टौ स्मृतास्तेषु त्रिदशानां पृथक् पृथक्।।४।।

And likewise the framework of the Prāsāda having been planned, that may prove contrary to the architectural norm. Eight each are allocated then the deities quite distinctly.

शम्भो(र्हरि)र्विरिञ्चस्य ग्रहाणाम(धिपस्य च)।
चण्डिकाया गणेशस्य श्रिया: सर्वदिवौकसाम्।।५।।

Of Śambhu, Hari (Śiva and Viṣṇu) of Indra (Viriñci) as also of the Lord of planets (moon), of Caṇḍikā and Gaṇeśa of Śrī (goddess of fortune) and all the gods.

विमान: सर्वतोभद्रो गजपृष्ठोऽथ पद्मक:।
वृषभो मुक्तकोणश्च नलिनो द्राविडस्तथा।।६।।

Vimāna Sarvatobhadra, Gajapṛṣṭha and Padmaka-vṛṣabha and Muktakoṇa, Nalina and Drāviḍa.

इत्येतेऽष्टौ समुद्दिष्टा: प्रासादास्त्रिपुरद्रुह:।
गरुडो वर्धमानश्च शङ्खावर्तोऽथ पुष्पक:।।७।।

This eight have been allocated this way the palaces of Śiva (Tripura druḥa) [the enemy of Tripura] Garuḍa and Vardhamāna, Śaṅkhāvartaka and Puṣpaka.

गृहर(राट्) स्वस्तिकश्चैव रुचक: पुण्ड्रवर्धन:।
कार्या जनार्दनस्याष्टौ प्रासादा: पुरभूषणा:।।८।।

The palace king Svastika, Rucaka and Puṇḍra Vardhana deserve to be created of Janārdana (Viṣṇu) the eight palaces, the ornaments of the towns.

मेरुमन्दरकैलासा हंसाख्यो भद्र एव च।
उत्तुङ्गो मिश्रकश्चैव तथा मालाधरोऽष्टम:।।९।।

Meru, Mandara and Kailāsa (śa) and one named Haṁsakha and Miśraka and likewise, Mālādhara, the eighth.

इत्यष्टौ ब्रह्मण: प्रोक्ता: प्रासादा: पुरमध्यगा:।
गवयश्चित्रकूटश्च किरण: सर्वसुन्दर:।।१०।।

This way the eight illustrated by Brahmā are the Prāsādas as created in the centre of the town or capital. Gavaya and Citrakūṭa, and Karṇa gorgeous of all or Sarvasundara.

श्रीवत्स: पद्मनाभश्च वैराजो वृत्त एव च।
एते कार्या रवेरष्टौ प्रासादा: शुभलक्षणा:।।११।।

Śrīvatsa and Padmanābha, Vairāja and likewise Vṛtta, these deserve to be created eight Prāsādas of the Sun of auspicious marks.

(नन्द्यावर्तश्चैव चलभश्चर्णदिख्य:?)[1] सिंह एव च।
विचित्रो योगपीठश्च घण्टानादपताकिनौ।।१२।।

Nandyavartta and Valabhya, as also Suparṇa (Garuḍa), likewise, and Siṁhavicitra and yogapīṭha Ghaṇṭānāda and Patākin.

अष्टावेते विधातव्याश्चण्डिकाया: सुरालया:।
(गुहारसलोकश्च?)[2] वेणुभद्रोऽथ कुञ्जर:।।१३।।

Eight these deserve to be created as the temples of Caṇḍikā, Guhādhara, Śalāka Veṇubhadra and Kuñjara.

तथा च हर्षविजयावुदकुम्भोऽथ मोदक:।
एतान् विनायकस्याष्टौ प्रासादान् कारयेच्छुभान्।।१४।।

And likewise Hara and Vijaya Udakumbha and Modaka, these eight of Vinayaka (Gaṇeśa) the Prāsādas one may create auspicious ones.

महापद्म(हर्म्यतल)मुज्जयन्तस्तथा पर:।
गन्धमादनसंज्ञं च(ज्ञश्च)शतश्रृङ्गानवष्ककौ(नवद्यकौ)।।१५।।

Mahāpadma and Harmyatala and another one Ujjayanta and one named Gandhamādana, Śataśṛṅga and Anavadyaka.

सु(म)विभ्रान्तो (मनो)हारीत्यष्टौ लक्ष्म्या: प्रकीर्तिता:।
वृत्तो वृत्तायतश्चैत्य: किङ्किणीलयनाभिध:।।१६।।
पट्टिशो विभवाख्यश्च ततश्चा(स्ता)रागणा(णोऽ)ष्टम:।
कुर्वीत सर्वदेवानां प्रासादान् वास्तुशास्त्रवित्।।१७।।

Suvibhranta and Manohārī these eight deserve to be created for Lakṣmī well known as such. Vṛttāyata Vṛtta and oblong and circular, one named Kiṅkinī Layana. Paṭṭiśa and one named Vibhava and likewise may be Tārā-gaṇa as the eighth. These Prāsādas the one expert in Science of Architecture may create for all the gods.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
प्रासादस्तवनं नाम अष्टपञ्चाशोऽध्याय:।

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1. GOSE p.433, fn.2 has नन्द्यावर्तश्चैव सुपर्णप्रख्य: सिंह एव च।
2. GOSE p.433, fn.5 has गुहाधरशालाक

CHAPTER 59

The Definition of vimānas amounting sixty four

विमानमथ वक्ष्याम: प्रासादं शम्भुवल्लभम्।
स्वर्गपातालमर्त्यानां त्रयाणामपि भूषणम्।।१।।

The Vimāna now we shall talk of the Prāsāda dear to Śambhu, the very ornament of Heaven Hades and the mortal people.

सर्वेषां गृहवास्तूनां प्रासादानां च सर्वत:।
प्रासादो मूलभूतोऽयं तथा च परिकर्मणाम्।।२।।

Of all the building Architectures as also of the mansions, in entirety the mansion this is the original structure as also among other structural norms.

एकाशीतिपदे(दं) वास्तु विमाने पञ्चभूमिके।
कर्णान्तयो: शतपदं प्रासादेष्वपरेषु तु।।३।।

In the mansion of five storeys the architectural norm is of eighty one squares. The hundred norm is in the two ends of the Karṇas as also in case of other Prāsādas.

ब्रह्मासृजत् पञ्चभौमविमानानि पुरा रवे:।
मूलकर्णानुगैर्भद्रैर्द्विगुणोच्छ्रायवन्ति च।।४।।

Brahmā earlier created five storeyed buildings of Sun (Ravi) by the Bhadras following the original Karṇas having elevation of redoubled norm.

शेषभद्रस्य निष्कासो भद्रदेवचतुष्टयम्(?)।
आकाशदेवताधार (चरकप्राथ?) विदिक्षु च।।५।।

The projection of the Śeṣabhadra, a square of Bhadradeva Ākāśa devatādhāra and Carakaprātha in specific directions.

दशधा कृतविस्तारो विमाने सम्प्रकीर्तित:।
पञ्चभाग्य(ग)प्रमाणश्च गर्भे भित्तिस्तदर्धत:।।६।।

Having breadth of ten fold norm, in a Vimāna stands stipulated and five parted extent in the centre and the wall by a half of that.

प्राग्ग्रीवं भित्तिविस्तारं गर्भायामत्तथाग्रत: (?)।
तत: प्राग्ग्रीवविस्तार: क्षोभणीय: कराङ्गुलै:।।७।।

The entrance hall having the breadth of the wall and the centre and the wall by a half of that. Then the width of the entrance hall is to be measured or carved out by cubits.

भागिको रथविस्तार: कर्णिका चार्धभागिकी।
भागपञ्चकविस्तारं भद्रं यत् (तत्) प्रकीर्तितम्।।८।।

Single parted one as the breadth of the Ratha, and Karṇikā of a half part and Bhadra of this breadth of five as that one stands demarcated.

(भूणस्तोवहेस्तस्य?)[१] निर्गमो भागिक: स्मृत:।
भागार्धेन विधातव्य: क्षोभणो जलवर्त्मन:।।९।।

On the exterior of the border of the Tūrṇa, the exit door is deemed as of one part. And by a half part deserves to be created the Kṣobhaṇa of the water course.

कर्णिकां जलमार्गं (च) समसूत्रेण मापयेत्।
अथोच्यते भूमिकानां स्तम्भानां चेह लक्षणम्।।१०।।

One may measure the Karṇikā and water course by a similar plumb line. Now is being defined the mark of the poles or pillar of storeys.

विस्ताराद् द्विगुण: स्कन्ध: सर्वस्मिन् बुद्धनागरे।
++++पञ्चभागा स्याज्जङ्घास्वसमुच्छ्रिति:।।११।।

The Skandha is to be double fold than the breadth in the entire Śuddha nāgara[2] and five parted may be Jaṅghā having individual height.

तिलकानां तथोच्छ्रायो विधातव्यो द्विभागिक:।
तिलकस्य शिरोघण्टां चैकसूत्रेण मापयेत्।।१२।।

Of the tilakas likewise the elevation deserves to be created as twin-parted one and the ghaṇṭā of tilaka one may measure by a single thread or plumb.

जङ्घामानत्रिभागेन खुरपिण्डीं प्रकल्पयेत्।
खुरकं वेदिबन्धं च समसूत्रेण मापयेत्।।१३।।

By a part triad of the measurement of Jaṅghā one may create the Khurapiṇḍī. The Khuraka and Vedībandha, one may measure by a similar thread.

जङ्घामानत्रिभागेन खुरपिण्डीं प्रकल्पयेत्।
खुरकं वेदिबन्धं च समसूत्रेण सूत्रयेत्।।१४।।

By a triad of measurement of the Jaṅghā one may create the Khurapiṇḍī and Khuraka and Vedībandha, one may initiate by a similar thread.

द्वितीयभूमिकोत्सेधं सिंहकर्णं विभूषयेत्।
मस्तके घण्टया युक्ता चतुर्भागोच्छ्रिता च सा।।१५।।

The elevated one the second storey one may decorate the Siṁhakarṇa on the Mastaka equipped with a ghaṇṭā and that may be elevated by four parts.

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[1] तूर्णसीग्रो बहिस्तस्य निर्गमोभागिक: स्मृत:।

[2] GOSE, p. 434, verse 11, pāda 2, fn. 10 शुद्धनागरे for बुद्धनागरे।

ततस्तृतीयभूत्सेधः पदतुल्यांशवर्जितः।
चतुर्थी भूमिका कार्या सार्धभागत्रयोच्छ्रिता।।१६।।

Then the elevation of the third storey divested of a part equal to a square, the fourth storey deserves to be created elevated by a part and a half.

मञ्जरीस्तम्भयोर्मध्ये सवातायनमेखला।
द्वितीया भूमिका या सा सिंहकर्णैरलङ्कृता।।१७।।

In the centre of the Mañjarī and Stambha a mekhalā along with a window, and the second storey that may be that may be decorated by Simhakarṇas.

तस्या द्वारं विधातव्यं कपाटद्वयसंयुतम्।
(स्यावर्द्धात्?)पाटितं[1] द्वारं तृतीयायां सदा भुवि।।१८।।

A door of that deserves to be created equipped with two door panels. In the third storey always a door may be half opened.

पादे(दो)नद्विपदोत्सेधा तदूर्ध्वं वेदिमेखला।
कैरवाणां दलैर्युक्ता कर्तव्या दृष्टिहारिभिः।।१९।।

T he Vedīmekhalā above that may be such as having elevation two padas reduced by one pāda equipped with the sprouts of Kairavas (white lotuses) fascinating for the eyes.

वेदिका पञ्चविस्तारा कार्या भागसमुच्छ्रिता।
ग्रीवार्धभागिकोत्सेधा घण्टैकं भागसमुच्छ्रिता।।२०।।

Vedikā deserves to be created as having breadth of five having elevation of a part having elevation of the partition of a half of grīvā and a ghaṇṭā elevated by a part.

पञ्चभाग+विस्तारा घण्टाकोटिर्विधीयते।
(कुमान्दं[2]?)वेदिबन्धं च घण्टाग्रं मस्तकोदयम्।।२१।।

Having breadth of five parts deserves to be created elevated by a part. Kumuda and Vedībandha having frontal ghaṇṭā with the elevation of mastaka.

मापयेत् समसूत्रेण समन्ताद् भूमिपञ्चके।
व्यासार्धहस्तसङ्ख्यानि(प्रवेशा?)प्रथमं क्षितेः।।२२।।

One may measure by a similar thread all around on the pentad of storeys. The entrance of the earth of foreground may be of the cubits in half of the breadth.

अङ्गुलानि तदा द्व्यर्धो द्वितीयायाः प्रकीर्तिताः (?)।
संयोगादनयोर्यः स्यात् तृतीयायास्तमादिशेत्।।२३।।

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1. GOSE, p.435, fn.8 has स्यादर्द्धोद्घाटितम्
2. GOSE, p.435, verse 21 has कुमदं

Aṅgulas (cubits) then as two halves of the second one stand confirmed. By the combination of these two that may come about, to that one may adjust for the third.

तदध्यर्धश्चतुर्थ्यास्तु पञ्चम्या: शेष ईरित:।
स्वमूलविस्तृतेर्भागस्तृतीयो वेदिकोर्ध्वत:।।२४।।

A half more than that of the fourth one and of the fifth the Śeṣa stands developed. In the broad area of the root of its own, the third part is the upper part of Vedikā.

लतया विस्तृतिर्भद्रे युक्ताया जालवर्त्मन: (?)।
(वेदिदोग्रविधातव्यो ?) सार्धसविस्तृतौ।।२५।।

By a latā the breadth on the Bhadra of the one combined on the window routes. The Vedī and the upper part deserve to be created having breadth of one and a half.

मञ्जर्या: स्तम्भसीमानां क्षोभयेत् पुष्टिमानत: (?)।
(वेद्यां भागे?) शालायां निष्क्रामो मूलकोणत:।।२६।।

To the extremity of the Mañjarī one may develop by a measurement of the Puṣṭi on the portion of the Vedī, in a Hall the exit door may be from the corner of the root as such.

स्थानैर्विचित्ररूपै: स्यात् सिंहकर्णैश्च भूषित:।
पञ्चव्यासेन सूत्रेण रेखामस्य समालिखेत्।।२७।।

By spots of variegated norm and decorated by Siṁhakarṇas, by a Sūtra of Pañcavyāsa (five breadths) one may carve out its boundary (Rekhā).

एतद् विमानं ललितं देवदेवस्य कारयेत्।
विमानम्।। संस्थानं सर्वतोभद्रस्येदानीमभिधीयते।।२८।।

This Vimāna as Lalita one may create of Devadeva (Brahmā, Śiva and Viṣṇu)[1]. The establishment spot now of Sarvatobhadra is being talked of today.

जठरं बाह्यसीमा च तथा भित्त्यन्धकारिका।
जङ्घोत्सेधश्च कर्णौ च यथा मेरोस्तथा भवेत्।।२९।।

Jaṭhara and Bāhya Simā, and likewise the wall and blind alley (andhakārika) the elevation of the Jaṅghā and the two Karṇas may be the way as those of Meru.

तथैव भद्रविस्तार: षड्भागेन समन्तत:।
रथिके च द्विभागे स्त: कोणसंज्ञे च पार्श्वयो:।।३०।।

And likewise the breadth of the Bhadra by six parts all around, the two Rathikās may be of two parts and the two Koṇas on two flanks.

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[1] V.S. Apte, p. 259.

मुष्टिप्रमाणं(ण)विस्तारं कर्तव्यमुदकान्तरम्।
विस्ताराद् द्विगुणः स्कन्धस्योच्छ्रायो भागविंशतिः (?)॥३१॥

The breadth of the size of Muṣṭi deserves to be created having a water channel double fold than the breadth is to be the height of the Skandha as twenty parts.

पञ्चभागसमुत्सेधा जङ्घा कार्या सदा बुधैः।
मेखलान्तरपत्रं च सार्धभागसमुच्छ्रितम्॥३२॥

By the wise ones the Jaṅghā deserves to be created as having elevation of five parts and the Mekhalāntarapattra having height of a part and a half.

शृङ्गं भागत्रयोत्सेधं सग्रीवामलसारकम्।
मूलशृङ्गस्य गर्भेण न्यस्येदुपरिभूमिकाम्॥३३॥

The Śṛṅga having elevation of a part triad accompanied by an entrance hall and Amalasāraka. By the centre of the Mūlaśṛṅga one may create the upper storey.

द्वितीयभूमिविस्तारं दशधा प्रविभाजयेत्।
द्वौ भागौ शृङ्गविस्तारौ(रो) विधेयः पार्श्वयोर्द्वयोः॥३४॥

The breadth of the second storey one may divide by ten parts. Śṛṅgavistāra deserves to be created in two parts on both the flanks.

सग्रीवामलसारस्य तैः शृङ्गस्योदयस्थितिः।
तस्य शृङ्गस्य गर्भेण कर्तव्योपरिभूमिका॥३५॥

Of Amalasāraka along with the entrance hall, and Śṛṅga the elevation may be by those. By the centre of the Śṛṅga of that one, deserves to be created the upper storey.

तस्या भूमेस्तु विस्तारं दशधा भाजयेत् पुनः।
यः शेषः शिखरायामो (तद्विंतिनंते?) विनिर्दिशेत्॥३६॥

The breadth of that storey one may divide ten-fold as such and which one may be the Śeṣa of oblonged upper portion that one may provide as per similar norm.

विभजेद् वर्धमानं वा रुचकं वास्तुशोभनम्।
कर्णान्तरे भद्रमध्ये वल्लभा(लभीं) तत्र कारयेत्॥३७॥

One may divide the Vardhamāna and Rucaka being of a beautiful architectural structure. Within the Karṇa and centre of the Bhadra one may create a wall.

भूमिकाशिखरेणोर्ध्वं नवभूमिं विभेदयेत्।
वेदिकामध्यसूत्रस्य (कर्णतोर्ध्वभुवस्तथा?)॥३८॥

By the roof of the storey overhead one may divide the new storey and likewise of the central plumb of the Vedikā as also of the upper storey from the Karṇa.

भूमिकोर्ध्वभुवश्चैव विस्तारं दशधा भवे(जे)त्।
मूलसीमानुसारेण स्याच्छेदावधि संहति:।।३९।।

One may divide the breadth of the ground above the storey or ground of the upper storey, as ten-fold. As per condigment of the basement boundary may be the encroachment having limitation for the opening norm.

ग्रीवा मूलार्धभागे +++ नामलसारकम्।
चन्द्रिका चार्धभागेन +++ कलशो भवेत्।।४०।।

The Grīvā by a part half of the root or basement along with the Amalasāraka and Candrikā by a part half and likewise may be the Kalaśa.

सर्वतोभद्र:।।

गजस्य संस्थानमथ प्रासादस्याभिधीयते।
चतु:षष्टिपदं वास्तु प्रासादस्य विभाजयेत्।।४१।।

The site of the gaja the Prāsāda, now is being illustrated. Sixty four squared architecture, one may divide of this Prāsāda.

तत: सीमार्धसूत्रेण पृष्ठतो वृत्तमालिखेत्।
पञ्चभागमिता जङ्घा मेखला सार्धभागिकी।।४२।।

Then by a plumb line of the half of the boundary on the rear one may draw out a circle. The Jaṅghā may be measured equal to five parts and Mekhalā of one and a half part.

अग्रत: सूरसेन: स्यात् पृष्ठत: कुञ्जराकृति:।
सीमानमष्टधा कृत्वा विभजेन्नन्दने यथा।।४३।।

In the front it may be Sūrasena and on the rear having shape of a tusker. Having created the boundary as eight fold one may divide in Nandana the way.

द्वौ द्वौ च कर्णयोर्भागौ भद्रेषु चतुरो विदु:।
विस्तारार्धेन जङ्घा स्याद् रथिकाया: पृथक् पृथक्।।४४।।

In two Karṇas two parts each, and in Bhadras four are known as such. The Jaṅghā may be by a half of the breadth from the Rathikā quite distinct as such.

भागत्रयोच्छ्रितं श्रृङ्गं कर्णदेशे विधीयते।
सप्तभागसमुत्सेधा वलभी मध्यसंश्रिता।।४५।।

The Śṛṅga may be elevated by a part triad having been provided in the region of the Karṇa and the wall may be recumbent at the centre having elevation of seven parts.

समन्ताद् भद्रसंस्थाना रेखाग्रीवाण्डकादिभि:।
सिंहकर्णैश्च भद्रेषु प्रासादो गर्भ उच्यते(?)।।४६।।

By the grīvā and Aṇḍaka and the like, the Rekhā all around may be having site of the

Bhadra. By the Simhakarṇas in Bhadras, the Prāsāda is called ''Garbha''.

(वित्तसाध्यविहीनेन?) कर्तव्य: स्वस्तिके यथा।
(सर्ववत् तस्य स्यु: पत्रनिभा: ?)।।४७।।

By the dissociation of the transaction of money the way a structure deserves to be raised the way in Svastika the Rathas of that may be like as petal typed.[1]

विस्तारोऽथ+थ जङ्घा च लतिनि स्वस्तिके यथा।
उदकान्तर+++श्रीवत्से नन्दने यथा।।४८।।

The breadth and elevation as well as Jaṅghā, may be in Latini the way as in Svastika and the water coarse may be the same way in Śrīvatsa as in Nandana.

पद्म:।।

ब्रूमोऽथ वृषभं स स्यात् पूर्वोक्तै रूपकर्मभि:।
चतुर्भद्रश्चतुर्द्वारो विमानो (सत्रिसाकृति?)।।४९।।

Now we talk of Vṛṣabha that may be by the personal acts as ordained earlier. The Caturbhadra normed or four bhadra normed and four gated as such the Vimāna may be of the shape of a Sattrisa (a cloud or an elephant).[2]

(तेवृद्धिस्तत्प्रमाणाश्च ?) सीमाशिखरकोदयै:।
कर्णवेदकपोताली जङ्घाग्रे मस्तकेन च(?)।।५०।।

Those have dimensions of an extention by the elevations of the roof and boundaries or roof boundaries. The Karṇavedha Kapotāli may be at the top of the Jaṅghā along with the mastaka.

सार्धद्विभागविस्तारौर(थ)कैर्वामदक्षिणौ।
कार्यौ भद्रं चतुर्भागं भागार्धं सलिलान्तरम्।।५१।।

The breadth of the two parts of one and a half as right and left ones the Rathakas. The Bhadra of four parts may have water-coarse as of half part.

स्तम्भद्वयं भवेत् तस्य सर्वभूम्यन्तरेषु च।
एक: स्तम्भो विमाने स्याद् द्वौ स्तम्भौ वृषभे पुन:।।५२।।

Of that the column twain may be within the spaces of all the storeys the column may be in the Vimāna and two columns in the Vṛṣabha.

एष भेद: समाख्यातो विमानस्य वृषस्य च।
वृषभ:।।

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[1] GOSE, p. 437, verse 47, fn. 9 has रथा: सर्वेवत् तस्य स्यु: पत्रनिभा:।

[2] V.S. Apte, p. 580 सत्रि:।

मुक्तकोणमथ ब्रूमस्तं भागैरष्टभिर्भजेत्।।५३।।

This distinction stands enunciated of Vimāna and Vṛṣa. Now we talk of Muktakoṇa to that one may deal by eight parts.

मूलकर्णावुभौ भागौ भवतो वामदक्षिणौ।
मध्यशृङ्गं चतुर्भागं प्रमाणं जठरस्य च।।५४।।

Mūlakarṇas and both the parts exist on the right and left. The central Śṛṅga is of four parts as also the extent of Jaṭhara.

कर्णशृङ्गान्तयोर्मध्ये कुर्वीत सलिलान्तरम्।
रथकौ पार्श्वयोः पूर्णौ भद्रदेशे जलान्तरम्।।५५।।

In the centre of the Karṇa and Śṛṅga one may create a water channel or water coarse. The two Rathakas complete as such on the flanks and a water coarse on the region of the Bhadra.

विस्तारोत्सेधजङ्घाश्च सग्रीवामलसारकः।
लतिनामिव कर्तव्याः प्रमाणेन समन्ततः।।५६।।
मुक्तकोणः।।

The breadth, elevation and Jaṅghā along with entrance hall (grīvā) and Amalasāraka deserve to be created like the Latinā by a measurement on all sides.

ब्रूमोऽथ नलिनीं तस्याः प्रमाणं लक्षणान्वितम्।
तस्यां तु (मार्गस्यश्च?) देवगर्भः सुरालयः।।५७।।

Now we talk of Nalinī the extent of that along with the definition. In that, a temple of god having god installed within having a passage supplied.

भित्तिविस्तृतिरायामो मुक्तकोणे यथा तथा।
मध्यदेशे तु यच्छृङ्गं ++ कर्णान्तरे च यत्।।५८।।

The breadth of the wall and length, in the Muktakoṇa the way it is that very way in the central region that may be the Śṛṅga that may be within the range of Karṇa.

मुक्तकोणे यथा तच्च भेदः कर्मविभेदनात्।
चतुरश्रे स्मृतो मध्ये कर्णशृङ्गे विचक्षणः।।५९।।
नलिनः।।

In Muktakoṇa the way that may be a distinction by the differentiation of the workmanship that may be deemed as such in the centre and the Karṇa Śṛṅga by the expert ones.

ब्रूमोऽथ मणिकं तस्य शालालिङ्ग(न्द)समुद्गता।
अलिन्दकार्धसीमायां सर्वतः स्याच्चतुष्किका।।६०।।

Now we talk of Maṇika the hall of that one has projection of balconies on the half of extremity of the balcony all around may be a Catuṣkikā a large four sided pond or a mosquito net.[1]

श्रेय:पुष्टिसुखार्थोऽयं मणिकोऽत्र विमानवत्।
दशधा क्षेत्रसीम्न: स्याद् विभाग: सर्वतोदिशम्।।६१।।

Like the Vimāna Maṇika here, this one, has purpose for bliss, strength and beneficence on all sides, the division of the boundary of the plot or field may be ten-fold.

रथकं कर्णिकार्धं च जलवर्त्माथ भद्रकम्।
मूलगर्भस्तथोत्सेधो घण्टा स्तम्भान्तविस्तृता।।६२।।

The Rathaka may be a half of Karṇikā the water coarsed as such the Bhadraka. That very way the elevation likewise having centre at the root and ghaṇṭā may be broad at the corner of the column.

भूमिजङ्घासमुत्सेध: कपोताद् द्वारनिर्गम:।
सिंहकर्णा विमानानि स्तम्भचित्रादिकास्तथा।।६३।।

The elevation of the Bhūmi Jaṅghā and the exit door from the Kapota and the Vimānas Siṁhakarṇas and likewise these such as Stambha-citrakas.

तोरणान्यथ माल्यानि तस्यालङ्करणानि च।
नीलोत्पलदलाकारा मञ्जर्य: सर्वशोभना:।।६४।।

The arched portals and the garlands and the ornaments of that one, of the shape of blue lotuses, the Mañjarīs all beautiful.

विमानमपरं ह्येतद् योनिरेकस्तयोर्द्वयो:।
केवलं भद्रभेदेन मणिको द्राविडोऽप्ययम्।।६५।।

The other Vimāna is of a different type, the parent source of the two is one. Alone by the differentiation of Bhadra Maṇika is Drāviḍa as such.

मणिक:।।

प्रासादमथ वक्ष्यामो गरुडं सर्वसुन्दरम्।
दशधा क्षेत्रविस्तारं तस्य पूर्वं विभाजयेत्।।६६।।

We shall now talk of the Prāsāda Garuḍa all beautiful. The breadth of Kṣetra or plot of that one, one may divide into ten parts.

द्वौ भागौ रथिका: कार्या मूलकर्णाद् विनिस्सृता:।
भद्रं षड्(भाग)विस्तारं पक्षवंशादिभेदितम्।।६७।।

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1. V.S. Apte, p. 202.

Two parted Rathikās deserve to be created projected out of Mūlakarṇa. The Bhadra having breadth of six parts distinguished from the flanked diagonal.

अलिन्दनिर्गमः कार्यः सीमार्धेन चतुर्दिशम्।
मूलसीमा तु कर्तव्या सलिलान्तरवर्जिता।।६८।।

The exit door of the balcony deserves to be created by a half of the boundary on four sides. The boundary at the root deserves to be crated deprived of the water-coarse.

स्यान्मूलसीमविस्तारात् स्कन्धः स्याद् द्विगुणोच्छ्रितिः।
प्रासादस्य समुच्छ्रायात् त्रिभागेन समेखलाम्।।६९।।

There may be Skandha from the breadth of the root boundary and the elevation may be redoubled, from the elevation of the Prāsāda, by a part triad, accompanied by Mekhalā.

जङ्घामन्तरपत्रेण (कुं+युक्तं कुर्वस्तसा?)।
जी (ही)रेकं वेदिबन्धं च भागत्रयसमुच्छ्रितम्।।७०।।

By the internal plate of the Jaṅghā one may create that one Hīraka and Vedībandha, may be elevated by a part-triad.

अलिम्बा(न्दा)नां समुत्सेधं शे(शि)खरार्धेन कारयेत्।
षड्भागं स्कन्धविस्तारं विदधीत विचक्षणः।।७१।।

The elevation of balconies one may create by a half of the roof. The skilled are may create the breadth of Skandha as having six parts.

ग्रीवार्धभाग(मुत्से)धाद् भागमामलसारकम्।
कुमुदं चार्धभागेन कुम्भः स्यादेकभागिकः।।७२।।
गरुडः।।

The Amalasāraka may be of one part as compared with the elevation of the half part of Grīvā. Kumuda may be by a half part and Kumbha of a single part.

अथोच्यते वर्धमानो दशधा तं विभाजयेत्।
पादोनांशद्वयं कुर्यात् पार्श्वयोः कर्णविस्तृतिम्।।७३।।

Now is being illustrated Vardhamāna. One may divided that in ten parts and the breadth of the Karṇas in the flanks one may create as having part-twain reduced by a part.

सपादपदविस्तारौ रथकौ वामदक्षिणौ।
चतुर्भागोन्मितं भद्रं विस्तारेण प्रकीर्तितम्।।७४।।

The two Rathakas on the left and right may have breadths of square normed parts. The Bhadra may be measured as of four parts by way of breadth declared as such.

विस्तारो(राद्) द्विगुणोच्छ्रायं स्कन्धं यावत् प्रकल्पयेत्।
खुरकस्याथ जङ्घाया मञ्जरीस्कन्धयोरपि।।७५।।

The Skandha one may create having height of redoubled norm as compared with the breadth of Khuraka and Jaṅghā as also of Mañjarī and Skandha.

ग्रीवामलसारकादेः प्रमाणं गरुडे यथा।
वर्धमानः।।
द्वाविंशतिकरायामः शङ्खावर्तोऽथ कथ्यते।।७६।।

As also of Grīvā and Amalasāraka and the like, the extent as much is, in the Garuḍa, that much may be therein (in Vardhamāna). The Śaṅkhāvartta is being illustrated having lengths of twenty two cubits.

मूलसीमावृत्तनाहस्तस्य स्यात् पद्मके यथा।
भित्तिगर्भस्य विस्तारः (पादेनार्धनवकमात्?)।।७७।।

And the enclosure of the circular norm of the boundary at the root, may be as it is in Padamaka. The breadth of curvature of the wall may be by a half square.

अलिन्दमग्रतः कुर्यात् सिंहकर्णविभूषितम्।
उत्सेधत्र्यंशतो जङ्घा (वेद्यं?) तत्र विभागतः।।७८।।

In front of the balcony one may create decorated by a Siṁhakarṇa, the Jaṅghā Vedya (may be Vedha) from the part triad of the elevation as per divisibility.

आस्कन्धं वेदिकाबन्धाद् विस्तृतेर्द्विगुणोच्छ्रितिः।
मेखलान्तरपत्रं च जङ्घामध्ये विधीयते।।७९।।

Upto the Skandha right from the Vedikābandha, of breadth may be the redoubled height. The Mekhalāntarapattra is provided within the centre of the Jaṅghā.

भ्रमयेत् कर्णसूत्रेण बहिर्वृत्तं समन्ततः।
कर्णदिक्पालयोर्मध्यं वृत्तसूत्रेण वर्तयन् (येत्)।।८०।।

One may rotate by the Karṇasūtra a circle on the outside all over, and the centre of the Karṇa and Dikpāla, one may measure by a circular tape.

अवशिष्टं त(ल)च्छन्दं स्वस्तिकस्येव कारयेत्।
ग्रीवा(म)मलसारं च कलशं वारिनिर्गमम्।।८१।।

The Avaśiṣṭa talacchada one may create like that of Svastika, the Grīvā and Amalasāraka as also Kalaśa and water sewerage.

कुर्वीत स्वस्तिकस्येव विस्तारोत्सेधमानतः।
शू(मू)लसीमानुसारेण च्छेदे संवरणं भवेत्।।८२।।

One may create like the Svastika as per breadth, and elevations measurement. As per the condignment of the original boundary at the Cheda, the Saṁvaraṇa may be there.

तद्रूपमेव लतिनं वर्तयेद् वलनाकृतिम्।
शङ्खावर्तः।।
ब्रूमोऽथ पुष्पकं स स्याद् विमानसदृशाकृतिः।।८३।।

Of the same structure may be the latina to which he may rotate as per shape of circulations. Now we shall talk of Puṣpaka that may have a form similar to that of Vimāna.

तावत्प्रमाणस्तद्वृद्धिः पञ्चभूश्चतुरश्रकः।
(विमानेन मानयुक्त?) यन्मञ्जर्या यच्च लक्षणम्।।८४।।

Of that norm may be the structure the enlongative of that one and may have five storeys square shaped as such equal in measurement to that of Vimāna the way it may be of Mañjarī in light of its definition.

तत् कार्यमत्र मञ्जर्या नतु कार्यं जलान्तरम्।
पुष्पकः।।
गृहराजमथ ब्रूमः स स्यात् कैलाससन्निभः।।८५।।

That deserves to be created of Mañjarī and no water coarse is to be created. We now talk of Gṛharāja. That may be similar to Kailāśa.

विटङ्कनिर्गमाधारनिर्यूहैः सर्वतो वृतः।
वलभ्या भूषितो मध्ये गवाक्षद्वारसंयुतः।।८६।।

All around circular owing to the niryūhas (projections on the columns of gates) or aisles or (mattavāraṇaka or Upāśraya)[1] being the basement of the loftiest points or pinnacles decorated by roof in the centre equipped with the gate of the window.

कपोतस्तम्भपर्यन्तः शाला(ल)भञ्जीविराजितः।
वेदिकाखण्डजालाद्यं क ++ परितो भवेत्।।८७।।

Having at the extremities dove cot columns decorated by bracket female figures and headed by networks or lattices fragmentary on the pavilions all around a curvature may be there.

(कुवीत्य?) मल्लकच्छाद्यैः सिंहकर्णैश्च भूषितः।
अलिन्दभेदतः प्राहु(गृह)राजमितं(मं) बुधाः।।८८।।

One may create by the swan like or cup like coverages and decorated by Siṁhakarṇas as per distinction of the balconies the scholars enunciate as Gṛharāja.

कैलासस्येव संस्थानं स्यादस्योर्ध्वमधोऽपि च।
गृहराजः।।

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[1] V.S. Apte, p. 295.

ब्रूमोऽथ स्वस्तिकं तस्य पूर्ववन्मानलक्षणम्॥८९॥

The plot like that of Kailāsa may be of it at the top as well as at the root. Now we talk of Svastika and of that the measurement and definition as per earlier norm.

तेनैव लतिनं सर्वं कुर्वीतैनं विचक्षण:।
यथा मूले विभक्ता: स्युर्लतिनस्वस्तिकादय:॥९०॥

By that one may create Latina in all regards, the expert one the way at the root divided may be Latina Svastika and the like.

तथैषां स्कन्धभक्तानां मध्ये रेखां प्रकल्पयेत्।
प्रासाद: स्वस्तिको नाम स्यादेवं लक्षणान्वित:॥९१॥

That very way in the centre of the divided Skandhas one may create a Rekhā. The Prāsāda Svastika by name may be this way endowed with marks or illustrations.

(सुधानासोदय:?)[1] स्वस्य कर्तव्य: स+भागिक:।
स्कन्धं यावत् समुत्सेधो विस्ताराद् द्विगुणो भवेत्॥९२॥

The Aquiline nosed parrot normed an elevation of this one deserves to be created as of equal partitions. The elevation of the type of Skandha or the elevation upto the Skandha, may be redoubled as per comparison of breadths.

(त्पवृ?)द्धागोच्छ्रिता जङ्घा मेखला चा + भागिकी।
मध्यशाला द्विभागाश्च मूलसूत्रविभागत:॥९३॥

The Jaṅghā may be elevated to the partition of three digits and Mekhalā also of a part as such. The Madhyaśālā (the central chamber) of two partitions as per division of the original plumb line.

कर्णा द्विभागिकाश्चैवं जलमार्गस्तु षोडश।
अष्टौ शाला भवन्त्यस्मिन् कर्णाश्चाष्टौ समन्तत:॥९४॥

The Karṇas may be of two partitions and this way the latticed ventilator of sixteen eight halls do exist in it and Karṇas eight all over.

प्राग्ग्रीवं बाह्यत: कुर्यात् (सुखभाग?)[2] विचक्षण:।
कलशश्चण्डिका ग्रीवा तद्वदामलसारक:॥९५॥

The entrance hall one may create on the out precinct on the frontal part, the expert one. Kalaśa and Aṇḍikā, grīvā and that very way Amalasāraka.

ऊर्ध्वं ऊर्ध्वप्रमाणं च यथैवाद्य(?)तथा भवेत्।

स्वस्तिक:॥

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1. GOSE, p.441, fn.6 has शुकनासोदय:।
2. GOSE, p.442, fn.2 has मुखभागे।

रुचकं ब्रूमहे तस्य विभागो दशधा भवेत्।।९६।।

The roof and the upper portion, extent, the way it is of earlier norm may be of that norm. Rucaka we shall talk of the division of that may be of ten-fold norm.

भागद्वयमितौ कर्णौ भद्रं षड्भागसम्मितम्।
तेषां विनिर्गमं विद्या (द्धस्तामात्रा?)[1] प्रमाणतः।।९७।।

The two Karṇas may be of part-twain, and Bhadra measuring six parts and of those the exit door may be known as a cubit normed in extent.

कुर्यादुदकमार्गांश्च प्रासादे रुचके क्वचित्।
स्कन्धावशिष्टमुत्सेधो विस्ताराद् द्विगुणो भवेत्।।९८।।

One may create the water coarses or channels in the Prāsāda Rucaka somewhere. The elevation may be of the specific norm of Skandha redoubled as per breadth.

वेदिकायास्तु विस्तारः स्कन्धे षड्भागिकः स्मृतः।
तृतीयांशेन कुर्वीत जङ्घामूर्ध्वं सुरोदयान्।।९९।।

The breadth of the Vedikā, however, at the Skandha is remembered as six parted one. By a third digit one may create the Jaṅghā above rising up like a god.

जङ्घायाश्च त्रिभागेन कार्या खुरखरण्डिका।
मेखलान्तरपत्रं च कुर्यादध्यर्धभागिकम्।।१००।।

Of the Jaṅghā Khurakharandikā deserves to be created by three parts and Mekahlāntarapattra one may create as a part more than a half.

सार्धत्रिगुणसूत्रेण पूर्वा कर्कटना भवेत्।
(चतुर्गुणं मूलसूत्रेण मध्ये कर्कटना स्मृतौ[2]?)।।१०१।।

By a triple plumb, of one and a half, the first Karkatanā may be there and by a four-fold sūtras, the central Karkaṭanā is well known.

विभज्य दशधा स्कन्धविस्तारं तैः प्रकल्पयेत्।
भद्रं चतुर्भिः कर्णाशु(र्णास्तु)[3] कुर्याद् भागैस्त्रिभिस्त्रिभिः।।१०२।।

Having divided ten-fold the breadth of Skandha, by those one may create Bhadra by four parts and Karṇas one may create by three parts each.

स्वच्छाया भूमिकाः कार्या या वा मूलार्धभागिकीः (?)।
भागेनामलसारं च कुमुदं चार्धभागिकम्।।१०३।।

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1. हस्तमात्रं GOSE, p.442, fn.5.
2. चतुर्गणेन सूत्रेण मध्य कर्कटना स्मृता। GOSE, p.442, verse 100, pādas 3-4.
3. GOSE, p.442, fn.11 has कर्णांशु

The storeys that may be created as polished ones or whichever may be created as of half parts of the root region, by a part Amalasāraka and Kumuda of a half part.

कुम्भं भागेन कुर्वीत प्रासादे रुचके बुधः।
साधारणोऽयं सर्वेषां प्रासादस्तु दिवौकसाम्।।१०४।।

Kumbha one may create by a part in the Prāsāda Rucaka, the expert one. The Prāsāda is normally allocated to the divinities.

रुचकः।।

पुण्ड्रवर्धनकं ब्रूमः प्रासादं वल्लभं हरेः।
भ्रमयेन्मूलसीमास्पृग्वृत्तमादौ समन्ततः।।१०५।।

We now talk of Puṇḍra Vardhanaka the Prāsāda, favourite one of Hari (Viṣṇu). One may make it rotate as cordoning the root boundary and circular at the opening all over.

तच्छालाकर्णसंयुक्तं कर्तव्यं सर्वतोदिशम्।
यश्छन्दः स्वस्तिकेऽस्य(स) स्याद् द्विगुणः पुण्ड्रवर्धने।।१०६।।

That one equipped with Halls and Karṇas (śālās and karṇas) deserves to be created all over the directions. Whatever Chandaḥ may there be in Svastika of this one that same may be as such in Puṇḍra vardhana as redoubled.

जङ्घोदकान्तभद्राणामुच्छ्रायो विस्तृतिश्च या।
स्वस्तिके कथिता सैव विज्ञेया पुण्ड्रवर्धने।।१०७।।

Jaṅghā of the Udakāntabhadras, the height as well as the breadth that is the Svastika has been illustrated as such, and deserves to be understood in Puṇḍravardhana.

पुण्ड्रवर्धनः।।

अथाभिधीयते मेरुर्दशधा तत्र भाजयेत्।
सीमा(नं) तस्य कुर्वीत शृङ्गं चापि (वि?) भागिकम्।।१०८।।

Now is being talked of Meru ten-fold that may one divide and boundary of that one may create and Śṛṅga even of a part.

शेषं+भागिकं भद्र(मायामेन?) विधीयते।
पदस्य षोडशौसेनं(शांशेन) कर्तव्यमुदकान्तरम्।।१०९।।

Śeṣa as six parted Bhadra by length is ordained as such. By the sixth part of the pada deserves to be created the water coarse.

पदैः षोडशभिर्गर्भो विधातव्यः पदं पदम्।
भित्तिरन्धारिका बाह्यभित्तिश्चास्य विधीयते।।११०।।

By padas sixteen Garbha deserves to be created from pada to pada. Bhitti (wall) Andhakārikā (blind alley) and the outer wall, of this one is provided as such.

भागषट्कोच्छ्रिता जङ्घा मेखला चैकभागिकी।
शृङ्गं च त्रिपदोत्सेधं शिखरं स्याद् दशोच्छ्रितम्।।१११।।

The Jaṅghā may be elevated by a part hexagonal and Mekhalā of one part only. And Śṛṅga of elevation of 3 padas and Śikhara may be elevated by ten.

कर्तव्यं वास्तुशास्त्रज्ञैस्तस्यैकादशभूमिकम्।
अर्धपञ्चमविस्तारः स्कन्धो ग्रीवार्धभागिकाः।।११२।।

Deserves to be created by those expert in Science of Architecture of that one of eleven storeys. The Skandha of breadth of half fives and grīvā of half a part.

उच्छ्रायेण विधातव्या भा(गि)कोत्सेधमण्डकम्।
भागाधि(र्ध)कं च कुमुदं भागिका कलशोच्छ्रितिः।।११३।।

By elevation deserves to be created having Utsedha and maṇḍaka as of one part and Kumuda of a part half and one parted the height of Kalaśa.

षड्गुणेनैव सूत्रेण रेखा तस्य प्रकीर्तिता।
मेरुं मेरुगिरिप्रख्यमेवं यः कारयेदिमम्।।११४।।

By a six stringed thread the Rekhā of that one is illustrated as such. To Meru well known as Merugiri, (Meru mountain) who may create this way.

शिलाभिरिष्टकाभिर्वा स महत् पुण्यमाप्नुयात्।
मेरुः।।
लक्षणं मन्दरस्याथ प्रासादस्याभिधीयते।।११५।।

With stone slabs or bricks one may acquire great merit. Now the definition of the Prāsāda mandara is being illustrated.

गर्भस्यार्धेन निष्क्रान्तं भद्रं कुर्वीत मन्दरे।
[1]+++मेरुसङ्काशं विन्यस्येत् सर्वतोदिशम्।।११६।।

In Mandara, the Bhadra one may create as projected out by a half of the garbha. The temple or palace equal in norm to Meru, one may assort in all the direction.

वलभी मध्यदेशे तु शिखरोर्ध्वसमुद्धृता।
सर्वमा(म)न्यत् प्रमाणं तु मेरोरिव भवेदिह।।११७।।

The roof in the central region carved out on the upper top, the entire other structure may be of the same extent as of Meru.

मन्दरः।।
कैलासमथ वक्ष्यामो दशधा तं विभाजयेत्।

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[1] fn.3, p.443, GOSE- मन्दिरम्

भद्रं षड्भागविस्तारं मध्यदेशे विनि:सृतम्।।११८।।

We shall now talk of Kailāśa. that one may divide into ten parts. The bhadra may be of breadth of six parts, projected in the central part.

कर्ण(र्णा)द्विभागविस्तारा: सलिलान्तरवर्जिता:।
गर्भस्यार्धेन निष्कास: कार्यो भद्रस्य सर्वत:।।११९।।

The Karṇas having breadth of two parts devoid of water coarses, and an outlet of a half of the garbha, deserves to be done all around the Bhadra.

[१](लतिस्याखरं?) मध्ये शिखरार्धसमोदयम्।
भित्तिगर्भभ्रमन्तीनां जङ्घामेखलयोरपि।।१२०।।

Lati may be in the centre of the roof, having elevation of the equaling of half of the roof the bhitti garbha bhramantis[2], (the revolving modes in the centre of the walls) of Jaṅghā and Mekhalā even.

विस्तारमुदयं चास्मिन् विदध्यात् स्कन्धशृङ्गयो:।
मेरोरिवास्मिन् प्रासादे (ववचद्ब?[३])ग्रीवाण्डकस्य च।।१२१।।

The breadth as well as height in this one may create of Skandha and Śṛṅga, like Meru in this Prāsāda (mansion) of Aṇḍaka and Grīvā enclosed as such.

कैलास:।।

ब्रूमोऽथ हंसक(म)स्य स्याद् विभागो रुचके यथा (?)।
जलान्तरं विशेषोऽत्र शेषं भ(रु)[४]चकवद् भवेत्।।१२२।।

Now we talk of Haṁsaka. Its division may be of that very norm as that is in Rucaka. The water course here as Viśeṣa and Śeṣa may be like that in Rucaka.

हंस:।।

भद्रस्य लक्षणं ब्रूमो दशधा तं विभाजयेत्।
गर्भविस्तारमानेन स्यादस्मिन् भद्रविस्तृति:।।१२३।।

We now talk of Bhadra, one may get that divided into ten parts and in it the breadth of the Bhadra may be in line with the measurement of the breadth of the garbha.

सार्धद्विभागविस्तारौ रथकौ वामदक्षिणौ।
गर्भार्धा(?) तुल्यमायामात् प्राग्ग्रीवं चेह(लं?) कारयेत्।।१२४।।

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1. लति: स्याच्छिखरं मध्ये, GOSE, p.444, fn.6, verse 120, pāda I. (Lati = Latā- creeper design on the roof, prāsāda śikhara, p.153).
2. A surrounding terrace, a circular path, an enclosure verāṇḍaḥ (EOHA, p.419).
3. fn.8, p.444, GOSE, verse 121, pāda 3-4 has मेरोरिवास्मिन् प्रासादे बद्धग्रीवाण्डकस्य च।
4. p.444, fn.9,10, verse 122, pādas 3-4 – शेषेरुचकवद्भवेत्।

The two Rathakas[1] to the left and right may have breadth of two and a half parts. And half of the garbha equal in norm to the length, one may get created the entrance hall (prāgrīvā).

प्राग्ग्रीवस्य समुत्सेधं शिखरार्धेन कारयेत्।
वलभीं मध्यदेशेऽस्य सिंहकर्णसमन्विताम्।।१२५।।

The elevation of the entrance hall, one may get created by a half of the roof and the wall (Valabhī) in the middle part of this one, endowed with Siṁhakarṇas.

(लताजलेगवाक्षाद्या[२] ?)श्चतुष्काभिश्चतुर्दिशम्।
भद्रो भवति शेषं तु स्यादत्र रुचके यथा।।१२६।।

By windows having network of creeper like designing by Catuskās (networks) or quadrangles on four sides become a Bhadra and Śeṣa may be here or in a Rucaka.

भद्रम्।।

अथ तुङ्गं प्रवक्ष्यामो द्वितीयो ह्येष मन्दरः।
भूषयेत् सिंहकर्णैस्तं लतामूर्ध्वं च कारयेत्।।१२७।।

Now we shall talk of Tuṅga and second one here is Mandara. One may decorate with Siṁhakarṇas and may create creeper like designing[3] on the roof.

भूमिभूमिसमुत्सेधः स्तम्भचित्रादिकं तथा।
मेरोरिवात्र मध्ये तु मञ्जर्यः सर्वतोदिशम्।।१२८।।

The land having the elevation of the surface, and likewise the curvature of the pillars or tapering of the columns and the like are just like that of Meru herein and in the centre of the Mañjarī in all the directions.

तुङ्गः।।

ब्रूमोऽथ मिश्रकं स स्यान्मानसंस्थानलक्षणैः।
भौमो(?)वि(मानव)न्मध्ये शृङ्गं कैलासवद् भवेत्।।१२९।।

Now we talk of Miśraka that may be by the marks of measurements and institutional spots, The Bhauma[4] like the Vimāna in the centre, having Śṛṅga like that of Kailāśa.

मिश्रकः।।

(अथ मालामाकारं तु तं कृत्वा गवाक्षैरुपशोभयेत् ?)।
यत्किञ्चिन्मानमध्यं तु तदाद्यस्येव (प्र?)कल्पयेत्।।१३०।।

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1. A type of building, a shrine, a temple (EOHA, p.475).
2. GOSE, p.445, fn.1, verse 126, pāda 1– लताजलगवाक्षाद्यौः
3. Prāsādaśikhara by R.P.Kulkarṇi, p.153.
4. Storey, the floor of a house (EOHA, p.418).

Now having created a shape of a wreath one may decorate it with windows and whatever may be the measurement and central part that one may create like that of the first one.

गवय:।।

चित्रकूटमथ ब्रूमो दशधा तं विभाजयेत्।
प्राग्ग्रीवा निर्गता(?) तस्य गर्भमानेन कारयेत्।।१३१।।

Now we talk of Citrakūṭa. One may divide it into ten parts. The entrance hall projected as such, one may create by the measurement of the centre.

सार्धद्व्याधोविस्तारांस्तत्कर्णान् वामदक्षिणान्।
उत्सेधस्य त्रिभागेन जङ्घोत्सेधं प्रकल्पयेत्।।१३२।।

And the Karṇas of that one to the left and right having breadth of two and a half digits, by a part triad of the elevation one may create the elevation of the Jaṅghā (wall)[1].

जङ्घोत्सेधत्रिभागेन विन्यस्येत् खुरपिण्डिकाम्।
कपोतान्तरपत्रं च तत्र स्यादर्धभागिकम्।।१३३।।

By the part triad of the elevation of Jaṅghā one may assort Khura Piṇḍikā and th Kapotāntara pattraka, therein may be of a half part.

शिखरोत्सेधमानं यत् तत् त्रयोदशभि: पदै:।
तत्र(भूमास्तदुत्सेधं?[2]) कल्पयेदनुसारत:।।१३४।।

The measurement of the elevation of Śikhara that may be by thirteen padas, therein the storey and the elevation of that one may create as per sequence.

(स्तास्तम्भसो भित्ति: ?) कुर्यान्मुक्ताश्च परिकर्मणा।
कूटच्छेदेन तत्कर्म विन्यस्येत् सर्वतोदिशम्।।१३५।।

The wall supported by column one may create as open spaced by a decoration norm and by a dissection of the top one may establish the structure in all directions.

भक्तमन्तरपत्रेण तलच्छन्दं तदूर्ध्वत:।
द्वे द्वे कूटे ततो न्यस्येद् वामदक्षिणकर्णयो:।।१३६।।

Divided by the antarapattra, there may be the talacchanda at the top of that. Two Kūṭas each then one may assort on the two Karṇas on the left and right.

शालामध्ये तु चत्वारि (नामे?)कूटानि सर्वत:।
भूमिका: सिंहकर्णाश्च कपाटद्वारघट्टना:।।१३७।।

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1. Prāsādaśikhara by R.P.Kulkarṇi, p.150.
2. GOSE, p.445, fn.13, verse 134, pāda 3 has भूमीस्तदुत्सेधं।

In the centre of the Hall four nāmakūṭas may be all over. Bhūmikās (storeys) and Siṁhakarṇas combined with the Kapāṭadvāras (door panels).

शिखराणां समुत्सेधो त(य)थैवाद्यै तथा भवेत्।
चित्रकूट:।।
किरण: कथ्यते स स्यात् पद्मतुल्य: प्रमाणत:।।१३८।।

The elevation of the roof may be just like the one earlier assumed Kiraṇa that one is called as such, that may be equal in norm to that of Padma by dimensions.

द्वात्रिंश(दनारा?)नस्मिन् विदध्यात् षोडशाथवा।
शालासु भेद: कर्णै: स्याच्छेषं मालाधरे यथा।।१३९।।

Thirty two anāras one may create in it or sixteen as such. In halls the distinction may be by Karṇas. The Śeṣa may be the way it is in Mālādhara.

किरण:।।
सर्वाङ्गसुन्दरं ब्रूम: कर्मभेदैरनेकधा।
नानाशिल्पलताधारं प्रासादैर्बहुभिर्युतम्।।१४०।।

We talk of Sarvāṅgasundara now, manifoldly owing to variation of structures equipped with many Prāsādas having the basis for many artistic designings.

(तलच्छन्दतुल्यन्यासविरुक्तं?) बहुलक्षणम्।
ना+++++++++प्रासादे सर्वसुन्दरे।।१४१।।

Having many auspicious marks and divided by the adjustment of similar norms of talacchandas, in the Prāsāda Sarvasundara there may be many sided door panels equipped with latches.

तोरणै: सिंहकर्णैश्च संयुक्तं परिकर्मभि:।
प्रमाणमिह यत्किञ्चित् सर्व विद्यात् तदाद्यवत्।।१४२।।

Equipped with arched portals and Siṁhakarṇas by decorative designings the extent that may be of whatever norm all that you may understand as per systematisation.

सर्वसुन्दर:।।
श्रीवत्समथ वक्ष्यामो दशधा तं विभाजयेत्।
भागत्रयेण कुर्वीत शालां तत्र विचक्षण:।।१४३।।

Now we shall talk of Śrīvatsa one may divide it into ten parts. The expert one may create there a hall by a part triad.

सार्धभागप्रविस्तारौ रथकौ वामदक्षिणौ।
मूलकर्णा भवन्त्यत्र भागद्वितयविस्तृता:।।१४४।।

The Rathakas left ones and right ones having breadth of a part and a half, (may be there). The Mūlakarṇas here become such as broad by a part twain.

प्रासादहस्तमात्राभि: प्रत्येकं भद्रनिर्गम:।
द्व्यङ्गुलं त्र्यङ्गुलं वापि चतुरङ्गुलमे(व वा)।।१४५।।

By the cubit extents of the Prāsādas in every case the exit door of a bhadra is to be there two cubited, three cubited or even four cubited as such.

(भली)मध्ये तु मञ्जर्य: कार्या: पद्मदलोपमा:।
सर्वत: परिकर्म स्याद् रथिका कर्णसंश्रया।।१४६।।

Within the centre of the Śālā (hall)[1] Mañjarīs deserve to be created similar to the lotus sprouts. All around a decorative designing may be there and Rathikā recumbent on Karṇa.

आमलिश्चन्द्रशालाभि:[2] स्कन्धान्तं परिपूरयेत्(?)।
खुरपिण्डा च जङ्घा च कुम्भाग्रं शिखरादि च।।१४७।।

By Āmalas and Candraśālās (Moon chambers) one may replenish the end or corner of the Skandha Khurapiṇḍā and Jaṅghā Kumbhāgra and Śikhara and the like.

यत्किञ्चित् तत् प्रमाणेन वर्धमानसमं भवेत्।
नन्द्यावर्त:।।
ब्रूमो वलभ्यं स भवेद् गृहराजस्य सन्निभ:।।१४८।।

whatever may be by extent that may be similar to Vardhamāna. We talk of Valabhi[3] that may be similar structured as Gṛharāja.

आव(य)तश्चतुरश्रो वा प्रमाणेनैकत: सम:।
चतुरश्रस्तु विस्तारादुदयो(ये) द्विगुणो भवेत्।।१४९।।

Oblong or square shaped, in structure equitable in a single norm, or on one side, the square shaped one in comparison to breadth may be redoubled as such.

(आध्यतन्त्रस्य पुन: सार्ध: स्कन्धोच्छ्रायो विधीयते?)।
(विस्तारं दशधा समक्ष+तुरश्र समन्त:?)।।१५०।।

From the start, of that one, again the elevation of the Skandha is ordained. the breadth may be ten-fold in front and all around as such.

विभजे(भागे) स्यात् ततो मानं पूर्वप्रासादसन्निभम्।
स्वरूपं तस्य वक्ष्याम: श्रीवत्समिव तं भवे(जे)त्।।१५१।।

By division then may be measurement, equal in norm to the earlier Prāsāda, we shall

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1. GOSE, p. 447, fn. 1 has शाला for भली।
2. आमलैश्चन्द्रशालाभि: GOSE, p.447, fn.3, verse 147, pāda 1.
3. Puṣpaka rectangular building (EOHA, p.372).

talk of the structure of that one. To that one may divide like the Śrīvatsa.

यद्वा विमानरुचकवर्धमानादिसद्मना।
छन्देनैकस्य कस्यापि प्रासादस्य विभाजयेत्।।१५२।।

Or of Vimāna, Rucaka, Vardhamāna and the like palaces, by the concord of one some one, a division of the Prāsāda one may create.

भूस्तम्भपरिकर्माणि विस्तारोत्सेधमेखलाः।
सिंहकर्णरथा घण्टा तथा कुम्भाग्रषण्डकम्।।१५३।।

The structure of the ground columns, breadth elevation and central parts, Siṁhakarṇarathaaas and ghaṇṭās, and likewise Kumbhāgraṣaṇḍaka.

यत्किञ्चित् तत् प्रमाणेन यथैवाद्यं तथा भवेत्।
वलभ्यः।।
सुपर्णस्य (स्व)रूपं च प्रमाणं चाभिधीयते।।१५४।।

Whatever something may there be by the extent that may be like the one it was earlier. The structure of Suparṇa and extent are being narrated.

विभक्तं सिंहरूपेण सर्वभद्रं निवेशयेत्।
भागैश्चतुर्भिर्निष्क्रान्तं भद्रं (गभयित: ?[1])समम्।।१५५।।

Divided by the form of Siṁha one may introduce Sarvabhadra projected by four parts equal in size to "Gavaya".

द्वौ भागौ मूलकर्णौ तु षड्भागा भद्रविस्तृतिः।
पञ्चभागोच्छ्रिता जङ्घा मेखला तस्य भागिका।।१५६।।

Two padas may stand divided from the height in all quarters. In the Mūlakarṇas of the Śṛṅgas three parted may be the elevation.

मूलजङ्घात्रिभागेन खुरवेदिसमुच्छ्रितिः।
(सच?) मध्ये तु श‍ृङ्गे द्वे कर्तव्ये वामदक्षिणे।।१५७।।

Two parted Mūlakarṇas and the breadth of Bhadra as hexagonal parted one and Jaṅghā elevated by five parts and Mekhalā of that one of one part.

उच्छ्रायाद् द्विपदे स्यातां विभक्ते सर्वतोदिशम्।
मूलकर्णेषु श‍ृङ्गाणां त्रिपदा स्यात् समुच्छ्रितिः।।१५८।।

The Mūlajaṅghā by a part triad having height of Khura Vedī. In the centre of that two Śṛṅgas deserve to be created to the left and right.

+++++सेवापि चतुरङ्गुलमेव वा।

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1. गवयत:। GOSE, p.447, fn.11, verse 155, pāda 4.

कुर्याज्जाला(ध?)विस्तारं श्रीवत्से नन्दने यथा।।१५९।।

In the Śrīvatsa the breadth of lattices may be the same as in Nandana of four cubits in line with the elevation.

विस्ताराद् द्विगुणोत्सेधः स्कन्धः षड्भागविस्तृतः।
उत्सेधस्य त्रिभागेन जङ्घोत्सेधो विधीयते।।१६०।।

The Utsedha (elevation) may be twice as the breadth and Skandha as broad by six parts. By the part triad of the elevation, the elevation of Jaṅghā is being ordained.

तृतीयांशेन जङ्घायाः कुर्वीत खुरपिण्डिकाम्।
मेखलान्तरपत्रं च विदध्यात् सार्धभागिकम्।।१६१।।

By the third part of the Jaṅghā one may create the Khura piṇḍikā and may create Mekhalāntarapattra as of a part and a half.

विभाज्या दशभिर्भागैः पूर्ववत् स्कन्धविस्तृतिः।
सार्धद्विगुणविस्तृत्या पूर्वा कर्कटना भवेत्।।१६२।।

The breadth of the Skandha deserves to be created as per earlier norm by ten parts divided as such. The eastern or earlier Karkaṭanā may be by a breadth of two and a half norm.

चतुर्गुणेन सूत्रेण मध्या कर्कटना भवेत्।
श्री(ग्री)वार्धभागमुत्सेधात् कुमुदं कुम्भकं पुनः।।१६३।।

By a four-fold Sūtra the Madhyākarkaṭanā may be there. From the elevation the grīvā may be of a half part and Kumuda and Kumbhaka again.

अस्मिन्नामलसारं च यथा चाद्ये तथा भवेत्।

श्रीवत्सः।।

पद्मनाभमथ ब्रूमः पद्मशालाभिरन्वितम्।।१६४।।

In this the Amalasāraka may be as it is in the earlier norm. Now we shall talk of Padmanābha endowed with Padmaśālās.

द्वितीयः पद्मको ह्येष पद्ममालाधरः शुभः।
सर्वमन्यत् प्रमाणं तु पद्मस्वस्तिकयोर्यथा।।१६५।।

The second may be Padmaka the one auspicious one as equipped with lotus wreaths. All other in extent, however, may be the one as of Padma and Svastika.

पद्मनाभः।।

वैराजमथ वक्ष्यामि स विज्ञेयो विमानवत्।
(रूपशिख+मुत्सेधस्तम्भग्रीव+रूपकम्?)।।१६६।।

I shall now talk of Vairāja. That may be understood as one like Vimāna Rūpaśikha mutsedha stambha grīvā rūpakaṁ.

[1]सभातोरणनिर्यूहसिंहकर्णा(र्णै) तादृशैः।
साधारं चतुरश्रं च तं कुर्यात् पञ्चभूमिकम्॥१६७॥

Columns, arched portals, pinnacles or matta vāranakas (aisles) by the Siṁhakarṇas of that type. Equipped with basement and being square shaped one may create that having five storeys.

विमानसदृशाकारो वैराजोऽयमुदाहृतः।
वैराजः॥
ब्रूमोऽथ वृत्तकं मूले चतुरश्रः प्रकीर्तितः॥१६८॥

Having shape like that of Vimāna, has been illustrated this one as ''Vairāja''. Now we talk of ''Vṛttaka'' declared as square shaped at the basement.

जङ्घामूले ततोऽष्टाभिस्त्रि(श्रि)र्वृत्तो भागतृतीयके।
मूलमध्याग्रतः पूर्णं तं कुर्यात् सर्वतोदिशम्॥१६९॥

At the basement of the Jaṅghā by eight being circular at the part-triad. Fulsome at root or basement, centre and front, to that one may create in all the directions.

भद्राकारं च भद्रेषु विभागे चतुरश्रके।
[2](अशश्रिवज्जकाकारा?) वृत्ते स्वस्तिकसन्निभम्॥१७०॥

In Bhadras of the shape of Bhadra, having square shaped division, in the octagonal one of the shape of Vajra and in Vṛtta like that of Svastika.

यथा मूलविभागेन लतिनः स्वस्तिकोदयः।
तथा वृद्धिप्रमाणाभ्यामयमप्याद्यवद् भवेत्॥१७१॥

Just as by the division of the basement of Latina, the height of Svastika that very way by growth and extent, this one may also be of the same type as earlier one.

वृत्तकः॥
नन्द्यावर्तमथ ब्रूमो दशधा तं विभाजयेत्।
(पादोमध्यंशविस्तारौ?) कर्णौ कुर्वीत पार्श्वयोः॥१७२॥

Now we talk of Nandyāvartta one may divide it into ten having breadth of two digits reduced by a quarter the two Karṇas one may create on the flanks.

चतुर्भागप्रविस्तारं भद्रमस्य प्रकल्पयेत्।
सपादपदिकं कुर्याच्छालाकर्णान्तरे रथम्॥१७३॥

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1. स्तम्भतोरणनिर्यूहसिंहकर्णाश्च तादृशैः। GOSE, p.448, fn.11, verse 167, pāda 1.
2. अष्टाश्रौवज्रकाकारम्, GOSE, p.449, verse 170, pāda 3.

Having breadth of four parts a bhadra of this one may create and a ratha in the interior of Śālākarṇa or between the śālā and Karṇa one may create as of padas having a quarter normed structure.

जलाधाररथं कर्ण (तः?)शालान्तेषु यथेष्टतः।
ष+सु शिखरायामास्तन्मध्ये वलभी भवेत्॥१७४॥

The Karṇa of Ratha having basis for water, at the corners of the śālā as per desire. In six the length of the Śikhara and in the middle of that the roof may be there.

जलमार्गं च कुर्वीत शालाकर्णान्तमूलयोः।
प्रमाणमन्यथा किञ्चिद् (भूसिंहस्येव?) कारयेत्॥१७५॥

The water course one may create on the basements of the corners of śālā and Karṇa. The extent then otherwise, one may get created like that of Bhūsiṁha.

सुपर्णः॥
प्रमाणमथ सिंहस्य लक्षणं चाभिधीयते।
दशधा क्षेत्रविस्तारं विभजेत् सर्वतः समम्॥१७६॥

Now the extent and definition of Siṁha is being illustrated. Ten-fold, the breadth of the field one may distribute all over equally.

द्विभागौ मूलकर्णौ तु कर्तव्यौ वामदक्षिणौ।
मूलभद्रस्य विस्तारः षड्भिर्भागैर्विधीयते॥१७७॥

Two parted basement Karṇas deserve to be created to the left and to the right. The breadth of the basic bhadra is created by six parts.

विस्तारो द्विगुणः कार्यः स्कन्धोत्सेधप्रमाणतः।
पञ्चभागोच्छ्रिता जङ्घा मेखला सार्धभागिकी॥१७८॥

The breadth is to be created as double fold as per dimension of the elevation of the Skandha. The Jaṅghā is to be of the height of five parts and Mekhalā of a part and a half.

खुरकं वेदिबन्धं च तत्त्रिभागेन कल्पयेत्।
भागत्रयोच्छ्रितानि स्युः शृङ्गाणि च चतुर्दिशम्॥१७९॥

Khuraka and Vedībandha one may create by a part-triad of that and in the four directions Śṛṅgas may have an elevation of part-triad.

सिंह(स्य) कर्णवन्मध्ये वलभ्या भूषयेद् बुधः।
सर्वमन्यत् प्रमाणं च सर्वतोभद्रवद् भवेत्॥१८०॥
सिंहः॥

Like the Karṇa of Siṁha the wise one may decorate by a wall and the entire remaining extent is like that of Sarvatobhadra.

विचित्रकूटं वक्ष्यामो दशधा तं विभाजयेत्।
(द्विभागिको मूलभद्रस्य?) हस्ततुल्याङ्गुलो भवेत्।।१८१।।

Now we shall talk of Vicitrakūṭa one may get it divided into ten parts. The mūlakarṇa twain may be of two parts and the breadth of Bhadra may be of six parts. The exit door of the Mūlabhadra may be of a cubit equal in norm to the hasta.

शालामध्यप्रदेशे तु वलभीं सन्निवेशयेत्।
कूटे द्वे सर्वतो न्यस्येच्छ्लिष्टे+मूलकर्ण+योः।।१८२।।

In the region within the centre of the Hall one may introduce the wall and Kūṭa twain one may assort all around well knit the Mūlakarṇa twain.

एष भेदः समुद्दिष्टः शाला स्यात् कूटवर्जिता।
प्रमाणमन्यत् सर्वं तु विज्ञेयं चित्रकूटवत्।।१८३।।
चित्रकूटः।।

This distinction stands illustrated. The hall may be such as having no Kūṭa. The other dimension in entirety may be considered as similar to that of Citrakūṭa.

योगपीठमथ ब्रूमस्त्रिविष्टपमिवोत्तमम्।
विभजेद् भागविंशत्या चतुरश्रं समन्ततः।।१८४।।

Now we shall talk of the Yogapīṭha (commingled platform or roof) as if being an excellent heaven as such or a phallus shaped image (liṅga)[1] or stave triad of a Parivrajāka one may divide it by twenty parts being square shaped all around.

[2](कोष्ठान्यद्भागविस्तारा?) कुर्याद् दिक्षु विदिक्षु च।
भागिकौ जलमार्गौ च विदध्याद् वामदक्षिणौ।।१८५।।

In directions and opposite directions, may be Koṣṭhās (apartments) having breadth of six parts. The two water channels may be of one part each created on the left and right sides.

विस्तारात् तेषु गर्भः स्याद् भागत्रितयसंमितः।
पञ्चभागोच्छ्रिता जङ्घा कपोतान्तरवर्जिता।।१८६।।

The garbha may be similar to the extent of part-triad as compared with the breadth and five parted elevation the Jaṅghā divested of Kapotāntara.

खुरकं वेदिबन्धं च कुर्याद् भागत्रयोच्छ्रितम्।
विस्तारात् (कुर्याद् दिक्ष?) द्विगुणोच्छ्रायः कार्योऽयं पञ्चभूमिकः।।

Khuraka and Vedībandha one may create as elevated by a part-triad. The elevation may

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1. MW, p. 460.
2. GOSE, p. 450, verse 185, pāda 1 कोष्ठाः षड्गभाविस्ताग may be correction for कोष्ठाव्यद्भागविस्ताराः।

be redoubled than the breadth deserving to be created as five storeyed one.

सिंहकर्णै रथैर्घण्टाभ्रमिकास्तम्भतोरणैः।
रचनास्य विधातव्या कथिता पुष्पके तथा।।१८८।।

By the Rathas of Siṁhakarṇa ghaṇṭā and bhramikā by Stambha toraṇas the structure of this deserves to be created the way having been illustrated in Puṣpaka.

सान्धारः केवलं कार्यः प्रासादोऽयं विचक्षणैः।

योगपीठः।।

घण्टानादमथ ब्रूमः स भवेत् पञ्चभूमिकः।।१८९।।

This Prāsāda deserves to be erected by the experts only as ''Sāndhāra''. And ''Ghaṇṭānāda'' we talk of that may be as five storeyed one.

अष्टाश्रिकोणः कर्तव्यः संस्थानात् पुष्पकोऽपरः।
भैरवो भद्रकाली च(स्थाप्य चात्र पाठको?)।।१९०।।

घण्टानादः।।

An octagonal Koṇa deserves to be created from the basement, as another one Puṣpaka. Bhairava and Bhadrakāli deserve to be installed here on the Pīṭhaka (pedestal).[1]

पताकिनमथ ब्रूमो वातोद्भूतमिवार+।
लतिनं लतिनाकारं(?) विभक्तं सर्वतोदिशम्।।१९१।।

Now we talk of Patākin as if generated by breeze breaking lattices and latina as shaped like Latina, divided all over in the directions.

तं चण्डिकायाः कुर्वीत रुचकं वर्धमानकम्।
(वृक्षपताकिनं वक्ष्यामि+भृतं शाखिनं यथा?)।।१९२।।

पताकिनः।।

To that of Caṇḍikā one may create as Rucaka and Vardhamānaka. I shall talk of Vṛkṣa Patākin just as a tree is foliaged one as such.

गुहाधरमथ ब्रूमः श्रीपुष्टिसुखदायिनम्।
विभक्ते दशधा क्षेत्रे भद्रं स्याद् गर्भमानतः।।१९३।।

Now we shall talk of Gṛhādhara an afforder of bliss, strength and glory. The field having been divided ten-fold the Bhadra may be by the measurement of the garbha.

अर्धेन मूलगर्भस्य कार्यो भद्रस्य निर्गमः।
सार्धभागप्रविष्टारौ कर्णौ द्वौ द्वौ च पार्श्वयोः।।१९४।।

By a half of the Mūlagarbha, deserves to be created the exit door of the Bhadra and in two flanks the two Karṇas entering into a part and a half.

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[1] GOSE, p. 457, verse 190, pādas 3-4 भैरवो भद्रकाली च स्थाप्या चात्र पीठके fn. 3, 4.

(जलाधो?) मूलकर्णान्ते कर्तव्यः पार्श्वयोर्द्वयोः।
तद्द्वारमध्यदेशे तु विन्यस्येत् स्तम्भतोरणम्॥१९५॥

At the end of the Mūlakarṇa below the water (course) deserves to be created at two flanks, and in the middle region of the gate of that, one may adjust the Stambha toraṇa (an arched portal columned as such).

विस्तारद्विगुणोत्सेधश्चतुःशृङ्गश्चतुर्मुखः ?।
भूग्रीवामेखलाजङ्घा कुम्भकामलसारके॥१९६॥

The elevation reduobled than the breadth having four peaks and four faces Bhūgrīva, Mekhalā and Jaṅghā at the Kumbha Kāmalasāraka.

सिंहस्येव प्रकुर्वीत गुहाधारस्ततो भवेत्।
द्वारभेदेन नामास्य प्रासादस्य विनिर्मितम्॥१९७॥
गुहाधारः॥

Like that of Siṁha one may create Guhādhāra likewise, that very way by the distinction of the gate of the Prāsāda constructed as such.

कथयामोऽथ शालाकं दशधा तं विभाजयेत्।
द्विभागिकौ मूलकर्णौ षड्भागा भद्रविस्तृतिः॥१९८॥

Now we talk of Śālāka one may divide it into ten parts. Two parted Mūlakarṇa twain and hexagonal breadth of the Bhadra.

द्वाराणि भद्रमध्ये स्युर्मूलद्वारसमानि तु।
चतुर्बाहुश्चतुर्द्वारो द्वितीयो रुचको ह्यसौ॥१९९॥

The gates may be in the centre of the Bhadra equal in norm to the Mūladvāra. Four armed and four portalled one is the second Rucaka as such.

द्वारमानेन नामास्य शालाक इति कीर्तितम्।
प्रमाणमन्यद् यत्किञ्चिद् भद्रकस्येव तद् भवेत्॥२००॥
शालाकः॥

By the measurement of the door, the name of this one is well known as "Śālākā". And the extent whatsoever or structuring whatsoever, is there that may be the same as that of Bhadraka.

इदानीं वेणुकं ब्रूमश्चतुरश्रं समं शुभम्।
न कुर्याद् भद्रनिष्काममात्रच्छत्रात्मनः(?) शुभम्॥२०१॥

Now we shall talk of "Veṇuka" square shaped equilateral on all sides and auspicious one may not create the one having an exit door in Bhadra, having an umbrella dome, an inauspicious one.

विस्तारद्विगुणोच्छ्रायः कुम्भाग्रं (यचेदिष्यत्?[१])।
शिखाद्विगुणमानस्य जङ्घा त्र्यंशेन कल्पते।।२०२।।

The elevation is redoubled of the breadth in case a Kumbhāgra is cherished as such. The Jaṅghā is desired as of a redoubled extent of the Śikhā established by three digits.

जङ्घात्रिभागमुत्सेधात् कार्या खुरवरण्डिका।
कपोतान्तरपत्रं च कर्तव्यं सार्ध भागिकम्।।२०३।।

The Khuravaraṇḍikā is to be created of a part-triad of the Jaṅghā in light of the breadth. And Kapotāntarapatra deserves to be created having a part and a half.

चतुर्भागो(गे)न सूत्रेण वेणुकोशं समालिखेत्।
सर्वतः शोभनं कुर्यात् तं कपोतविनिर्गमे।।२०४।।

By a four parted Sūtra one may carve out Veṇukośa. All around one may create a good one, by the Kapotavinirgamas i.e. pigeon holes.

मुखेऽस्य सिंहकर्णाः स्युश्चन्द्रशालाविवर्जिताः।
प्रमाणमस्य यत्किञ्चिद् वेणुकं च विधीयते?।।२०५।।
वेणुकम्।।

At the opening of this one Siṁhakarṇas, may be there, divested of śālās (i.e. Halls). The extent of this one whatever may there be, by that Veṇuka is ordained as such.

इदानी कुञ्जरं ब्रूमो गजलक्षणलक्षितम्।
अर्धसूत्रेण तत्सा(सी)म्नः पृष्ठतो वृत्तमालिखेत्।।२०६।।

Now we talk of Kuñjara observed as having marks of an elephant. By a half plumb line, from the boundary of that one, one may carve out that as circular.

चतुर्भागा भवेज्जङ्घा मेखला सार्धभागिका।
वृत्ताकारं पृष्ठदेशे तं कुर्वीत विचक्षणः।।२०७।।

The Jaṅghā may become as four parted one, and Mekhalā of one and a half part. To that as circular normed one may create at the rear part being an expert as such.

शालासु सिंहकर्णाः स्युः पार्श्वतः पृष्ठतोऽग्रतः।
कर्णाश्च तस्य कर्तव्याः शृङ्गैः सर्वैर(र्वै)ऽपि पूरिताः।।२०८।।

In śālās may be the Siṁhakarṇas on flanks, on the rear and on the front. Karṇas of that one are to be created replenished by all the Śṛṅgas (roofs).

मध्यप्रदेशे वलभी कर्तव्या चातिशोभना।

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1. GOSE, p.452, fn 1, verse 202, pāda 2 has यावदिष्यते।

यत्किञ्चित् तत्प्रमाणं तु यथैवाद्ये तथा भवेत्।।२०९।।

कुञ्जरः।।

On the middle part is to be created a wall, highly gorgeous, whatever may be the extent of that may be the one as in earlier norm.

अथ हर्षं प्रवक्ष्यामश्चतुरश्रं मनोरमम्।
विस्तारात् सार्ध उत्सेधः (स्याद्धयटां?)मस्तकावधेः।।२१०।।

Now we shall talk of Harṣa square shaped fascinating one. The elevation may be of one and a half part than the breadth upto the limit of the frontal pate.

छाद्यरूपं च कुर्वीत चतुरश्रं चतुर्दिशम्।
शुकनासं सुखातेन शोभितं परिकर्मणा।।२११।।

Chādyarūpa one may create square shaped on four sides and Śukanāsa[1] having a nice moat decorated by decorative materials.

जङ्घामेखलयोश्च+सुरपिण्डस्य चोच्छ्रितिः।
घण्टाग्रं चन्द्रशाला च च्छाद्यकं च यदृच्छया।।२१२।।

Of Jaṅghā and Mekhalā and of Surapiṇḍa the elevation, Ghaṇṭāgra and Candraśālā as also Chādyaka as per coveted norm.

कुर्यात् प्रमाणमन्यच्च यथैव मनसः प्रियम्।
हर्षणः।।
इदानीं विजयं ब्रूमः प्रासादं (सार्ध?)शोभनम्।।२१३।।

One may create the structure, of a different norm, as may be dear to the mind. Now we talk of Vijaya the Prāsāda quite gorgeous as such.

लतिनो वर्धमानेन++++विभाजयेत्।
शुकनासोदयं न्यस्येदंशोनशिखरोदयम्।।२१४।।

Latins by Vardhamāna one may divide into parts having elevation of an aquiline nose of a parrot, assorted as such having elevation of the roof as reduced by a digit.

अग्रप्राग्ग्रीवकौ कार्यौ रथकौ वामदक्षिणौ।
(कर्तव्योर्ध्वलतश्चापं पूर्णः?) सर्वतोदिशम्।।२१५।।

The frontal entrance halls deserve to be created having two Rathikās as the left and right. And this deserves to be created having upper Latās completed on the four sides.

विजयो वर्धमानश्च प्रमाणेन समावुभौ।

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[1] An integrated projection from the math spire over the vestibule (antarāla) in front of the sanctum (Prāsādaśikhara, p.154).

अलिन्दभेदान्नामास्य कृतं विजय इत्यद:॥२१६॥

महापद्म:॥

The two Vijaya and Vardhamāna, are equilateral in structure. Owing to the difference of Alindas (balconies) its name has been declared as Vijaya.

ब्रूमोऽथ हर्म्यं प्रासादं तं कुर्यादेकभूमिकम्।
दारूजं चतुरश्रं च (पट्टतुलाभित्तिभि: ?)॥२१७॥

Now we talk of Harmya Prāsāda, to that one may construct as a single storeyed one wooden and square shaped decorated by walls architraves or solid beams.

दण्डच्छाद्यं च कुर्वीत समन्ताच्च चतुष्किकाम्।
ऊर्ध्वतस्तुम्बिकाक्रान्तं पद्मखण्डविभूषितम्॥२१८॥

One may create Daṇḍacchādya having all sided Catuṣkikā (a network enclosure) covered overhead by Tumbikā (Gourd normed structure or domes) decorated by Padmakhaṇḍa.

मुखै:(खे) पत्रैर्गवाक्षैश्च वेदिकास्तम्भतोरणै:।
वलभीशालभञ्जीभि: सिंहकर्णैश्च भूषयेत्॥२१९॥

At the opening by windows and arched portals clung on to the pavilions one may decorate with Simhakarṇas and bracket female figures on the roof.

विस्तारमस्य हर्म्यस्य कुर्यादुच्छ्रयसंमितम्।

हर्म्य:॥

इदानीमुज्जयन्तस्य लक्षणं सम्प्रचक्ष्महे॥२२०॥

The breadth of this Harmya one may create as equal in norm to the height. Now of Ujjayanta definition we explain as such.

कुर्याद् भूहर्म्यमानेऽत्र द्वारि मण्डपभूषितम्।
चतुर्द्वारं च कुर्वीत सर्वतो मण्डपान्वितम्॥२२१॥

One may create on the extent of the Harmya decorated by pavilion on the gate and may create it as four gated one endowed with pavilions all around.

प्रमाणमन्यदप्यस्य हर्म्यस्येवाखिलं भवेत्।

उज्जयन्त:॥

इदानीमभिधास्यामो गन्धमादनलक्षणम्॥२२२॥

The extent even of this may be like that of Harmya in entirety. Now we shall talk of the definition of Gandhmādana.

हर्म्यमानेन कर्तव्य: प्रासादो गन्धमादन:।
अग्रत: पृष्ठदेशे च मण्डपं तस्य कारयेत्॥२२३॥

By the measurement of Harmya should be constructed the Prāsāda Gandhamādana. In front as well as in rear one may get created a pavilion.

चतुष्कीजालपक्ष्माद्या वामदक्षिणभागयोः।
प्रमाणस्य कर्तव्यं यथा हर्म्यस्य कीर्तितम्॥२२४॥

In the left and right parts Catuṣkī Jāla Pakṣmā and the like; the structure of this deserves to be done as that of Prāsāda Harmya declared as such.

गन्धमादनः॥
ब्रूमोऽथ शतशृङ्गं स त्रिविष्टपसमो भवेत्।
विभजेद् भागविंशत्या पञ्चभौमं च कारयेत्॥२२५॥

Now we illustrate Śataśṛṅga that may be of the shape of triviṣṭapa. One may divide it by twenty and may make it as five storeyed.

+ द्विभागानि कूटानि सैकमण्डशतं भवेत्।
भूमौ भूमौ च शृङ्गाणि भूविस्तारदशांशतः॥२२६॥

The two parted Kūṭas and along with Ekamaṇḍaśata that may be on every storey the Śṛṅgas (the peaks) or turrets as per ten digits of the breadth of land.

प्रमाणमस्य यत्किञ्चित् तत् त्रिविष्टपवद् भवेत्।
निरवद्यः॥
विभ्रान्तमथ वक्ष्यामः सर्वतोभद्रसन्निभम्॥२२७॥

The extent of this one whatever may be that may be like that of Triviṣṭapa. Now we shall illustrate Vibhrānata similar in norm to Sarvatobhadra.

सान्धारं तु प्रकुर्वीत सर्वतो मण्डपैर्युतम्।
गवाक्षा वेदिजालाद्याः(?) कुर्याद् दिक्षु चतुष्किकाः॥२२८॥
विभ्रान्तः॥

One may create Sāndhāra as equipped with pavilions all around windows, the pavilion networks or lattices one may create with Catuṣkikas in direction or sides.

मनोहरमथ ब्रूमः स भवेन्मण्डपो यथा।
साच्छाद्यतोरणैर्दिक्षु चतुर्द्वारः समण्डपः॥२२९॥

Now we talk of Mandara that may be as a pavilion gets its norm along with ācchādyas, toraṇas, in quarters having pavilion of four gates.

वेदिषण्डाम्बुमार्गाद्यैः प्रतोलीद्वारजालिकैः।
सिंहपीठतलन्यासैः कलशैः परिपूरितः॥२३०॥

Overladen by ewers, having assortments of Siṁhapīṭha talas pratolidvārajālikās and Vedī Ṣaṇḍāmbumārgas.

वृत्तस्तम्भस्तुलाच्छन्नो बहिश्छाद्येन भूषितः।
सिंहव्यालगजैः पत्रैर्मुखे सस्तम्भतोरणैः।।२३१।।

Covered all over by Vṛtta Stambha tulas (circular columned beams) decorated by outer Chādyas and by lions, snakes and elephants or lions and inebriate elephants or elephants run a muck, by pattras or leafy designs and columned arched portals.

पुनः कार्यं प्रमाणं तु यथाशोभं विधीयते।
मनोहरः।।
वृत्तवृत्तायतौ ब्रूमस्तयोः कम्बुसमाकृतिः।।२३२।।

Again deserves to be created the extent as it becomes suited to grandeur. We now illustrate these two circular and oblong structures having shape similar to a conch.

वृत्तस्तत्र तलन्यासचतुरस्रोंऽशपञ्चकम्(?)।
वृत्ताद्यमूर्ध्वतो वृत्तं यथाशोभं समुत्थितम्।।२३३।।

Circular therein the assortment of the mosaic being square shaped having digit pentad as curvature, circular at the beginning and circular at the top elevated as per decoration.

कुर्यान्मुखायतं चान्यं सिंहकर्णान्वितं मुखे।
वृत्तवृत्तायतौ।।
चैत्यस्य लक्षणं ब्रूमः स स्याच्छा(द्य)त्रयान्वितः।।२३४।।

One may create a different one as equipped with Simhakarṇa at the opening. Now we talk of the pre-requisites of Caitya that may be such as endowed with a triad of Chādyas.

अस्याकारः प्रमाणं च यथा वृत्ते तथा भवेत्।
चैत्यः।।
किङ्किणीकमथ ब्रूमः पञ्चाण्डं नवभूमिकम्।।२३५।।

The structure of this one may be such as may be in Vṛttas such we now talk of Kiṅkiṇika having five aṇḍas (cupoles) and nine storeys.

वृत्तकूटाः शुभाः कार्याः सर्वेऽमी शुभलक्षणाः।
किङ्किणीकः।।
इदानीं लयनं ब्रूमः स शैलखननाद् भवेत्।।२३६।।

The Vṛtta Kūṭas deserve to be created as good ones or auspicious ones all those having auspicious marks. Now we talk of Layana that may exist by the process of digging down a mountain or rock.

निःश्रेण्यारोहसोपाननिर्यूहकगवाक्षकान्।
वेदीभ्रमविटङ्कांश्च प्रतोलीद्वारसंयुतान्।।२३७।।

A ladder[1] or a rundle[2] a staircase the aisles or pinnacles (projection on columns or gate((V.S. Apte, p. 295) or pegs along with windows or lattices or ventilators and the dove cots on scaffolds of rotating norms along with pavilions or platforms or diases, turrets on the parapet having gates provided.

(उत्कीर्णानाचरे तरप्राग्रीवन्मानं च?)।
लयनम्।।
इदानीं पट्टिसं ब्रूमः प्रासादं वस्त्रसम्भवम् (?)।।२३८।।

One may create as carved out as also the measurement of the entrance hall. Now we shall talk of Paṭṭiśa the palace canvas canopied.

(बोहातो?) जालपादैश्च वेदीषण्डैश्च मण्डितम्।
कूर्मपृष्ठं प्रदातव्यमिच्छता शुभलक्षणम्।।२३९।।

From exterior by the Jālapādas (geese) (or networked geese) and decorated by Vedī Ṣaṇḍas (the pavilion poles), Kūrmapṛṣṭha (the tortoise backed) deserves to be offered by one demanding auspicious marks.

पट्टिसः।।
विभवः कथ्यते स स्यात् (सुर्यामन्यसमाश्रयः?)।
दारवे दारवो योज्यः शैलजे शैलसम्भवः।।२४०।।

Vibhava is being illustrated having architraves as sun-proof. On the wooden plank is to be combined and on a stony one, the stone normed.

मृन्मये मृन्मयः कार्यश्चयने चयनोद्भवः।
प्रत्यन्तग्रामखेटेषु दारुस्तम्भैर्विधीयते।।२४१।।

On a clay carved clay designing is essential and on brick lain, brick normed. In the border lined villages and kheṭas[3] it is to be built by wooden poles.

विभवस्यानुसारेण स कार्यो धार्मिकैस्त्रिभिः।
विभवः।।
तारागणमथ ब्रूमः स भवेन्मण्डपाकृतिः।।२४२।।

As per consonance of Vibhava that deserves to be created by three religious persons. Now we talk of Tārāgaṇa that may be of the shape of a pavilion.

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[1] आरोहणन्तु सोपानम। निःश्रोणिस्त्वधिरोहणी। Abhidhāna Cintāmaṇi IV.79, p. 250. Ladder - निःश्रेणइः-अधिरोहणी सोपानपथः सोपानपरम्परा पद्धति। Eng. Skt. Dict., V.S. Apte, p. 249, MLBD, Delhi, 1960.

[2] Ibid.

[3] A Hamlet, (VSA, p.176) or a small village inhabited by agricultural peasants. (MW, p.340)

वस्त्रचीरतुलाशाण्डो (?) डोलाक्रीडाभ्रमैर्गृहैः।
वस्त्रजैश्चित्ररूपाद्यैर्घण्टादर्पणतोरणैः।।२४३।।

with abodes having sports round ups and swings or hammocks, balance beams, having rags and canvases having arched portals equipped with mirrors and clock-towers having beauty variegated with buntings made of cloths.

ध्वजच्छत्रविमानाद्यैः किङ्किणीभिर्विराजितम्।
यत्किञ्चित् सुन्दरं सर्वं तदत्र विनिवेशयेत्।।२४४।।

Decorated by bells and equipments such as aerial cars, parasols and flags or pennons, whatever may be the beatific material all that one may incorporate.

तारागणः।।
अशष्टकैर्द्वे च विशेषयोगात्
प्रासादषष्टिश्चतुरन्वितैषा।
विमानमुख्याः कथिता य एतान्
(जातायस्यैस ?[1]) शिल्पिगणाग्रणीः स्यात्।।२४५।।

By eight eights i.e. sixty four with twain added specifically, with sixty four Prāsādas added as such, these chief mansions that have been spoken of he who knows those, he may be the fore-runner among the architects.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
विमानादिचतुःषष्टिर्नामैकोनषष्टितमोऽध्यायः।।५९।।

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CHAPTER 60

The Definition of Thirty six Prāsādas headed by Śrī Kūṭa

षड्विं(ट्त्रिं)शतमथ ब्रूमः प्रासादान् नागरक्रियान्।
साधारान् प्रथमस्तेषु श्रीकूटः श्रीमुखस्ततः।।१।।

Now we shall talk of thirty six Prāsādas having activities of the townsmen entailing Sādhārās. The first among them is Śrīkūṭa and Śrīmukha after that.

श्रीधरो बदरश्चैव तथाभ्य:(न्यः) प्रियदर्शनः।
कुलनन्दोऽन्तरिक्षश्च पुष्पभासो विशालकः।।२।।

Śrīdhara, and Badara and likewise Priyadarśana, Kulananda nd Antarikṣa, Puṣpabhāsa and Viśālaka.

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1. GOSE, p.456, fn 2, verse 245, pāda 4 has जातास्यसौ।

सङ्कीर्णोऽथ महानन्दो नन्द्यावर्तस्तथापरः।
सौभाग्यश्च विभङ्गश्च विभवस्तदनन्तरम्।।३।।

Saṅkirṇa and Mahānanda and the other one Nandyāvartta. Saubhāgya and Vibhaṅga and Vibhava subsequently.

बीभत्सकोऽथ श्रीतुङ्गो मानतुङ्गस्तथापरः।
(भवतो रुद्र?)संज्ञश्च (भवद्बाह्योदरस्तचः?)।।४।।

Vibhatsaka and Śrītuṅga and the other one Manatuṅga and one named Sarvatobhadra[1] and likewise may be Bāhyodara one.

निर्यूहोदर(संज्ञोऽन्य)स्ततो ज्ञेयः समोदरः।
नन्दिभद्रो भद्रकोशश्चित्रकूटस्ततः परम्।।५।।

The other one is ''Niryūhodara'' named as such, and then may be known as Samodara. Nandibhadra and Bhadrakośa and Citrakūṭa after that.

विमलो हर्षणो भद्रसङ्कीर्णस्तदनन्तरम्।
ततो भद्रविशालाख्यो भद्रविष्कम्भ एव च।।६।।

Vimala, Harṣaṇa, Bhadra Saṅkirṇa following that. Thereafter one named Bhadra Viśāla as also Bhadra Viṣkambha.

उज्जयन्ताभिधानश्च सुखे(मे)रुरथ मन्दरः।
कैलासः कुम्भकाक्ष(ख्य)श्च गृहराजश्च नामतः।।७।।

One named Ujjayanta Sumeru and Mandara Kailāśa and one named Kumbha and one by name gṛharāja.

एतेषां(षट्) त्रिंशदुद्दिष्टा लक्षणं कथ्यतेऽधुना।
चतुरश्रीकृते क्षेत्रे द्वादशांशविभाजिते।।८।।

Of these thirty six have been named. Now their definition is being dilated upto. In a square shaped field, divided into twelve parts.

प्रासादं विभजेत् प्राज्ञः श्रीकू(टं) नाम शोभने (नम्)।
ज्येष्ठः स्याद् विंशतिर्हस्ता[2] मध्यमो दश पञ्च च।।९।।

The expert may devise a Prāsāda named Śrīkūṭa, the gorgeous one. The largest one may be of twenty cubits and the middling one of ten and five i.e. fifteen cubits.

कनीयान् दश विज्ञेयः प्रमाणं हस्तसङ्ख्यया।
भद्रं षड्भागिकायासं(मं) कर्णाः कार्या द्विभागिकाः।।१०।।

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[1] GOSE, Ch. 60, verse 4 pada 3 has in fn. 9-10 सर्वतोभद्रः इति स्यात् for भवतोरुद्र p. 456.

[2] विंशतिर्हस्तो may be the correct expression.

The lowest normed or the smaller one may be known as such as having measurement of ten cubits by enumeration. The Bhadra may be oblong by six parts and the Karṇas deserve to be created as two parted ones.

तिलकं भागिकं कार्यं भागेनैकेन निर्गतम्।
तस्माद् भागेन निष्क्रान्तं भद्रमस्य विधीयते।।११।।

Tilaka deserves to be created as a single parted one, projected by a part as such. On that projected as such, the Bhadra of this one stands provided.

भागिकी बाह्यभित्तिः स्याद् द्विपदा चान्धकारिका।
भागिकी गर्भभित्तिश्च गर्भः कार्यश्चतुष्पदः।।१२।।

The outer wall may be of one part and of two padas Andhakārikā[1]. The central wall of one part and the garbha (adyatum) deserves to be created as of four padas.

अधश्छन्दः समुद्दिष्ट ऊर्ध्वच्छन्दोऽभिधीयते।
विस्तारार्धेन जङ्घा स्यान्मेखला चैकभागिका।।१३।।

Adhaśchanda has been illustrated. Now Ūrdhva Chanda is being talked of. The Jaṅghā may be by a half of the breadth and Mekhalā may be by one part only.

भागत्रयोच्छ्रितं शृङ्गं द्वितीयमपि तादृशम्।
पूर्वशृङ्गस्य मध्ये तद् विधातव्यं विचक्षणैः।।१४।।

The Śṛṅga may be elevated by a part-triad and the second one also of the same norm. In the centre of the first Śṛṅga that deserves to be created as such by the experts.

सार्धभागोदयः कार्यस्तिलकोऽन्यश्च तादृशः।
द्वितीयतिलकस्योर्ध्वं सुश्लिष्ट(ष्टा) रूपसंयुता।।१५।।
स्यादुरोमञ्जरी सप्तभागोत्सेधा षडायता।
स्याद् भागिकमस्छा(धश्छा)द्यं मञ्जर्या या तु विस्तृतिः।।१६।।

A half parted Udaya is to be created the Tilaka and the other one of the same norm over the roof of the second Tilaka equipped with well knit framework, may be Uromañjarī having elevation of seven parts and oblong by six parts. The lower Chādya may be one parted and of Mañjarī that may be the breadth.

दशधा प्रविभाज्यासौ शेषं श्रीवत्सवद् भवेत्।
स्कन्धः षड्भागविस्तारो ग्रीवा भागार्धमुच्छ्रिता।।१७।।
अण्डकं भागिकं कार्यं कुमुदं चार्धभागिकम्।
सार्धभागेन कलशो बीजपूरकसंयुतः।।१८।।

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[1] May be Andhārikā- a closed verāṇḍaḥ or balcony (EOHA, p.60-61).

Having divided into ten parts, that may be similar to Śrīvatsa in remaining points. The Skandha may be of a breadth of six parts and grīvā elevated by a half part. The Aṇḍaka (cupola) is to be created as of one part and Kumuda also of a half part and the Kalaśa by one and a half part equipped with Bijapūraka.

द्वितीयकर्णशृङ्गस्य स्यादूर्ध्वं मूलमञ्जरी।
++++++++++[1]अष्टभागसमुच्छ्रिता।।१९।।
श्रीवत्सवद् विभागोऽस्या: स्कन्धग्रीवादिके भवेत्।
एवं श्रीकूटसंक्षेपं(ज्ञोऽयं) प्रासाद: परिकीर्तित:।।२०।।
यं कृत्वा त्रिसहस्राणि दिव्यानि दिवि मोदते।
श्रीकूट:।।
अथ लक्ष्म +++++++++[2] स्याभिधीयते।।२१।।

Of the second Karṇa Śṛṅga the upper part should have a Mūlamañjarī. The breadth may be of ten parts elevated by eight parts.[3]

The division of this one may be like that of Śrīvatsa in the Skandha and Grīvā and this like. This way known as Śrīkūṭa the Prāsādas stands illustrated.

Having created which one three thousand divine beings become gloated. Now the definition of the pavilion of that one is being illustrated.

तुल्यं प्रासादमानेन विदध्यादिह मण्डपम्।
मुखायामेन तिर्यक् तु चतुरश्रं ++++[4]।।२२।।
+++[5] भद्रविस्तार: कर्णाश्च तिलकास्तथा।
मध्ये चतुष्किका कार्या भद्रविस्तारसम्मिता।।२३।।
नि+++ +++[6] विधातव्यस्तु मण्डपे।
जङ्घाप्रासादजङ्घाया: समोत्सेधा(?)विधीयते।।२४।।

Equal in measurement of the Prāsāda one may create here the pavilion all around square shaped aslant or horizontal in line with the length of the opening.

That very way the breadth of the Bhadra; Karṇas and Tilakas. In the centre a Catuṣkikā deserves to be created equal in extent to the breadth of the Bhadra.

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1. प्रविस्तारा दशभागा स। GOSE p. 458.
2. तदीयस्य मण्डपस्या।
3. प्रविस्तार: षड्भागा सा। GOSE p. 458, अष्टभाग मुच्छित्र verse 19, pādas 3-4.
4. समन्तत:।
5. तथैव।
6. निर्गमस्तेनमानेन।

The outlets deserve to be created in line with that measurement within the pavilion. The Jaṅghā of the Prāsāda Jaṅghā is provided as of similar height.

मेखलं भागिकं ++++++[१] च पूर्ववत्।
स्तम्भं त्र्यंशोच्छ्रितं भागं वेदी घण्टा त्रिभागिका॥२५॥
क्रमाश्रयो यवा: पञ्च सिंहक +++++[२]।
शोभिता: सिंहकर्णैश्च नृच्छाद्याङ्गातिभूषिता:(?)॥२६॥
मण्डपं कारयेदेवं श्रीकूटस्य विचक्षण:।
श्रीकूटस्य विचक्षणं भूषणं स मण्डप: समाप्त:।
अलिन्दे तु यदास्यैव क्रियन्ते भद्रवेदिका (यदा?)॥२७॥

The Mekhalā may be created of one part as per shade or roof as per earlier norm. The column having parts elevated by three digits and Vedī and ghaṇṭā as three parted one.

The Yavas five having serial shaped decorated by Siṁha and Vyāghras (paintings or structures), decorated by Siṁhakarṇas highly decorated by Nṛchādyāṅgas.

The Maṇḍapa one may create this way of Śrīkūṭa the expert one. This way the pavilion structure of Śrīkūṭa ends here. In the balcony of this one when is created Bhadra Vedikā.

प्रासाद: श्रीमुख ++[३] तदानीं स्यात् सुखावह:।
श्रीमुख:॥
यदा कूर्परमस्यैव चतुरश्रमधो भवेत्॥२८॥
तदा स्याच्छ्रीधरो नाम प्रासादो देवताश्रय:॥
श्रीधर:॥
अस्यैव तु यदालिन्द: क्रियते भद्रवर्जित:॥२९॥
(रुचे: ?) भवेत् तदानीं वरद: प्रासाद: शुभदायक:।
वरद:॥
विधीयते यदास्यैव भद्रमेकं विनिर्गतम्॥३०॥

The Prāsāda named Śrīmukha[4] the Prāsāda then may be named Śrīmukha a bearer of bliss. When Kūrpara[5] of this one may be square-shaped at the underneath.

Then may be one named Śrīdhara Prāsāda a resort of the devatās, the balcony of this one when is created as divested of Bhadra.

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1. कुर्यान्मन्त्रद्धायं
2. व्याघ्रविभूषिता:
3. खोनाम
4. Verse 28 pāda I प्रासाद: श्रीमुखो नामं तदानी स्यात् सुखावह:।
5. An elbow, a knee (VSA, p.157).

May shine forth then Varada the Prsāsāda afforder of auspicious norm. When is provided its one Bhadra as projected one.

निर्यूहश्च तदा स स्यात् प्रासादः प्रियदर्शनः।
प्रियदर्शनः।।
विधीयते यदास्यैव नन्द्यावर्तो विनिर्गमः।।३१।।
कुलनन्दस्तदा ज्ञेयः प्रासादः सुखकारकः।
कुलनन्दनः।।
इति श्रीकूटादिषट्कम्।
अन्तरिक्षमथ ब्रूमस्तस्य द्वादशभागिकाः(?)।।३२।।

Then that may be Niryūha[1] the Prāsāda priyadarśana or when an aisle is divested of Bhadra then it is called priyadarśana. When Nandyāvartta (entablature or ground plan or pavilion) of this one is provided, Kulananda then deserves to be recognised the Prāsāda afforder of bliss. Here ends the Śrīkūṭa and others as hexagonals. We now talk of Antarikṣa of that twelve parted ones.

षड्विंशत्या करैर्ज्येष्ठमानायां दशभिर्भवेत्(?)।
मध्यमे(मो) मध्यमानेन हस्तसंख्येयमीरिता।।३३।।

By twenty six cubits in the largest measurement by ten parts. The madhyama by the measurement of madhyama the cubit counting is this enumerated as such.

पञ्चभागायतं भद्रं कर्णाः कार्या द्विभागिकाः।
विस्तारस्तिलकानां स्यादन्तरं भद्रकर्णयोः।।३४।।

The Bhadra is to be oblong by five parts and Karṇas are to be created as two parted ones having breadth of the Tilakas, and the space between Bhadra and Karṇas.

निर्गमः सार्धभागः स्याद् भद्रस्य तिलकस्य च।
गर्भः षोडशभागः स्याद् भागिकी भित्तिविस्तृतिः।।३५।।

The outlet may be of one and a half part of Bhadra and Tilaka. The garbha may be of sixteen parts and the breadth of wall as one parted one.

प्रदक्षिणौ तु भागौ द्वौ बाह्यभित्तिः पदं भवेत्।
कथितोऽयमधश्छन्दो ब्रूमश्छन्दमथोर्ध्वतः।।३६।।

The clockwise may be the two parts and the outer wall may be of one part This has been illustrated the Adhaśchanda. Now we talk of Chanda after this.

जङ्घा षड्भागिकोत्सेधो भागोत्सेधा च मेखला।

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[1] A kind of turret like ornament or coloumns of gates or pinnacle (EOHA, p.297).

++[१] भागत्रयोत्सेधे शिखरं प्रथमं तथा।।३७।।

Jaṅghā having elevation of six parts and Mekhalā of one parted elevation only. In the elevation of the part-triad of the framework, the roọf may be the first one.

द्वितीयं तत्समं चोर्ध्वं तिलकस्योपरि स्थितम्।
अधस्ता +++++++++[२] छाद्यं तु भागिकम्।।३८।।

The second one of the same size stationed above the Tilaka. Below the roof deserves to be created Mallacchādya of one part.

शिखरं गर्भविस्तारं कर्तव्यं षट्पदोच्छ्रितम्।
अर्धेन गर्भविस्तारा ++++++++[३] स्तथा।।३९।।

The roof deserves to be structured having breadth of the garbha elevated by six padas and by half of the breadth of garbha grīvāṇḍa kalaśa likewise.

द्वितीयंशिखरस्योर्ध्वं (प्रागुल्भ्यान्?) मूलमञ्जरी।
इत्येषं कथित: सम्यगन्तरिक्ष ++++[४]।।४०।।

Above the second roof mūlamañjarī may be covered up at the front. This way stands illustrated the temple named Antarikṣa.

अन्तरिक्षप्रिया देवा: सर्वे वैमानिका यत:।
अन्तरिक्ष:।।
भागैरष्टभिरत्रैव क्रियतेऽलिन्द +++[५]।।४१।।

The gods favourite of Antarikṣa all are of aerial norm. By eight parts the way is created a balcony. Puṣpābhāsa then deserves to be called the Prāsāda of a good looking norm.

पुष्पाभासस्तदा ज्ञेय: प्रासादश्चारुदर्शन:।
पुष्पाभास:।।
अथास्य क्रियते भद्रमलिन्दा +++++[६]।।४२।।
विशालको नाम तदा प्रासादो जायते शुभ:(?)।
विशालक:।।
अथास्य क्रियते भद्रो यदालिन्दविवर्जित वर्जित:।।४३।।

Of this one is being created the Bhadra and balconies the way in front, then the Prāsāda

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1. कार्यं।
2. त् शिखरात् कार्यं मल्ल-।
3. ग्रीवाण्डकलस।
4. सुरालय:।
5. कोयथा।।
6. श्चाग्रतो यदा।

named Viśālaka is created as auspicious one. Now of this one is created the one equipped with Bhadra divested of a balcony.

तदा संकीर्णको नाम प्रासादः परिकीर्तितः।

संकीर्णकः।।

यदा संकीर्णकस्यैव नन्दिका स(म)भागिकी।।४४।।

Then Saṅkirṇaka by name, the Prāsāda becomes illustrated. And when of Saṅkirṇaka the Nandikā is of equal dimension.

क्रियते निर्गमेणैव महानन्दस्तदा भवेत्।

महानन्दः।।

विस्तारेण समश्च स्यान्नन्दिकानिर्गमो यदा।।४५।।

And is created by an exit door, then (the Prāsāda) may be Mahānanda and equal in norm to the breadth the exit door of the Nandikā.

नन्द्यावर्त इति ज्ञेयः प्रासादः स तदा बुधैः।

नन्द्यावर्तः।।

अन्तरिक्षषट्कम्।

सौभाग्यमथ वक्ष्यामः स स्याद् द्वादशभिः पदैः।।४६।।

Then by the experts that Prāsāda is to be known as Nandyāvartta.

Antarikṣa hexagon

Now we shall talk of the affluence or now we will talk of Saubhāgya. That may be by twelve padas.

उत्तमो विंशतिर्हस्तो मध्यमो दश पञ्च च।

कनीयात्रिस(न् दश) मानेन सौभाग्यो मानतस्त्रिधा।।४७।।

The largest one is of twenty cubits and the middle one of ten and five. The smallest one of thirteen (cubits) in measurement and Saubhāgya as one as triple fold.

गर्भश्चतुर्भिर्भागैः स्याद् भद्रं तद्विस्तृतेः समम्।

भद्रस्यार्धेन तिलकाः कर्णाः कार्या द्विभागिकाः।।४८।।

The garbha may be by four parts and Bhadra as equal in breadth as that one. By a half of Bhadra Tilakas and Karṇas as may be created by two parts.

द्वे द्वे पदे विधातव्यस्तथैकैकस्य निर्गमः।

भद्राणां निर्गमं यद्वा विदध्यादेकभागिकम्।।४९।।

At every pāda deserves to be created that very way of every one an exit door or of the Bhadras that may be the exit door, one may create as one parted one.

भागिका गर्भभित्तिस्तु द्विपदा च प्रदक्षिणा।
भागिकी बाह्यभित्तिः स्याज्जङ्घोच्छ्रायः पदानि षट्॥५०॥

One parted may be the garbhabhitti, two parted clockwise normed, the outer wall of one part and the elevation of Jaṅghā of six padas.

भागिका मेखला प्रोक्ता (शृङ्ग?) तन्मध्ये शिखरं भवेत्।
मल्लच्छाद्यं च मध्ये स्याच्छृङ्गस्य शिखरस्य च॥५१॥

The mekhalā is spoken of as one parted one the Śikhara or roof may be in the centre. Mallacchādya may also be in the centre of the Śṛṅga and Śikhara.

एकभागोच्छ्रितं तच्च मञ्जर्यास्त्विह विस्तृतिः।
गर्भभित्तिसमा कार्या सप्तभागा समुच्छ्रितिः॥५२॥

One parted in elevation may there be the breadth of the Mañjarī and equal in norm to the garbha bhitti (central wall) deserves to be created the seven parted elevation.

ऊर्ध्वं द्वितीयश्शृङ्गस्य पूर्ववन्मूलमञ्जरी।
अण्डकाद्यं यथोक्तं स्यात् सौभाग्योऽयं प्रकीर्तितः॥५३॥

The upper part of the second Śṛṅga and the mūlamañjarī like the earlier norm and aṇḍaka and the like the way may it be there then this one is calls Saubhāgya.

सौभाग्यः॥

विधीयते यदास्यैव विना भद्रमलिन्दकः।
तदा विभङ्गको नाम प्रासादः स्यात् सुशोभनः॥५४॥

When without Bhadra a balcony is created then one named Vibhaṅgaka Prāsāda may be highly gorgeous.

विभङ्गकः॥

यदि भद्रस्य निष्कासः क्रियतेऽस्य तदा पुनः।
प्रासादो विभवो नाम जायते परमोत्तमः॥५५॥

In case the exit door of the Bhadra is created of this one again, the Prāsāda becomes Vibhava highly excellent.

विभवः॥

भागद्वयविनिष्क्रान्ता नन्दिका क्रियते यदि।
तदा वदन्ति बीभत्ससंज्ञं प्रासादमुत्तमम्॥५६॥

बीभत्सः॥

Projected by a part-twain, if Nandikā is created then, they call it as Bībhatsa a Prāsāda very excellent.

यदा निर्गमविस्तारसमा भवति नन्दिका।
श्रीतुङ्गइति विज्ञेयस्तदा प्रासादसत्तमः।।५७।।

When Nandikā becomes such as equal in norm to the breadth of the exit door, Śrītuṅga this way may be called the Prāsāda quite superior one.

श्रीतुङ्गः।।
यदा त्वलिन्दकोऽस्यैव क्रियते न विनिर्गतः।
प्रासादो मानतुङ्गाख्यस्तदानीमुपजायते।।५८।।

When the balcony of this one is not created as projected one, the Prāsāda named Mānatuṅga then does get into being.

मानतुङ्गः।।
ब्रूमोऽथ सर्वतोभद्रं दशधा तं विभाजयेत्।
षड्विधान्त्या (विंशत्या) भवेज्ज्येष्ठः कनीयान् दशभिः करैः।।५९।।

Now we talk of Sarvatobhadra. One may divide it into ten parts. The largest one may be of twenty six cubits and the smallest of ten cubits.

हस्तैस्तथाष्टादशभिर्मध्यमः परिकीर्तितः।
कर्णा द्विभागिकाः कार्या अलिन्दाः षट्पदोन्मिताः।।६०।।

By 18 cubits then the middle one is enunciated. Karṇas are to be created as two parted ones, and balconies as of six padas.

चतुर्भागानि भद्राणि वि(द्वि) भागस्तद्विनिर्गमः।
गर्भभित्तिर्बहिर्भित्तिरन्धारी च पदं पदम्।।६१।।

The Bhadras of four parts the exit door of that part-twain garbha bhitti and bāhyabhitti and Andhārī[1] of one pada each.

गर्भस्तु षोडशपद इत्येवं छन्द ईरितः।
विस्तारार्धेन जङ्घा स्यान्मेखला चैकभागिका।।६२।।

The garbha is to be of sixteen padas, this way is declared Chandaḥ. The Jaṅghā is to be by a half of the breadth and Mekhalā as of one part.

प्रथमं कल्पयेच्छृङ्गं विस्तारात् सार्धमुच्छ्रितम्।
द्वितीय श्रृङ्गं तत्राल्पं पूर्वश्रृङ्गस्य मध्यगम्।।६३।।

The Śṛṅga may one create as the first one elevated as half of the breadth. The second Śṛṅga there may be shorter one, intertwined within the first Śṛṅga.

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[1] A closed veranda : a balcony (EOHA, p.61).

प्राच्छ्रिता षडायाम्या सुरःशिखमिष्यते(?)।
कर्तव्यं मूलशिखरं तद्वच्चोपरिश्रृङ्गयोः।।६४।।

Highly elevated six normed oblong, the Surahśikha is cherished as such. The Mūlaśikhara deserves to be created that very way as the upper two Śṛṅgas.

मञ्जर्या विभजेद् भागं विस्तारं दशधा बुधः।
स्कन्धः षड्भागविस्तारो धनुर्ग्रीवाण्डकादिकम्।।६५।।

By a Mañjarī one may subdivide the part and the breadth as ten-fold, the excellent one Skandha having breadth of six parts and Dhanurgrīvāṇḍaka (the neck lines cupola or spire) and the like.

श्रीवत्सस्येव तत् कार्यं मञ्जरी भागमानतः।
क्रमार्धं वा पञ्चसिंह कर्णरूपैर्विभूषिता।।६६।।

Like Śrīvatsa that deserves to be created by a measurement of a part and the Mañjarī or Pañcasiṁha Karṇa by a half Krama adorned by varied forms.

इत्युक्तः सर्वतोभद्रः सर्वकल्याणकारकः।
सर्वतोभद्रः।।
अलिन्दशोभितं भद्रं यदास्यैव विधीयते।।६७।।

This way has been illustrated Sarvatobhadra, absolutely endower of beneficence. The bhadra decorated by balconies when of this one is created.

तदा बाह्योदरो नाम प्रासादप्रवरो भवेत्।
बाह्योदरः।।
यद्यलिन्दो न भवति भद्रमेकं तु निर्गतम्।।६८।।

Then one named Bāhyodara may be the excellent Prāsāda. In case balcony does not get created, the one bhadra becomes projected.

स्यान्निर्यूहोदरो नाम प्रासादप्रवरस्तदा।
निर्यूहोदरः।।
यदा न तत्र भद्रं स्यान्नन्दिकानिर्गमो भवेत्।।६९।।

May then be Niryūhodara named Prāsāda an excellent one likewise. And when there be no bhadra, then it may be Nandikā nirgama.

भद्रकोशं तदा विद्यात् षष्ठं प्रासादमुत्तमम्।
भद्रकोशः।।
सर्वतोभद्रषट्कम्।
चित्रकूटमथ ब्रूमस्तं भजेदष्टभिः पदैः।।७०।।

Bhadrakośa then one may understand the hexagonal Sarvatobhadra Prāsāda, the excellent one. Now we illustrate Citrakūṭa to that are one may divide into eight padas.

कुर्यात् करेभ्योऽष्टाभ्यस्तं यावत् स्याद्धस्तविंशतिः।
कर्णभागिकविस्तारा: शेषालिन्दकि विस्तृतिः (?)॥७१॥

One may create by eight cubits to the extent it may go over to twenty cubits, the breadth of the division of Karṇas, and the breadth of the balconies of Śeṣa.

भद्रं चतुष्पदं विद्याद् भागेनैकेन निर्गतम्।
भागेन निर्गतोऽलिन्दो भित्त्यन्धार्यः पदं पदम्॥७२॥

The Bhadra one may presume as four padas projected by a part. The balcony projected by a part, the bhittis and Andharis (closed verāṇḍah) of one pada each.

द्विपदोऽस्य भवेद् गर्भ (स्तलच्छाद्यं समशिख?)मिष्यते।
अण्डकं भागिकं कार्यं क्रमाच्च क्रमसंवृतम्॥७३॥

One mosaiced may be its garbha (adyatum) and talacchādya[1] is desired as of equal norm. Aṇḍaka deserves to be created of one part and serially covered as such in order.

ऊर्ध्वं द्वितीयश्रृङ्गस्य कर्तव्या मूलमञ्जरी।
सप्तभागोदया प्राग्वद् भागषट्कं तथायता॥७४॥

Above the second Śṛṅga deserves to be created Mūlamañjarī, having height of seven parts may be of earlier norm and having length of six parts.

प्रासादमीदृशं कुर्याच्चित्रकूटं प्रमाणतः।
चित्रकूटः॥
(भद्रागवविनिष्का?) तस्यैव यदा भवेत्॥७५॥

The Prāsāda of such a norm one may create Citrakūṭa from an extent when the Bhadra of that one may be projected as such.

प्रासादो विमलो नाम तदानीमुपजायते।
विमलः॥
अलिन्दस्तु यदास्यैव भद्रहीनो विधीयते॥७६॥

The Prāsāda named Vimala then gets into being. Then the balcony of this very one, is provided as divested of Bhadra.

तदानीं हर्षणो नाम प्रासादः स विजायते।
हर्षणः॥
क्रियते तु यदास्यैव कूर्परं भागनिर्गमम्॥७७॥

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1. Tala- a storey, a palm.

Then one named Harṣaṇa a Prāsāda becomes feasible. And when its Kūrpara (an elbow or knee) is created as projected by a part.

तदानीं भद्रसंकीर्णः प्रासादो जायते शुभः।
भद्रसंकीर्णः।।
अस्यैव तु यदा भद्रं भागेनैकेन निर्गतम्।।७८।।

Then Bhadra Saṅkīrṇa, a Prāsāda becomes nicely decorated or auspicious one. Of this very one when Bhadra is such as projected by one part.

भवेत् तदानीं प्रासादो नाम्ना भद्रविशालकः।
भद्रविशालकः।।
+++ भद्रैश्च विना यदा त्वेष विधीयते।।७९।।

The Prāsāda then may be named Bhadraviśālaka[1] and without Bhadras and alindas (balconies) when it becomes tenable.

तदानीं भद्रविष्कम्भः प्रासादः स्यात् सुखप्रदः।
भद्रविष्कभः।।
चित्रकूटादिषट्कम्।
चतुरश्रे समे क्षेत्रे विभक्तेऽष्टभिरष्टकैः।।८०।।

Then Bhadraviṣkambha Prāsāda may be bliss endowing.

Citrakūṭa and the like a hexagon.

In the field square shaped and equilateral and divided by eight octagons.

प्रासादं (चयेद्वा?) उज्जयन्तं सुशोभनम्।
पदमेकं भवेत् कर्णस्तिलकस्तावदेव च।।८१।।

Prāsāda one may create[2] as Ujjayanta very beautiful. The Karṇa may be of a single pada and Tilaka likewise of the same norm.

सभित्तिगर्भमानेन भद्रं कुर्याद् विचक्षणः।
बाह्यभित्तिर्भवेद् भागं भागमेकं प्रदक्षिणा।।८२।।

By a measurement of the garbha of Bhitti (wall) the expert may create Bhadra. The outer wall may be of one part having part one as clockwise.

भागिका गर्भभित्तिश्च गर्भमध्ये चतुष्पदम्।
पञ्चभागोन्मिता जङ्घा भागं तत्रैव मेखला।।८३।।

A single parted may be the internal wall, being of four parts in the middle of the garbha.

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1. GOSE, p. 464, verse 79, pāda 1, fn. 5 भद्रैरलिन्दैश्च विना यदा त्वेषविधीयते।
2. प्रासादंरचयेद् विद्वान् उज्ञयन्त सुशोभनम्। verse 81, pāda 1.

The Jaṅghā may be of the measurement of five parts and Mekhalā there of one part.

कर्तव्यं भागिकं शृङ्गमण्डकं चार्धभागिकम्।
द्वितीयं साण्डकं शृङ्गं तत्समं पदमध्यगम्।।८४।।

The Śṛṅga (roof) is to be created as of one part, and Aṇḍaka (cupola) of one and a half part. The second Śṛṅga with an aṇḍaka similar to that projected to a pada.

मल्लच्छाद्यं विधातव्यमुत्सेधेनार्धभागिकम्।
पादोत्सेधं च शिखरं गर्भभित्तिसमं भवेत्।।८५।।

Mallacchādya deserves to be created as half parted inline with elevation and Śikhara of the elevation of a pada equal in norm to the garbha bhitti.

भागिकः कलशः कार्यो ध्वजशं[1] + स्य तत्समः।
एतस्य मूलशिखरं कुर्यात् षड्भागविस्तृतम्।।८६।।

The Kalaśa is to be created as of one part and the diagonal (vaṁśa) of the Dhvaja of the same size. The mūlaśikhara of this one, one may create as of breadth of six parts.[2]

भ्ागाधिकसमुत्सेधं कार्यं कल्याणमिच्छता।
ऊर्ध्वं तिलकश्रृङ्गस्य शिखरं स्यात् पदोच्छ्रितम्।।८७।।

By one cherishing beneficence, this one deserves to be created as having elevation of an additional part and the Śikhara at the top (i.e. roof at the top) may be elevated by a pada.

पञ्चाशद्विस्तृतं(?) शेषं श्रीवत्सस्येव कारयेत्।
इत्येष कथितः सम्यगुज्जयन्तोऽभिधानतः।।८८।।

The Śeṣa broad by five digits[3] one may create as that of Śrīvatsa. This way has been spoken of correctly Ujjayanta by nomenclature.

कार्योऽयं सर्वदेवस्य प्रासादः शुभलक्षणः।

उज्जयन्तः।।

चित्रकूटा(द्) यथोत्पन्नाः प्रासादा विमलादयः।।८९।।

Should be created this Prāsāda of Sarvadeva or all the gods or invariably[4] of auspicious marks. Sprung out of Citrakūṭa are the Prāsādas Vimala and the like the way–

उज्जयन्तात् तथा पञ्च मेरुप्रभृतयो मताः।
मेरुश्च मन्दरश्चैव कैलासः कुम्भ एव च।।९०।।

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1. GOSE, p. 465, verse 86, pāda 2. Vide fn. 1 has ध्वजवंशश्च तत्समः।
2. Dhvaja stambha = Dhvaja vaṁśa – free pillars erected generally by the worshippers of Śiva or a pillar decorated with banner or flags on the top. (ḚOHA, p.263).
3. पञ्चांशविस्तृतं शेषं pāda 1 of verse 87, fn. 3, p. 465.
4. GOSE, p. 465, verse 89, pāda 1, fn. 4 has सर्वदैव स्यात्।

from Ujjayanta likewise the five are recognised as the (Prāsādas) headed by Meru. Meru and Mandara. Kailāśa and Kumbha as such–

गृहराज इति प्रोक्ताः प्रासादास्ते सुलक्षणाः।
अशेत्तरमिहोद्दिष्टं प्रासादानां शतं बुधैः॥९१॥

Gṛharāja this way illustrated as such the Prāsādas these are of auspicious marks and eight added to a hundred of Prāsādas has been illustrated by the wise ones (i.e. experts) here.

ज्येष्ठमध्यकनिष्ठानां साधाराणां तथैव च।
तेष्वलिन्दैर्युताः केचिद् भद्रैः केचिच्च वेष्टिताः॥९२॥

Of larger, middle ones and smaller ones, and also of those equipped with supports (Sédhāras). Among them some are equipped with balconies and some surrounded by the Bhadras (porticos or mouldings)[1].

केचिद् वर्णसमाः कार्याः प्रासादाः सर्वशोभनाः।
सर्वेऽप्येते विधातव्या (रिज?)[२] भागप्रतिष्ठिताः॥९३॥

Some having similar colours or of similar normed for the castes, deserve to be created the Prāsādas auspicious ones in all respects. All these deserve to be created straight ones established in parts.

कोणा न विषमाः कार्या वर्गभेदश्च नेष्यते।
एकहस्ता द्विहस्ता ++++ ये प्रकीर्तिताः॥९४॥

The Koṇas are not to be created as of dissimilar structure and the distinction of vargas is not cherished. One cubit normed and two cubit normed are these that are illustrated as such.

यक्षनारागृहादीनां(?) रक्षसां च भवन्ति ते।
भागेन (धूमः स्त्रतु?) त्रेधा विनिर्दिशेत्॥९५॥

Of Yakṣas and naras and the like and of Rākṣasas, the houses that happen to be, by a part as triple seated ones they may be organised.

ज्येष्ठं मध्यं कनीयश्च ज्ञेयं तच्चांशमानतः।
ज्येष्ठं सार्धत्रिहस्तं स्यात् त्रिहस्तं मध्यमं विदुः॥९६॥

The larger one, the middle one and the smaller one, deserves to be recognised by the measurement of a digit. The larger one may be of 3½ cubits and the middle one of 3 cubits recognised as such.

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[1] EOHA, p.407 on Bhadra or medium projection on plan (Prāsādaśikhara, p.152).

[2] ऋजुभागप्रतिष्ठिताः।

सार्धहस्तद्वयमितं कनीयस्तद् विधीयते।
त्रिहस्तं ज्येष्ठमपरं मध्यं हस्तसमन्वितम्।।९७।।

The smaller one may be provided as such, as measuring two and a half cubits. The triple cubited one a different one and the middle one as of one cubited one.

अर्धहस्तं कनीयश्च मानं भागस्य कीर्तितम्।
ज्येष्ठो भागो द्विहस्तः स्यात् पादोनं मध्यमः करम्।।९८।।

Half cubited one the smaller one, the measurement is being illustrated as such. The larger one having a part of two cubits and the middle one of ¾ cubited one.

कनीयान् मध्यमार्धेन भागमानमिदं करैः।
षडन्विताख्रिंशदमी विचित्राः
श्रीकूटका(द्यातिथिता ग्रवात्?)[1]।
प्रासादमुख्या इह षट्कप्रभेदा
भिन्ना +++ सह मण्डपैश्च।।९९।।

The smaller one, by a half of the middle one, the measurement of parts is recognised in cubits. The six added to thirty these variegated ones, Śrīkūṭa and these have been illustrated as per routine the chief mansions (Prāsādas) having six varieties distinct as such along with Maṇḍapas.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे श्रीकूटादिषट्त्रिंशत्प्रासादलक्षणं नाम षष्टितमोऽध्यायः।।६०।।

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CHAPTER 61

Pīṭha Pañcaka Lakṣaṇaṁ

The Illustration of five Pedestals

इदानीं द्राविडान् ब्रूमः प्रासादाञ् शुभलक्षणान्।
एकभूम्यादयस्ते स्युर्यावद् द्वादशभूमिका:।।१।।

Now we shall talk of Drāviḍa Prāsādas of auspicious marks. Those may be single storeyed ones upto the extent of twelve storeys.

पीठान्यपि च कथ्यन्ते तेषां पञ्चैव लक्षणैः।
तलच्छन्दाश्च पञ्चैव तेषां ये शुभलक्षणाः।।२।।

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1. कथिता: यथावद्। GOSE, p.466, fn.3 verse 99, pāda 3.

Their five pedestals are being illustrated along with pre-requisites. Talacchandas are five alone of these which have also marks auspicious as such.

पीठमाद्यं भवेत् तेषु पादबन्धनमुत्तमम्।
स्त्री(श्री)बन्धाख्यं द्वितीयं च तृतीयं वेदिबन्धनम्।।३।।

The first pedestal in them may be in them having an excellent ligature of feet. Strī (Śrī) bandha named as such may be the second one and the third one having a Vedī bandhana.

प्रतिक्रममिति प्रोक्तं चतुर्थं पीठमुत्तमम्।
पञ्चमं पीठमुद्दिष्टं नाम्ना क्षुरकबन्धनम्।।४।।

''Pratikrama'' this way is spoken of the fourth one as the excellent pedestal. The fifth pedestal is illustrated as one by name Kṣuraka bandhana[1].

एतानि पञ्च पीठानि प्रोक्तानीह समासतः।
उत्सेधं भागविंशत्या विभजेत् पादबन्धने।।५।।

These are the 5 pedestals that have been illustrated in brief. The elevation may be by twenty parts; one may divide them in pāda-bandhana.

खुरकः पञ्चभागः स्याद्(द्वौ)भागौ पद्मपत्रिका।
भागिकी कणिका कार्या त्रिभागं कुमुदं भवेत्।।६।।

Khuraka may be of five parts and two parted Padmapattrikā. The Kaṇikā deserves to be created as of one part and the Kumuda may be of part triad.

कण्ठस्तु भागेनैकेन कण+श्च द्विभागिकः।
पट्टिका भागमेकं स्याद् भागिकी पद्मपट्टिका।।७।।

The Kaṇṭha (dado) may be by a part and Karṇa[2] may be of two parts. Paṭṭikā may be of one part and Padma-paṭṭikā of an part.

त्रिभागिकं कपोतं च कुर्यान्नासिकया सह।
भागमेकं भवेच्छेद(:)पादबन्धाख्यपीठके।।८।।

Triple parted Kapota[3] one may create with a nāsikā[4]. The Cheda may be one parted on the pedestal named pāda bandhana.

पद्मपत्र्याः प्रवेशः स्यात् खुरकादङ्गुलद्वयम्।
ग्रासः षडङ्गुलस्तस्याः कुमुदं सप्तनिर्गमम्।।९।।

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1. A Raj or ligatured one.
2. A moulding, a corner tower, moulding of the base or moulding of the coloumn (EOHA, p.114).
3. A section of circular moulding made in the form of a pigeon's head from which it takes its name (EOHA, p.108-109).
4. The upper piece of a door : a vestibule (EOHA, p.293).

The entrance of padmapattrī[1] may be there a cubit twain from the Khuraka. The grāsa[2] of that may be of six cubits and Kumuda[3] having projection of seven (cubits).

प्रवेशमानं तावत् स्याद् यावद्वि(द्धि)च्छेदपट्टिका।
षडङ्गुलप्रवेशं च च्छेदपट्टस्य कारयेत्।।१०।।

The extent of the entrance may be the way may be the Vicchedapaṭṭikā and the entrance of the Chedapaṭṭaka one may get done of six cubits.

समस्तत्रं(?) विधातव्यं छेदस्य कणिकस्य च।
निर्गमेण पुनस्तस्माद् द्व्यङ्गुला कण्ठपट्टिका।।११।।

The entire structure deserves to be done of Cheda and Kaṇika and Kaṇṭha paṭṭikā may be two cubited from that by the exit door.

अङ्गुलत्रितयं तस्याः पद्मपत्रीविनिर्गमः।
(कापोत्तस्य++++तस्या?)स्यादङ्गुलत्रयम्।।१२।।

The projection or exit door or gateway of Padmapattrī of that may be of cubit triad and the Kāpota of that one, may be of cubit triad.

पट्टिकानां (समसूत्रच्छेदानां च संष्टिथः?)।
पादबन्धोऽयमाख्यातः श्रीबन्धः कथ्यतेऽधुना।।१३।।

Of paṭṭikās having Sūtracchedas similar the structuring, the pāda bandha this one has been spoken of and Śrībandha is now being dilated upon.

पीठच्छेदस्य मानं तु सप्तविंशतिधा भजेत्।
(तीडवर्तिचतुर्भाग?[४]) द्विभागा पद्मपत्रिका।।१४।।

The measurement of the Pīṭhaccheda may be of twenty seven folds and the Padmapattrīkā of two parts, with four parted Pīḍavartti.

कणिकां भागिकां कुर्यात् त्रिभागं कुमुदं ततः।
छेदमेकं पदं विद्याद् भागं (मेडथराथं?) तथा।।१५।।

The Kaṇikā one may create as single parted one, and three parted then the Kumuda. One parted Cheda may be three and one parted likewise the Meḍhatharāthā.

मकरं भागमेकं च भागं मकरपट्टिकाम्।
छेदमेकं पदं विद्यात् कण्ठमेकं पदं तथा।।१६।।

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1. Padma- a moulding, a cyma reversed also called talon : a ground plan, a pavilion, a type of village, a type of building (EOHA p.311).
2. Grāsa = Grāha – an architectural and sculptural ornament (EOHA, p.176).
3. A large concise moulding used preferrably in the bases of coloumns (EOHA, p.137).
4. पीडवर्तिचतुर्भाग।

Makara of one part and Makarapaṭṭikā of a part again Cheda onemay recognise as of one part and Kaṇṭha of one part.

पट्टिका भागमेकं च वेदी भागं ततः परा।
छेदमेकपदं कुर्यात् ततः कण्ठं द्विभागिकम्।।१७।।

One may create Paṭṭikā of one part and Vedī likewise of one part. Cheda one may create of one part and Kaṇṭha two parted one.

पट्टिका भागमेकं च +++ पद्मपत्रिका।
कपोतं नालिकायुक्तं विदधीत पदत्रयम्।।१८।।

Paṭṭikā may be of one part and of the same size the Padmapattrikā. Kapota equipped with Nālikā[1] one may create as of Pada triad.

छेदं च भागिकं कुर्यात् पीठे श्रीबन्धनामनि।
श्रीबन्धोऽयं समाख्यातो वेदीबन्धोऽथ कथ्यते।।१९।।

And Cheda one may create as single parted on the Pīṭha named Śrī bandhana Śrībandha this one stands illustrated and is being illustrated now Vedībandha.

भागैरेकान्नविंशत्या (पीठस्यांच्छोतिं?[2]) भजेत्।
नीडवर्तिश्चतुर्भागा द्विभागा पद्मपत्रिका।।२०।।

By nineteen parts may create the elevation of the Pīṭha and Nīḍavartti may be four parted one and two parted Padmapattrikā.

कणिकां पदिकां विद्यात् कुमुदं त्रिपदं तथा।
कुर्वीत पदिकं छेदं तद्वन्मेण्ठस्तरं(?) बुधः।।२१।।

Kaṇikā one may know as Padikā and Kumuda of Pada triad likewise and one may create Cheda as of one part and of that extent the Meṇḍhastara the wise man or expert may create.

भागेनैकेन मकरं तथा मकरपट्टिकाम्।
छेदं पदं ++ कण्ठं भागिका पद्मपत्रिका।।२२।।

By a part Makara and likewise Makara-paṭṭikā (an alligator shaped plank). Cheda of one pada, and Kaṇṭha likewise of same norm and Padmapattrikā of one part.

(कर्तव्या?) भागिकीं कुर्यात् कुमुदं च त्रिभागिकम्।
छेदमेकपदं विद्यात् ततः कण्ठं द्विभागिकम्।।२३।।

Kaṇikā (correction for कर्त्तव्या) one may create of one part and Kumuda of part triad Cheda may be one pada and that very way Kaṇṭha of part twain.

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1. A canal or lower leg (EOHA, p.293).
2. पीढकस्योच्छ्रितिं।

पट्टिकां भागिकीं कुर्याद् भागिकीं ++ पट्टिकाम्।
द्विभागो रसनापट्टाश्छादस्तु पट्टिको भवेत्(?)॥२४॥

One may create Paṭṭikā of one part and one parted as Padmapattrikā; two parted Rasanāpaṭṭa and Chāda may be of one pada (part).

इति प्रतिक्रमं पीठं क्षुरबन्धोऽधुनोच्यते।
वि(भजेद्) भागविंशत्या पीठोच्छ्रायं विचक्षणः॥२५॥

This way Pratokarma Pīṭha and Kṣurabandha now is being talked of. The expert may divide by twenty parts the elevation of the Pīṭha.

नीरवर्तिश्चतुर्भागा+++ पद्मपत्रिका।
कणिका भागमेकं स्याद् द्विभागं कुमुदं ततः॥२६॥

The Niravartti may be of four parts and equal in norm Padmapattrikā. Kaṇikā may be of one part and Kumuda of two parts.

(भागं मेडथाक्षेपो?) मकरो भागिकस्तथा।
भागमेकं विधातव्या ततो मकरपट्टिका॥२७॥

Single parted may be Meḍathākṣepa and Makara of one part alone likewise and likewise Makarapaṭṭikā deserves to be created of a single part as such.

(छेदा मकरपदं?) कुर्यात् कण्ठमेकं पदं ततः।
पट्टिकां भागिकीं विद्याद् भागिकी पद्मपत्रिका॥२८॥

One may create Cheda of one part and Kaṇṭha of the same single pada. Paṭṭikā one may create as of one part and Padmapattrikā of one part.

कपोतं त्रिपदं कुर्यात् ततो नासिकया सह।
छेदश्च भागिकः कार्यः क्षुरबन्धोऽयमीरितः॥२९॥

One may create Kapota as of pada triad thereafter along with Nāsikā. Cheda is to be created of one part, Kṣurabandha it is called as such.

पीठपञ्चकमित्युक्तं सूत्रितं पूर्वमेव यत्।
पीठादूर्ध्वं तु विज्ञेया प्राज्ञैः खुरवरण्डिका॥३०॥

The Pīṭha pentad having been spoken of as such having been incorporated that is above the Pīṭhas by the wise ones deserves to be known as Khuravaraṇḍikā.

सन्ति चान्यानि पीठानि लक्ष्मभेदादनेकधा।
तेषां मध्ये प्रकृष्टत्वादेतत् पञ्चकमीरितम्॥३१॥

There are other Pīṭhas as per distinction of definition as many fold. Amongst them owing to excellence, this pentad stands developed.

प्रासादानथ वक्ष्यामस्तलच्छन्दादनन्तरम्।
तत्र पद्मो महापद्मो वर्धमानस्तथापरः।।३२।।

Now we shall talk of Prāsādas, subsequent to Talacchanda. Therein are named Padma Mahāpadma and Vardhamāna likewise another one.

स्वस्तिकः सर्वतोभद्रः प्रासादाः पञ्च कीर्तिताः।
चतुरश्रीकृते क्षेत्रे कर्णसूत्रं प्रसारयेत्।।३३।।

Svastika, Sarvatobhadra, are the five Prāsādas illustrated all over. In the field square shaped one may stretch the Karṇa Sūtra.

कर्णस्यार्धं ततः कृत्वा (गर्भादृक्?) बहिर्नयेत्।
तदग्रयोः सूत्रपातात् स्यादन्यच्चतुरश्रकम्।।३४।।

Then having created half of the Karṇa, from the garbha one may take out an outer projection. From the plumb lining of the two fronts of that one may be another square as such.

कूटं कुर्याद् द्विभागेन (समस्तत्राद्?) विचक्षणः।
सूकराननसंस्थानं कुर्वीत् सलिलान्तरम्।।३५।।

One an expert may create Kūṭa by a part twain from the similar plumb line (Samasūtra)[1]. Sūkarānanasaṁsthāna (a hog faced design) one may create, having a water course within.

एवं सर्वेषु कूटेषु सलिलान्तरमिष्यते।
यदायतं भवेत् सूत्रचतुर्भागविभाजिते।।३६।।

This way on all the Kūṭas the water channel is cherished as such that may be oblong as plumb lined in a four parted divisioned one.

गर्भो द्विभागिकस्तेन भागिकी भित्तिरुच्यते।
गर्भकर्णार्धमादाय कोणास्तं(न्तं)लाञ्छयेत् पुनः।।३७।।

Garbha is part twained and the bhitti or wall is termed as single parted one. Having taken hold of the half of the garbha one may make out the Koṇānta i.e. the corner of the Koṇa again.

अष्टसृ++ मध्ये स्यादेवं ++++ बहिः।
एवं पद्मतलच्छन्दो विधातव्यो विचक्षणैः।।३८।।

In the centre of the octagonal norm may there be a projection on the outskirts. This way Padmatalacchanda deserves to be created by the experts.

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[1] GOSE, p. 469, verse 35, pada 2, मुद्रित पुस्तके समसूत्रादिति स्यात्। fn. 6.

महापद्मतलच्छन्दमधुना सम्प्रचक्ष्महे।
पूर्वं यः कीर्तितश्छन्दः (सम्पाता सूत्रयेकृताः?)॥३९॥

Now we talk of the Mahāpadma talacchanda. Earlier whatever Chanda has been illustrated the meeting points therein have been illustrated as such.

तेषु संपादयेद्++++दिग्विदिगन्तरे।
कर्णार्धं दापयेत् तत्र बाह्यभागविनिर्मिता(र्गतम्)॥४०॥

Among them one may create meeting points two each having gaps of two normed points and may get adjusted there in the one projected into the outer part.

(णंडीग्रेय्यो?)[1] र्दिशोर्मध्ये लाञ्छनं यद् व्यवस्थितम्।
नैर्ऋतीयाम्ययोर्मध्ये तस्मात् तत्र प्रसारयेत्॥४१॥

In the centre of the Aindra (east) and Āgneyya (south eastern) the Lāñchana that stands established and in the centre of the south western and southern quarters one may stretch out the plumb line.

नैर्ऋतीयाम्ययोर्मध्याद् वाय्वम्बुपदिगन्तरौ(रे)।
वाय्वम्बुपदिशोर्मध्यादीशसोमदिगन्तरे॥४२॥

From the centre of Nairta (south western) and Yāmya (southern) quarters and within the interval of north western[2] and western quarters and from the centre of the north western and western quarters and within the space of Īśa (north-eastern) and Saumya (i.e. northern quarter).

तृतीयां++++++++कूटस्य जलान्तरम्।
कूटयोरुभयोर्मध्ये सूकराननसन्निभम्॥४३॥

One may create the third one, and the water channel of the Kūṭa. In the centre of both the Kūṭas are similar to a crag's snout (Sūkarānana sannibham) one may create.

महापद्मतलच्छन्दः प्रोक्तोऽयं राजपूजितः।
इदानीं वर्धमानस्य तलच्छन्दोऽभिधीयते॥४४॥

The Mahāpadma talacchandaḥ is this one spoken as adored by the king. Now of Vardhamāna the talacchanda is being illustrated.

चतुरश्रं भजेत् पञ्चदशधा क्षेत्रमादितः।
कूटं द्विभागिकं +++++सलिलान्तरम्॥४५॥

From the very opening one may take to the square shaped field divided into ten

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[1] GOSE, p. 469, fn. 12 has ऐन्द्रयाग्नेय्योर्दिशोर्मध्ये as the corrected reading.

[2] V.S. Apte, p. 502.

(segments). The Kūṭa one may create as of two parts and the water course quite adjacent to that.

पञ्जरं सार्धभागं च भागिकं सलिलान्तरम्।
चतुर्भागा भवेच्छाला द्विविदध्या च पञ्जर:।।४६।।

Pañjara may be of one and a half part water course of the same single part. The Śālā (hall) may be of part and two normed one may be in the Pañjara[1].

अर्धभागं प्रवेशस्तु शालास(स्व)न्नं जलाध(ध्व)नः।
अशङ्गुलविनिष्क्रान्ते बाह्यतः शुभदर्शने।।४७।।

The entrance is of a half part and a shed of the hall having a water course. Eight cubited projectioned ones and good looking from outside (the two may be there).

भागपादं प्रवेशः स्यात् पञ्जरान्तज(र्ज)लाध्वनः।
अर्धभागं प्रवेशस्तु+++++++++++।।४८।।

The entrance may be of a bhāgapāda (single parted dimension) of the water course within the Pañjara. The entrance may be of a half part.

जलान्तरं तृतीयं च कर्तव्यं भागसम्मितम्।
अनन्तरं प्रकुर्वीत पञ्जरं सार्धभागिकम्।।४९।।

The third water course deserves to be created of one part dimension. And subsequently one may create the Pañjara of a part and a half.

भागमेकं तलच्छन्दो यथावदभिधीयते।
चतुरश्रं समं क्षेत्रमष्टाविंशतिधा भजेत्।।५०।।

One parted Talacchanda, is being illustrated serially square shaped of a similar field one may serve it twenty eight times.

कुर्यात् कूटं चतुर्भागं +++सलिलान्तरम्।
त्रिभागं पञ्जरं तद्वद् द्विभागं सलिलान्तरम्।।५१।।

One may create the Kūṭa of four parts and that very way the water course, three parted Pañjara likewise, and water course of two parts.

शालां षड्भगिकीं कुर्याज्जलमार्गं द्विभागिकम्।
त्रिभागं पञ्जरं भूयश्चन्द्रशालाविभूषितम्।।५२।।

The Hall one may create as of six parted location with Jalamārga as two parted one; and three parted Pañjara (a niche in the wall) may be decorated by a Moon chamber (Candraśālā).

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[1] Pañjara- a cage, an aviary, a nest, an architectural object– A cage for domestic birds or animals such as pigeon, tiger etc. (EOHA, p.303).

पुनर्द्विभागिकं कुर्याच्चतुर्थं सलिलान्तरम्।
विदधीत चतुर्भागं रथकं च सुशोभनम्।।५३।।

Again one may create the fourth water course as of two parts and Rathaka[1] may one create as four parted one, highly good looking.

एवं दिक्षु समस्तासु समैर्भागैः प्रकल्पयेत्।
चतुर्भागे ततः क्षेत्रे गर्भं कुर्याद् द्विभागिकम्।।५४।।

This way in all the directions one may create by equal parts and in the four parted plot one may create the garbha[2] of two parts.

स्वस्तिके वर्धमाने च भागिक्यो भित्तयः स्मृताः।
स्वस्तिकोऽयं तलच्छन्दः कथितोऽतिमनोहरः।।५५।।

In Svastika and Vardhamāna, the walls are known as of parts. This Svastika as Talacchanda, is declared as highly fascinating.

इदानीं सर्वतोभद्रतलच्छन्दोऽभिधीयते।
चतुरश्रीकृते क्षेत्रे गर्भं कुर्याद् द्विभागिकम्।।५६।।

Now Sarvatobhadra talacchanda is being enunciated. In the field or plot square shaped as such, the garbha (adyatum) one may create as of part-twain.

कुर्यात् त्रिभागिकं कूटं जलमार्गं द्विभागिकम्।
त्रिभागिकं ततः कूटं तोयमार्गं द्विभागिकम्।।५७।।

One may create a Kūṭa[3] of part-triad with Jalamārga as part-twained. The Kūṭa again of part-triad and water course as of part-twain.

शालाष्टभागिकी कुर्याज्जलव(र्त्म)द्विभागिकम्।
भूयस्त्रिभागिकं कूटं द्विभागं सलिलान्तरम्।।५८।।

The Śālā (hall) may be of octagonal parts and the water channel as part twained. Another Kūṭa of part-triad and water course as part-twained.

त्रिभागिकी च रथिका भवेद् दिक्षु (चतुर्दश?)।
चतुरश्रीकृते(तं)क्षेत्रे(त्रम्) अष्टाविंशतिधा भजेत्।।५९।।

The Rathikā may be of part-triad may it be in all the quarters (lit. four directions). In a plot square shaped one may divide it twenty eight times.

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[1] Rathaka- a type of building, a shrine or a temple (EOHA, p.475).

[2] Garbha- a chamber in temple in which the image is placed (EOHA, p.157).

[3] Kuṭa- top of a building (EOHA, p.139).

कुर्यात् त्रिभागिकं कूटं चतुर्धा प्रविभाजिते।
भागिक्यो भित्तयः कार्यास्तथा गर्भो द्विभागिकः।।६०।।

One may create a Kūṭa of part-triad divided into four parts; the bhittis (walls) deserve to be created and likewise the garbha as part-twained.

इत्येष सर्वतोभद्रस्तलच्छन्दो विधीयते।
एते प्रोक्ता निरन्धाराः सान्धारांस्तु प्रचक्ष्महे।।६१।।

This way this Sarvatobhadra Talacchanda is provided as such. These have been illustrated as Nirandhāras[1]. Now we shall talk of Sāndhāras[2].

चतुरश्रीकृतं क्षेत्रं भजेद् द्वादशभिः पदैः।
चतुर्भागो भवेद् गर्भो भागिक्यो भित्तयः स्मृताः।।६२।।

A square shaped plot one may divide by twelve padas. The garbha may be of four parts and bhittis or walls are deemed as one parted ones.

भागिकान्धारिका तद्वद् द्विभागा बाह्यभित्तयः।
एवमेते तलच्छन्दाः पद्माद्याः परिकीर्तिताः।।६३।।

The Andhārikā (balcony) of one part, that very way and outer walls as of part-twain. This way these talacchandas headed by Padma and the like have been illustrated.

पीठान्युक्तान्येवमेतानि पञ्च प्रासादानां नामभिर्लक्षणैश्च।
पञ्च प्रोक्ता ये तलच्छन्दभेदास्तैर्विज्ञातैः पूज्यतामेति लोके।।६४।।

This way have been illustrated five pīṭhas (pedestals) of Prāsādas, by names and definitions. And five division of Talacchandas that have been spoken of, by those understood as such one attains to adoration or laudation in the world.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
पीठपञ्चकलक्षणं नामैकषष्टितमोऽध्यायः।।

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[1] Without a closed varaṇḍaḥ or balcony and one having a closed veranḍaḥ or balcony (EOHA, p.61).

[2] EOHA, p.691 – pedestal of an idol, an altar, a pavement.

CHAPTER 62

The definition of Drāviḍa Prāsādas

ऊर्ध्वमानमथ ब्रूमो घण्टान्तरपुरपादित: (?)।
प्रमाणं कर्णमानेन सर्वेषामेव धारयेत्।।१।।

The upper measurement or subsequent measurement we talk of the Ghanṭāntarapura's pedestals. The Pramāṇa by a Karṇamāna, one may assume in all of them.

तत्रैकभूमि(क:) कार्यो हस्तपञ्चकविस्तृत:।
अङ्गुलद्वितयोपेत:(?) सप्तहस्तसमुच्छ्रित:।।२।।

Therein one-storeyed (structure) deserves to be created having breadth of five cubits equipped with cubit twain, having height of seven cubits.

पादो द्विहस्त उत्सेधात् सर्वालङ्कारभूषित:।
सार्धहस्तसमुत्सेध(स्तावन्मान: स्तरावधि ?)।।३।।

The pāda of cubit twain in light of the elevation decorated by all the ornaments having elevation of a cubit and a half with extent having of that norm as such.

माला तु द्विस्तरा प्रोक्ता स्तरो लशुनकं भवेत्।
भरणं स्तरमेकं स्याद् भरणार्धं स्तरद्वयम्।।४।।

The mālā is spoken of as of level twain and the stara[1] (level) may be laśunaka. The Bharaṇa may be of one stara (layer) and Bharaṇa half of a stara-twain.

कलशाद्युतरं ज्ञेयो वारराद्यासमन्वित: (?)।
द्विस्तरं कुलकं कुर्यात् पद्मपत्रसमन्वितम्।।५।।

Kalaśādyuttara deserves to be recognised as equipped with Vārarādyā. Two layered one may create Kulaka equipped with lotus sprouts (Padmapattra).

वीरगन्द्रां(?) पुन: कुर्यात् स्तरमेकं तदूर्ध्वत:।
द्विस्तरं हीरकं प्रोक्तं पट्टश्चैव तथाविध:।।६।।

Vīragandrā (gaṇḍā) one may create there having one layer above that. Two layered is spoken of as Hiraka and Paṭṭa is of the same norm.

पट्टिका स्तरमेकं स्याद् वसन्तं द्विस्तरं विदु:।
वसन्तपट्टिका चोर्ध्वं स्तरमेकं विधीयते।।७।।

Paṭṭikā may be of a single layer and Vasanta as of two layers they understand. The Vasanta Paṭṭikā overhead of one layer is provided as such.

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[1] Staraḥ – a layer or a stratum; a bed; a couch. V.S. Apte, p. 619.

कपोतं नासिकायुक्तं विदधीत स्तरत्रयम्।
+[1] दन्तरं प्रकुर्वीत मेटमेकस्तवंस्तत (?)॥८॥

Kapota equipped with a nāsikā one may create as of layer triad. Within the space of that one may create a Meḍhaka of one layer each.

स्तरप्रमाण ंमकरं तद्वन्मकरपट्टिकाम्।
पुनश्छेदं स्तरं कुर्याद् वेदीबन्धस्तत: स्तरम्॥९॥

The Makara of the extent of a layer and of that norm the Starapaṭṭikā. Again the Cheda is of one layer and the vedibandha[2] of the single layer.

छेद: स्तरप्रमाणश्च कण्ठ: स्याद् द्विस्तरं तत:।
पट्टिका स्तरमेकं तु तद्वच्चाम्बुजपट्टिका॥१०॥

Cheda of an extent of one layer and Kaṇṭha then of layer twain; Paṭṭikā of a single layer and of that norm the Padmapaṭṭikā (ambuja paṭṭikā).

मालादिपद्मपत्रान्तं द्विहस्तोत्सेधमीरितम्।
सार्धहस्त: समुत्सेध: कूटस्य परिकीर्तित:॥११॥

Ending with Padmapattra and starting from Mālā of elevation of cubit twain has been illustrated. The elevation of a cubit and a half, of Kūṭa has been illustrated.

नासिकापद्मसंयुक्तं तदूर्ध्वं कलशो भवेत्।
एकभूमेरिदं मानं प्रासादस्य प्रकीर्तितम्॥१२॥

The Kalaśa above of that may be equipped with Nāsikā Padma. This is the measurement of one storeyed mansion is this way illustrated as such.

एकभूमिक:॥

द्विभूमिकस्य लक्ष्माथ प्रासादस्याभिधीयते।
सप्तहस्तसविस्ता+++++समुच्छ्रित:॥१३॥

Of two storeyed building now the definition is being illustrated seven cubited breadth of this one, may have height of the same norm.

कर्णमानाद् भवेदस्य विभागोऽथ निगद्यते।
द्विहस्तं कल्पयेद् बीजं जङ्घा सार्धद्विहस्तकम्॥१४॥

In line with the measurement of the Karṇa, its division is being illustrated two cubited one may be its bīja with Jaṅghā as of two cubits.

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1. तदन्तरे प्रकुर्वीत मेढ़मेकं स्तरंतत:। fn.13, GOSE, p.442, verse 8, pādas 3-4.
2. The pedestal, the base (EOHA, p.516).

कूटस्य सन्निवेशोऽयं विज्ञातव्यः सभागिकः।
जङ्घा द्वितीया तु पुनः कर्तव्या तस्य भागिका।।१५।।

The establishment of the Kūṭa this one, deserves to be understood as two parted one. The second Jaṅghā of this one deserves to be created as single parted one.

सन्निवेशो द्वितीयस्य स्यात् कूटस्यार्धभागिकः।
(दिदिक्रव्यस्पृ?[1]) कर्तव्या सह कण्ठेन भागिकी:।।१६।।

The establishment of the second one may be of a half parted one from the Kūṭa. The Vedikā of this one may be created along with the Kaṇṭha as one parted one.

तस्योपरिष्ठाद् घण्टा च सार्धभागसमुच्छ्रिता।
नासिकापद्मसंयुक्ता विधातव्या विपश्चिता।।१७।।

On the roof of that the Ghaṇṭa may be there elevated by a part and a half and Nāsikā equipped with Padma deserves to be created by the wise one.

पीठानां पूर्वमुक्तानां पादबन्धादिनामभिः।
पञ्चानां कल्पयेदेवं ++ भूम्यादितः क्रमात्।।१८।।

Of the Pīṭhas illustrated earlier, by the names of Pādabandha and the like, the five one may create, this way the structure right from the first storey in due order.

तेषां शोभावहं यत् स्यात् तत् कर्तव्यं विपश्चिता।
तस्योपरि भवेज्जङ्घा मालाल++संयुता।।१९।।

That which may be the enhancer of the beauty of these ones that deserves to be created by the wise one or expert and one over that may be Jaṅghā equipped with a decoration of Mālā.

भरणं कलशस्तद्वद् द्वा(वी)रगण्डसमन्वितम्।
उच्छालं पूर्वमानेन पद्मपत्रयुतं ततः(?)।।२०।।

Bharaṇa and Kalaśa that very way equipped with Vīragaṇḍa and Ucchāla as per earlier measurement may be equipped with Padmapattra.

वीरगण्डः पुनः कार्यो हीरं पूर्वक्रमेण च।
तस्योपरिशत् पट्टश्च भवेत् पट्टिकया सह।।२१।।

Vīragaṇḍa[2] deserves to be created again and Hīra as per earlier order. Above that Paṭṭa may be there along with the Paṭṭikā.

(वसन्तवेदूर्ध्वं तत ?)स्तस्यैवोपरि पट्टिका।

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[1] वेदिका चपि।

[2] May be Vīra-gala – a monumental stone (EOHA, p.511, Vīrakaṇṭha)

ततः कपोतच्छेदश्च (मेढकर एव च?)।।२२।।

The roof may be the way Vasanta is there and above that Paṭṭikā. Then Kapota and Cheda a creation of Meḍha as such.

पट्टिका (मकरोष्या च भेद?[१])कण्ठोऽथ पट्टिका।
वेदीच्छेदश्च कण्ठश्च पट्टिका पद्मपट्टिका।।२३।।

Paṭṭikā known as Makarā and Cheda and Kaṇṭha and Paṭṭikā, Vedī Cheda and Kaṇṭha and Paṭṭikā and Padma Paṭṭikā.

कूटं तदूर्ध्वं कुर्वीत विचित्रं नासिकान्वितम्।
छेदान्तं पूर्वमानेन सर्वमेतद् विधीयते।।२४।।

A Kūṭa above that one may create variegated equipped with Nāsikā ending with Cheda is this being illustrated by the earlier measurement.

तस्योपरि पुनर्जङ्घा सर्वाभरणभूषिता।
ततो मालाथ (ल)शुनं तोरणं कलशस्ततः।।२५।।

And above that again Jaṅghā decorated with all the ornaments. Then Mālā and Laśuna, Toraṇa and Kalaśa.

वीरगण्डस्ततो(थो)च्छालं पत्रकं वीरगण्डकः।
हीरकं पट्टिका तद्वद्वसन्तपट्टिका पुनः।।२६।।

Vīragaṇḍa and likewise the Ucchāla, Pattraka and Vīragaṇḍaka. Hiraka and Paṭṭikā likewise and Vasanta Paṭṭikā again.

कपोतच्छेदमेढाश्च (मकरोऽस्य?[२]) च पट्टिका।
छेदः करपट्टिका च(?) वेदीच्छेदोऽथ कण्ठकः।।२७।।

Kapota, Cheda and Meḍha and Paṭṭikā named Makarā,[3] Cheda and Karapapaṭṭikā. Vedīccheda and Kaṇṭhaka.

पट्टिका पद्मपूर्वा च कर्तव्या पट्टिका ++[४]।
ततश्छेदो विधातव्यः सर्वैराभरणैर्युतः।।२८।।

Paṭṭikā and Padmapūrvā deserves to be created named as Paṭṭikā. Then Cheda deserves to be created equipped with all the ornaments.

ततश्छित्त्वा तथा कार्यं यथा शोभा प्रजायते।
पुनः कण्ठ्यं(?) प्रदातव्यः पट्टिका पद्मपट्टिका।।२९।।

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1. मकराख्या च वेदिका।
2. मकराख्या
3. GOSE, p. 474, verse 27, fn. 3 has मुद्रित पुस्तके मकराख्या इति स्यात्।
4. तथा

Then having dissected likewise deserves to be created the way a glamour may come off. Again Kaṇṭha is to be provided Paṭṭikā Padmapaṭṭikā.

ततः कण्ठं विधातव्यं चन्द्रमालाविभूषितम् (?)।
प्रकुर्वीत ततश्छेदमुपरिष्ठाद् विचक्षणः॥३०॥

Then Kaṇṭha is to be created decorated by Candramālā. Then one may create the Cheda above that the expert one.

कण्ठपट्टिकया युक्तं तदूर्ध्वं कण्ठपट्टिकाम्।
सप्ताङ्गुलानि कर्तव्यस्ततो घण्टाविनिर्गमः॥३१॥

Equipped with Kaṇṭha Paṭṭikā the upper part of that and Kaṇṭha Paṭṭikā and seven cubited deserves to be created then the Ghaṇṭāinirgama.

भागार्धं विस्तृतिस्तस्या विस्तारार्धं समुच्छ्रितिः।
एवं द्विभूमिकं प्राज्ञः प्रासादं परिकल्पयेत्॥३२॥

A half parted breadth of that one, and the height by a half of the breadth. This way the two storeyed Prāsāda the wise one may create as such.

द्विभूमिकः॥

त्रिभूमिकस्तृतीयोऽथ प्रासादोऽस्माभिरुच्यते।
तस्यैकादश विस्तारो हस्ताः पञ्चदशोच्छ्रयः॥३३॥

The three storeyed one the third one this the Prāsāda by us is being illustrated. Their breadth is of eleven cubits and height of 15 cubits.

चतुर्दशाङ्गुलान्येषां भवेदस्याधिकापि(नि) च।
+++ भूमिकस्यैतत् कर्णमानमसंशयम्॥३४॥

Fourteen cubits of these may be or even more of three storeyed ones the Prāsādas as the the measurement of the Karṇa.

पीठं द्विहस्तं कुर्वीत तत्रादौ पूर्वसूचितम्।
जङ्घां त्रिभागिकोत्सेधां कूटोच्छ्रायं तु भागिकम्॥३५॥

Pīṭha one may create as two cubited the way it has been illustrated earlier. Jaṅghā of two parted elevation and elevation of Kūṭa as one parted.

भवेज्जङ्घा तृतीया च सार्धभागद्वयं ततः।
भागं च कूटप्रसरश्चन्द्रशालाविभूषितः॥३६॥

The third Jaṅghā may be of two and a half parts and Kūṭaprasara of a part decorated by a Candraśālā.

पुनस्तृतीया जङ्घा (स्याद् भाग)द्वय(स)मुच्छ्रिता।
ततश्च(शा?)कू(ट)प्रस्तारो भागिको भूषणान्वितः॥३७॥

Then the third Jaṅghā may be elevated by a part twain and then the Kūṭa Prastāra may be a part decorated by ornaments.

भागं स्याद् वेदिबन्धः+सगुणद्वारकण्ठकः।
चतुर्द(र्छि)शमसौ कार्यो भूषायुक्तो यथोचितम्।।३८।।

Vedībandha may be of a part, accompanied by dvāra and Kaṇṭhakas endowed with merits on four sides deserves to be created that one equipped with ornamentation as per suitability.

घण्टाच्छेदस्तु भागौ (द्वौ) द्व्यङ्गुलद्वयसंयुतौ।
एकादशस्तरा (कुरु?)स्तस्योपरि विधीयते।।३९।।

Ghaṇṭa Cheda, however, in two parts equipped with cubit twained norm eleven layered one above that is provided as such.

इदानीं प्रविभागोऽस्य पीठादूर्ध्वं विधीयते।
हस्तमेकं भवेज्जङ्घा(द्यंयपि च?)तया समा।।४०।।

Now the subdivision of this one is provided as above the pīṭha and one cubited may be Jaṅghā and Chādya also equal to that.

माला तु द्विस्तरा प्रोक्ता लशुनं भागिकं ततः।
भरणं स्तरमेकं स्यात् कलशोऽपि च तत्समः।।४१।।

Mālā is spoken of as of two layers and Laśuna one parted as such. Bharaṇa of one layer and Kalaśa also that much.

वीरगण्डसमायुक्तमुच्छालं द्विस्तरं ततः।
ततस्तरं वीरगण्डो++++++++++++[1]।।४२।।

Equipped with Vīragaṇḍa the Ucchāla is of two layers or Hiraka of two layers as such. the Paṭṭasūtra then deserves to be created and Paṭṭikā of one layer Vasnata one may understand as of 2 layers and one layered as Vāsanta paṭṭikā.

हीरकं द्विस्तरं विद्यात् स(स्त)रं वासन्तपट्टिका।[2]
कपोतं नासिकायुक्तं त्रिस्तरं कारयेत् ततः।।४३।।

Hīraka one may presume as of two layers and Vāsanta paṭṭikā of one layer. Kapota equipped with a Nāsikā one may create as three layered one.

छेदं प्रस्तप्रमाणं च मेढं च तत्सम्मितम्(?)।
स्तरं कुर्वीत मकरं तदर्धेनास्य पट्टिका।।४४।।

Cheda may be of one cubit (hasta pramāṇaṁ) and Meḍha of the same extent. Makara

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1. हीरकंद्विस्तरं ततः।
2. पट्टसूत्रस्ततः कार्यः स्तरमेकं च पट्टिका।

one may create as of one layer and by a half of that Paṭṭikā.

छेदं तथैव कुर्वीत कण्ठमेकस्तरं ततः।
पट्टिका वेदिका चैव स्तरमेकं विधीयते।।४५।।

Cheda one may create that very way and Kaṇṭha of one layer alone. Paṭṭikā and Vedikā is provided as of one Sīmā (layer).

छेदमर्धस्तरं विद्यात् कण्ठं सार्धस्तरं ततः।
पट्टिका स्यात् स्तरं पद्मं स्तरमेकं ततो भवेत्।।४६।।

Cheda one may know as single layered and Kaṇṭha of one and a half layer Paṭṭikā may be of one layer and Padma of the same extent.

शेषे च सुन्दरं कण्ठं विधातव्यं(?) विचक्षणैः।
अनन्तरं द्वितीया च जङ्घा कार्या नवस्तरा।।४७।।

In Śeṣa the Kaṇṭha is beautiful deserving to be created as such by the experts and subsequently the second one Jaṅghā deserves to be created as of nine layers.

मध्ये च सा प्रकर्तव्या तदूर्ध्वं तां विभाजयेत्।
ततस्तरं भवेच्छाला स्तरार्धं लशुनं ततः।।४८।।

In the centre that deserves to be created and on the upper side, one may divide that. The hall (Śālā) may be of the same layer and Laśuna of a half a layer.

तथैव भरणं ज्ञेयं पूर्वनिर्दिष्टलक्षणम्।
वीरगण्डेन सहितः कलशोऽपि तथा भवेत्।।४९।।

Likewise the Bharaṇa deserves to be known having definition defined earlier. Accompanied by Vīragaṇḍa, the Kalaśa may be that very way.

पद्मपत्रिकया युक्तं स्तरमुच्छालकं विदुः।
वीरगण्डं स्तरं विद्यादर्धभागं च हीरकम्।।५०।।

Equipped with Padmapattrikā the layer they call as Ucchālaka. Vīragaṇḍa may be of layer and Hiraka of half a part.

पट्टं तथैव कुर्वीत स्तरस्यार्धेन पट्टिका।
वसन्तः स्तरमेकं स्याद् स्तरं वासन्तपट्टिका।।५१।।

Paṭṭa one may create that very way and Paṭṭikā by a half layer. Vasanta may be of one layer and one layered Vasanta paṭṭikā.

कपोतं त्रिस्तरं कुर्यान्नासिकासहितं बुधः।
छेदमर्धस्तरं विद्यान्मेढं तत्तुल्यमेव च।।५२।।

Kapota one may create a three layered equipped with Nāsikā the intelligent one. One may know Cheda as of half a layer and Meḍha of the same similar norm.

मकरं स्तरमेकं च भागार्धं पट्टिका ततः।
भागमेकं भवेच्छेदः स्तरं कण्ठस्तदूर्ध्वतः॥५३॥

Makara of one layer and Paṭṭikā of a half part Cheda may be of one part and Kaṇṭha above that of one layer.

पट्टिका वेदिका चैव स्तरमेकं विधीयते।
छेदं भागार्धिकं कुर्यात् कण्ठकं सार्धभागिकम्॥५४॥

Paṭṭikā and Vedikā is created of one layer. Cheda one may create of a part half and Kaṇṭha of one and a half part.

भागेन पट्टिका कुर्यात् तथा कमलपत्रिकाम्।
कूटं ततः परं कुर्यान्नासिका च(सु) विभूषितम्॥५५॥

By a part one may create Paṭṭikā and likewies Kamala Pattrikā. Kūṭa one may create after that well decorated by Nāsikā[1].

तृतीयजङ्घामद्वा(तद्वत्) स्याच्चतुर्भिः कल्पिता स्तरैः।
स्तरमेकं भवेन्माला स्तरं च लशुनं विदुः॥५६॥

The third Jaṅghā maybe that very way formed art of four layers. Mālā may be of one layer and Laśuna they know as of one layer.

भरणं स्तरमेकं च कुम्भमेकस्तरं तथा।
वीरगण्डसमोपेतमुच्छालं स्यात् तदूर्ध्वतः॥५७॥

Bharaṇa of one layer again and Kumbha of one layer likewise. Equipped with Vīragaṇḍa Ucchāla may be over that.

स्तरमेकं प्रकुर्वीत वीरगण्डसमु(च्छ्रि)तिम्।
ततश्च हीरकं कुर्याद् भागेनैकेन बुद्धिमान्॥५८॥

The height of the Vīragaṇḍa one may create as of one layer. And then one may create Hīraka by a single part, the wise one.

सार्धभागेन पट्टिः स्यात् पट्टिकार्धं स्तरं तथा।
स्तरमेकं वसन्तं स्यात् स्तरं वासन्तपट्टिका॥५९॥

By a part and a half may be the Paṭṭi and half of the Paṭṭikā a layer as such. One layered may be Vasanta and one layered Vasanta paṭṭikā.

कपोतो द्विस्तरश्छेदोऽर्धस्तरो मेण्ढकः स्तरः।
भागिको मकरः कार्यः पट्टिका चार्धभागिका॥६०॥

Kapota of 2 layers and Cheda a half layered as such and Meṇḍhaka of a single layer.

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[1] Decorated false, dormer window (Prāsādaśikhara, p.150).

One parted deserves to be created Makara and Paṭṭikā of a half part.

(भेदो ?)ऽर्धभागिको भागमेकं कण्ठः प्रकीर्तितः।
पट्टिकावेदिका(भेदा ?)स्त्रयोऽप्यर्धस्तरं पृथक्॥६१॥

Cheda may be of a half parted norm and single parted is known the Kaṇṭha (dado). Paṭṭikā Vedikā and Cheda the three may be of half layers norm quite separately.

कण्ठश्चार्धस्तरः कार्यः पीठिका चार्धभागिका।
अर्धभागेन कर्तव्या तदूर्ध्वं पद्मपत्रिका॥६२॥

And Kaṇṭha may be created as of a half layered norm and Pīṭhikā of a half parted structure and Padmapattrikā above that deserves to be created by a half part.

विचित्रलक्षणोपेतं ततः कूटं विधीयते।
स्तरमेकं भवेच्छेदः स्यात् कण्ठोऽप्येवमेव (च ?) हि॥६३॥

Equipped with varied normed marks then is provided the Kūṭa, one layered may then be Cheda and Kaṇṭha also of the same norm.

पट्टिका स्तरमेकं स्यात् ततो वेदी स्तरद्वयम्।
छेदः स्तरं भवेद् भूयः कण्ठः स्याद् द्विस्तरं ततः॥६४॥

Paṭṭikā may be of one layer and Vedī then of a layer twain. Cheda may be again of a single layer and Kaṇṭha then may be layer twained.

कर्तव्ये स्तरमेकैकं पट्टिका पद्मपत्रिका।
घण्टा ततःक(प)रं कार्या मानतो विंशतिस्तरा॥६५॥

Deserves to be created a layer each one singly the Paṭṭikā Padmapattrikā and Ghaṇṭā subsequent to that deserves to be created in measurement as of twenty layers.

एकादशस्तरः कुम्भः सर्वेषां सर्वतो भवेत्।
त्रिभूमिकोऽयमाख्यातश्चतुर्भूमिरथोच्यते॥६६॥

Eleven layered Kumbha of all around may be there. Three storeyed this one then is declared as such. Now four storeyed is being declared .

त्रिभूमिकः॥

हस्तान् पञ्चदश क्षेत्रं विस्तारा(त्तु)प्रकल्पयेत्।
उच्छ्रायेण तु हस्तानां स्यात् (पादैकविंशतिः ?)॥६७॥

Upto fifteen cubits the plot may be created in breadth. In height in point of cubits it may be of twenty one pādas.

द्विहस्तं कारयेत् पीठं जङ्घां हस्तत्रयोच्छ्रिताम्।
सार्धहस्तं भवेत् कूटं सर्वालङ्कारभूषितम्॥६८॥

Cubit twained one may make to be created the Pīṭha and Jaṅghā elevated by a cubit triad. The Kūṭa may be of one and a half cubit adorned by all the decorations.

द्वितीयजङ्घा कर्तव्या पादहीनं करत्रयम्।
सपादहस्तं कुर्वीत कूटमन्यत् तदूर्ध्वतः।।६९।।

The second Jaṅghā is to be created a cubit triad reduced by a pāda and the Kūṭa one may create as of ¼ cubits, another one over that.

तृतीयजङ्घा कर्तव्या सार्धं हस्तद्वयं ततः।
ततश्च कूटप्रस्तारो हस्तमेकं विधीयते।।७०।।

The 3rd Jaṅghā is to be created of one and a half cubit and cubit twained then. And then the breadth of the Kūṭa provided as such of one cubit.

जङ्घा चतुर्थी कर्तव्या सार्धहस्तद्वयं ततः।
ततश्च कूटप्रस्तारो हस्तमेकं विधीयते।।७१।।

The Jaṅghā as fourth deserves to be created a two and a half cubits and then the Kūṭa at breadth is provided as of one cubit.

जङ्घा चतुर्थी कर्तव्या सपादद्विकरोच्छ्रिता।
हस्तं च कूटप्रस्तारो वेदीबन्धस्तथाविधः।।७२।।

Jaṅghā as fourth one deserves to be created of 2¼ cubits and Kūṭa breadth of one cubit and Vedībandha of the same norm.

गर्भार्धविस्तृता घण्टा कार्या हस्तत्रयोच्छ्रिता।
चतुर्दशस्तरः कुम्भः सर्वेषामुपरि स्थितः।।७३।।

Ghaṇṭā as broad by a half of the garbha deserves to be created as elevated by 3 cubits with Fourteen layered Kumbha stationed above all.

सूचिका(ता)हस्तसंख्यैषा विभागः कथ्यतेऽधुना।
पीठं हस्तद्वयोत्सेधं जङ्घालङ्कृतिरुच्यते।।७४।।

This counting of cubits has been intimated. Now division is being told as such and Pīṭha of cubit twain elevation. The decoration of Jaṅghā is being fold.

दशभागो भवेदेकमुच्छालं द्विस्तरं ततः।
वीरगण्डं स्तरं विद्याद् द्विस्तरं हीरकं भवेत्।।७५।।

Ten parted may be one and Ucchāla of two layers. Vīragaṇḍa may be known as a layer and Hīraka may be of layer twain.

पट्टस्तथैव विज्ञेयो(त्सेधकी?)पट्टिका ततः।
वसन्तं द्विस्तरं ++++ वासन्तपट्टिका।।७६।।

Paṭṭa likewise deserves to be known and Paṭṭikā of elevation as such. Vasanta may be known as of two layers and (two layered) Vasanta paṭṭikā.

कपोतस्त्रिस्तर: कार्यो भागं छेदो विधीयते।
मेढं स्तरं प्रकुर्वीत स्तरं कण्ठस्य पट्टिका।।७७।।

Kapota of layer triad deserves to be created and Cheda is provided as of one part. Meḍha one may create of one layer and Paṭṭikā of Kaṇṭha as single layered.

कुर्वीत भागिकीं देवा(वेदीं)ततच्छे(छे)दे च भागिकम्।
पुन: कण्ठं प्रकुर्वीत द्विस्तरं पट्टिकां तत:।।७८।।

One may create Vedī as of one part and Cheda of one part. Again one may create the Kaṇṭha two layered and then the Paṭṭikā.

स्यात् पद्मपत्रिकाप्येवं घण्टा पञ्चस्तरा तत:।
विचित्रं लक्षणोपेतं तत: कुम्भं निवेशयेत्।।७९।।

The Padmapattrikā may also be of such a norm and ghaṇṭā as five layered. And variegated endowed with pre-requisites or marks then one may incorporate the Kumbha.

जङ्घास्तम्भं द्वितीया(यां) विदध्यादष्टभागिकम्।
मालां + द्विस्तरं कुर्याद् भागिकं त(ल)शुनं तत:।।८०।।

The Jaṅghāstambha one in the second, one may create as octagonal parted one and Mālā one may create as layer twained and Laśuna as of one part.

भर(णं) स्तरमेकं च कलशं तत्प्रमाणत:।
वीरगण्डेन संयुक्तं (तावांश्चो?)च्छालकं भवेत्।।८१।।

Bharaṇa then single layered and Kalaśa in line with the measurement of that. Equipped with Vīragaṇḍa may be Śālaka of that very norm.

द्विस्तरं तत्तु विज्ञेयं वीरगण्ड: स्तरं भवेत्।
हीरकं द्विस्तरं विद्यात् पद्मं चैव तथाविधम्।।८२।।

Layer twained that one deserves to be understood and Vīragaṇḍa may be of one layer Hīraka one may know as layer twained and Padma of the same norm.

पट्टिका स्तरमेकं स्याद् वसन्तं द्विस्तरं तत:।
वसन्तपट्टिकां भागं कपोतं त्रिस्तरोच्छ्रितम्।।८३।।

Paṭṭikā may be of a single layer and Vasanta as of layer twain. Vasanta Paṭṭikā of one part and Kapota[1] as elevated by layer-triad.

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[1] A section of circular moulding made in the form of a pigeon's head from which it takes its name. When employed in the entablature, it serves the purpose of a spout in the shape of a pigeon's beak to throw off water falling on the corner (EOHA, p.108).

कुर्वीत भागिकं (भेदं?) स्तरमेकं च मेढकम्।
मकरं स्तरमेकं च तथा मकरपट्टिकाम्॥८४॥

One may create Cheda[1] as single parted and Meḍhaka as of single layer. Makara may be of one layer and likewise Makarapaṭṭikā.

भेदः स्तरं भवेत् कण्ठः स्तरं भाग च पट्टिका।
वेदिका स्तरमेकं च च्छेदमर्धेन कारयेत्॥८५॥

Cheda (wrongly written as Bheda) may be one layered Kaṇṭha (dado) as one layered and Paṭṭikā as one parted Vedikā may be of one layer and the Cheda one may create by a half part.

कण्ठं सार्धस्तरं कुर्यात् स्तरमेकं च पट्टिकाम्।
आभा(अम्भो)जपत्रिकां भागं कुर्याद् घण्टां चतुःस्तराम्॥८६॥

One may create Kaṇṭha as of a layer of one and a half and Paṭṭikā of half a layer. The Ambhoja (Padma pattrikā) may be of one part and Ghaṇṭā one may create as four layered as such.

प्राग्ग्रीवभूषिता सा स्यात् कुम्भं कुर्यात् तदूर्ध्वतः।
जङ्घास्तम्भस्तृतीयायां सप्तांशश्चतुर + कः[२]॥८७॥

That may be adorned by an entrance hall and above that one may create a Kumbha[3]; the Jaṅghā stambha on the third one, seven digited one as square shaped.

ततो मालाथ लशुनं भरणं कुम्भकाण्डकौ।
उच्छालं गण्डको हीरं प्रत्येकं स्युः स्तरं स्तरम्॥८८॥

Then, Mālā and Laśuna, bharaṇa and Kumbha and Kāṇḍaka, Ucchāla, gaṇḍaka and Hīra each one may be of one layer each.

पद्मं सार्धस्तरं विद्याद् भागेऽर्धे पट्टिका तथा।
भागमेकं वसन्तः स्याद् भागं वासन्तपट्टिका॥८९॥

Padma one may recognise as of one and a half layer, and in half a part then Paṭṭikā that very way one parted may be Vasanta.

कपोतं त्रिस्तरं कुर्याच्छेदमेकस्तरं ततः।
ततश्च मे(ढकं मकरं?[४]) विदधीत स्तरं स्तरम्॥९०॥

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1. GOSE, p. 478, verse 84, pada 1 भेदे - छेदम corrected in fn. 9.
2. GOSE, p. 479, fn.1 has सप्तांशश्चतुरर्थक।
3. A moulding resembling the profile of a pitcher (Prāsāda śikhara, p.149) or the base of a column (EOHA, p.138).
4. GOSE, fn.3, p.479, verse 90, pāda 3.

One may create Kapota as three layered and Cheda as of one layer and likewise one may create each layer as such of Meḍhaka and Makara.

तत्पट्टिका तु भागार्धं (भेदं?) भागार्धमेव च।
कण्ठो वेदि पट्टिका (च) त्रीण्येतानि स्तरं स्तरम्।।९१।।

The Paṭṭikā of that one of a part half, and Cheda[1] of a part half; Kanṭ;ha and Vedīpaṭṭikā these three of one layer each.

स्तरस्यार्धं भवेच्छेदः कण्ठः सार्धस्तरं ततः।
भागार्धं पट्टिका कार्या तावती पद्मपत्रिका।।९२।।

The Cheda may be of a fraction of half of the layer and Kanṭha of a layer one and a half. Paṭṭikā deserves to be created of a part half and of that very extent Padmapattrikā.

चतुर्भागा भवेद् घण्टा गुणद्वारसमन्विता।
द्विस्तरं कारयेत् कुम्भं घण्टायाः स्थितमूर्ध्वतः।।९३।।

Ghanṭā may be four parted one equipped with Guṇadvāra and two layered one may get created Kumbha stationed over Ghanṭā.

एवं भूमिस्तृतीयैषा चतुर्थी कथ्यतेऽधुना।
कर्तव्या(पट्टरा?)जङ्घा महास्तम्भसमन्विता।।९४।।

This way this storey the third one is spoken of. Now the fourth one is being illustrated and deserves to be created Jaṅghā gone within the paṭṭa equipped with huge columns.

मालाथ लशुनं तद्वद् भरणं कुम्भ एव च।
उच्छालं गण्डकं हीरमिति प्राक् पृथक् पृथक्।।९५।।

Mālā and Laśuna that very way, Bharaṇa and Kumbha that very way; Uchāla, gaṇḍaka and Hīra this way are illustrated separately.

सार्धभागं भवेत् पादः (पट्टः) पट्टिकार्धस्तरं ततः।
वसन्तं (स्त)रमेकं स्यात् तत्संज्ञः(?) पट्टिका स्तरम्।।९६।।

Paṭṭa may be of one and a half part and Paṭṭikā of half a layer then. Vasanta may be of one layer of that nomenclature the layer of Paṭṭikā.

कपोतं द्विस्तरं विद्याच्छेदं चार्धस्तरं ततः।
मेढं तथैव कुर्वीत मकरं च स्तरं बुधः।।९७।।

Kapota one may recognise as two layered and to Cheda one may know as of half a layer one may create Meḍha that very way and Makara as of a single layer, the expert one.

पट्टिकां मकराख्यां च च्छेदमेकस्तरं विदुः।

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[1] GOSE, p. 479, verse 91, pāda 2 has छेदो भागार्धमव च for भेदं भागर्धमैव च।

स्तरमेकं भवेत् कण्ठः स्तरस्यार्धं च पट्टिका।।९८।।

Paṭṭikā known as Makara and Cheda they regonise as one layered. Kaṇṭha may be of a single layer and Paṭṭikā of half a layer.

तथैव वेदिकां कुर्याच्छेदमर्धस्तरं पुनः।
सार्धभागं प्रकुर्वीत कण्ठदेशं विचक्षणः।।९९।।

That very way one may create Vedikā and Cheda of half a layer. Again of a part and a half one may create the region of the Kaṇṭha the expert one.

पट्टिका (मद्य?)संज्ञा तु स्तरमेकं विधीयते।
घण्टा स्तरद्वयं कार्या गुणद्वारविभूषिता।।१००।।

Paṭṭikā known as Padma[1] however, is provided as of one layer Ghaṇṭā deserves to created as layer twained ornamented by Guṇadvāra.

कुम्भं विदध्यादुपरि द्विस्तरं पङ्कजाननम्।
भागमेकं भवेच्छेदस्ततः कण्ठः स्तरद्वयम्।।१०१।।

One may create Kumbha overhead and two layered the Paṅkajānana (Padmamukha). One parted may be the Cheda and thereafter the Kaṇṭha as layer twained.

पट्टिका स्तरमेकं तु वेदिका तु स्तरावुभौ।
पुनश्छेदो भवेद् भागं (समः) कण्ठो विधीयते।।१०२।।

Paṭṭikā one layered and Vedikā of layer twained. Again the Cheda may be of one part and Kaṇṭhā is provided of the same norm.

पट्टिका स्तरमेकं तु तद्वदम्भोजपत्रिका।
स्तराणां विंशतिर्घण्टा भवेद् गर्भार्धविस्तृता।।१०३।।

Paṭṭikā of one layer and that very way Padmapattrikā. Ghaṇṭā of 20 layers may be broad by a half of garbha.

चन्द्रशालाश्च कर्तव्या दर्शनीयाश्चतुर्दिशम्।
एवं पद्मे महापद्मे स्वस्तिके वर्धमानके।।१०४।।

Candraśālā deserves to be created beautiful on four sides. This very way in Padma and Mahāpadma, Svastika and Vardhamānaka.

तथैव सर्वतोभद्रे कुर्याद् घण्टामिमां बुधः।
कुम्भं तु पञ्चदशभिः स्तरैः कार्या(कुर्यात्) समुन्नतम्।।१०५।।

That very way in Sarvatobhadra the expert may create this Ghaṇṭā[2] and Kumbha by

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1. GOSE, p. 480, verse 100, pāda 1पट्टिका पद्म (मघ) संज्ञा तु स्तरमेकं विधीयते।
2. Bell shaped roof (Prāsāda śikhara, p.150).

fifteen layers deserves to be created as elevated.

स्याच्चतुर्भूमिको ह्येवं तलच्छन्दस्तु कामतः।
चतुर्भूमिकः।।
पञ्चभौममथ ब्रूमः प्रासादं राजपूजितम्।।१०६।।

The four storeyed talacchanda may be so as such as per desire. Now we talk of five storeyed one, the Prāsāda belauded by kings.

विस्तारेण विधातव्यः स हस्त्र(स्ता)नेकविंशतिम्।
विभाजयेत् तथोत्सेधं पादोनत्रिशतं करान्।।१०७।।

In breadth deserve to be built that one in 21 cubits. One may divide it in elevation by 30 cubits reduced by a pāda i.e. quarter i.e. 29¾ cubits or a quarter reduced from 300 cubits i.e., 275 cubits.

पीठं भागद्वयं सार्धं जङ्घा (साराग्रा?)त्रिभागिकी।
कुर्वीत कूटप्रस्तारं सार्धहस्तं च बुद्धिमान्।।१०८।।

Pīṭha of part-twain Jaṅghā of one and a half as triple parted one may create the breadth of Kūṭa by a cubit and a half the wise one.

जङ्घा द्वितीया कर्तव्या हस्तत्रितयमुच्छ्रिता।
भूयोऽपि कूटप्रस्तारं सार्धहस्तं प्रकल्पयेत्।।१०९।।

The second Jaṅghā deserves to be created elevated by a cubit triad and an additional breadth of Kūṭa one may create as of a cubit and a half.

जङ्घा तृतीया कर्तव्या पादहीनं करत्रयम्।
सार्धहस्तसमुत्सेधः कूटप्रस्तार इष्यते।।११०।।

The 3rd Jaṅghā deserves to be created elevated by a cubit twain and a half. The elevation of one and half cubit is desired in the breadth of the Kūṭa.

चतुर्थभूमिजङ्घा च सार्धहस्तद्वयोच्छ्रिता।
कूटप्रस्तारकं कुर्यात् पूर्वमानेन बुद्धिमान्।।१११।।

The Jaṅghā of fourth storey may be elevated by a cubit twain and a half and the breadth of Kūṭa one may create as per anticipated extent the wise one.

पञ्चम्यां भुवि कुर्वीत (जङ्घा सा?) हि करद्वयम्।
कुर्वीत कूटप्रस्तारं तथा प्रागा(गु)दितो यथा।।११२।।

In the fifth storey one may create Jaṅghā as cubit twained and may create Kūṭa Prastāra that very way lifted eastwards.

कुर्याद्धस्तद्वयोत्सेधं कपोतमपि बुद्धिमान्।
चतुर्भागसमुत्सेधा महाघण्टा विधीयते।।११३।।

The wise one may even create even Kapota having elevation of two cubits and having an elevation of four parts is provided Mahāghaṇṭā.

उपरिष्ठाद् भवेत् तत्र प्रासादे पञ्चभूमिके।
कुम्भं तदूर्ध्वं कुर्वीत स्तरानेकोनविंशतिम्।११४।।

In the Prāsāda of five storeys there may be on the roof a Kumbha and over that one may create layers as nineteen (one reduced from twenty).

संस्थानमेतत् कर्तव्यं सर्वतोभद्रसंज्ञकौ(के)।
विभाजयेद् विशेषेण ततः स्तरविभाजनात्।।११५।।

This Saṁsthāna deserves to be created on one named Sarvatobhadra; Then as per division of layers one may divide specifically.

श्रीबन्धपीठं कर्तव्यं सार्धहस्तद्वयोच्छ्रितम्।
चतुर्दशस्तरं जङ्घा कर्तव्या स्तम्भसंयुता।।११६।।

Śrībandhapīṭha deserves to be created elevated by two and a half cubits. The Jaṅghā of fourteen layers deserves to be created as equipped with Stambha (column).

कर्तव्या द्विस्तरा माला लशुनं स्तरसम्मितम्।
विदधीत स्तरं पद्मकुम्भीम्भगण्डसमन्वितम् (?)।।११७।।

Deserves to be created Mālā as of 2 layers and Laśuna equal to that of a layer and one may create a layer equipped with Padma Kumbhagaṇḍa[1] (a niche in a wall).

उच्छालं द्विस्तरं कुर्या(द्गण्डो?) भागं विधीयते।
द्विस्तरं हीरकं कार्यं पट्टाश्चैव तथाविधः।।११८।।

Ucchāla one may create as two layered and gaṇḍa[2] is created of a part alone. Two layered deserves to be created Hīraka and Paṭṭa of the same type.

पट्टिका स्तरमेकं च वसन्तं द्विस्तरं ततः।
वसन्तपट्टिका भागं कपोतं त्रिस्तरं ततः।।११९।।

Paṭṭikā of a layer alone and Vasanta of two layers. Vasanta Paṭṭikā of a part and Kapota as layer triad normed.

छेदमेकस्तरं कुर्यात् स्तरमात्रं च मेढकम्।
मकरं भागमेकं च भागं (चाराल?)पट्टिका(म्)।।१२०।।

Cheda one may create a single layered, and a single layered the Meḍhaka. Makara of one part and of a part the Cārāla Paṭṭikā.

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1. Gaṇḍi in Prāsāda śikhara (p.149) means tower of an orissan pillar.
2. GOSE, p. 481, verse 118, pāda 2, fn. 6 has कुर्याद्गण्डो भागं विधीयते।

कुर्वीत भागिकं छेदं ततः कण्ठं च भागिकम्।
कण्ठं छेदं ततः कण्ठं च ++++ भागिकम्।।१२१।।

The Cheda one may create as of one part and likewise Kaṇṭha as of one part as well. Kaṇṭha, Cheda and then again Kaṇṭha of one part.

(कण्ठाख्यापट्टिकां?) भागं वेदीं विचक्षणः।
कुर्वीत भागिकं छेदं ततः कण्ठं स्तरद्वयम्।।१२२।।

A Paṭṭikā named Kaṇṭha again of one part[1] and Vedī of one part alone and Cheda one may create as one parted and likewise Kaṇṭha as layer twained.

स्तरं स्तरं प्रकुर्वीत पट्टिका पद्मपट्टिका।
कूटप्रस्तारके कुर्यान्मकराननपञ्चकम्।।१२३।।

Of one layer each one may create Paṭṭikā and Padmapaṭṭikā. On the Kūṭa Pastāraka one may create Makarānanapañcakaṁ an alligator shaped Pañcaka, (a pentad normed design).

विचित्ररूपं सर्वासु दिक्षु सर्वगुणान्वितम्।
ऊर्ध्वतः पट्टिकायास्तु घण्टा पञ्चस्तरा भवेत्।।१२४।।

Of a variegated norm in all the directions endowed with all merits above the Paṭṭikā the Ghaṇṭā may be five layered.

नासिकाभिर्विचित्राभिरत्युदाराभिरन्विता।
भद्राणि यस्य दृश्यन्ते कूटे कूटे समन्ततः।।१२५।।

By variegated nasal cavities of wider norm, of which one Bhadras are seen on every Kūṭa all around.

स सर्वतोभद्र इति प्रासादः शिल्पिनां मतः।
अवलम्बेन तदनु स्तम्भच्छेदं प्रकल्पयेत्।।१२६।।

That, verily, is the Prāsāda Sarvatobhadra well known to the architects. By a support one may create the Stambhaccheda.

स्तम्भत सूत्रेण समानं भुवि सूत्रयेत्।
मेढस्य निर्गमे दद्यादङ्गुलद्वितयं बुधः।।१२७।।

And Stambha one may create on the ground in line with the extent of the height as such. At the exit of the Meḍha the wise one may provide a cubit twain as such.

पञ्चाङ्गुलानि कर्तव्यस्ततो मकरनिर्गमः।
सूत्रयेत् समसूत्रेण ततो मेढक(स्य?) पट्टिका।।१२८।।

Five cubited one deserves to be created from this the outlet of Makara and may carve out with a similar plumb line, the Paṭṭikā of Meḍha.

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[1] GOSE, p. 482, verse 122, fn. 1.

षडङ्गुलप्रवेशस्तु कार्यश्छेदस्य धीमता।
यथा प्रवेशः +++ छेदस्यापि तथा भवेत्।।१२९।।

Six cubited entrance, however, deserves to be created of Cheda by the expert one. The way the entrance is there that very way may be the structure of Cheda.

अङ्गुलद्वितयं कार्यः पट्टिकाया विनिर्गमः।
विनिर्गमो वेदिकाया विधातव्यः षडङ्गुलः।।१३०।।

Two cubited deserves to be created the exit of the Paṭṭikā and the exit door of Vedikā deserves to be crated as of six cubits.

अङ्गुलद्वयनिष्क्रान्ता विधेया कण्ठपट्टिका।
पद्माख्यानिर्गमं कुर्यादङ्गुलत्रितयं ततः।।१३१।।

The Kaṇṭha Paṭṭikā deserves to be created as projected out by cubit twain. And of Padmākhyās exit one may create of cubit triad.

अपङ्गुलानि ततः पञ्च योनि+निर्गमो भवेत्।
घण्टा त्विह विधातव्या सर्वालङ्कारभूषिता।।१३२।।

Then five cubits the exit of the basement may be there. Ghaṇṭā[1] however, deserves to be created here, decorated by all the decorations.

(भेद?[२])स्ततः स्याद् भवति भूमिका तस्य चोपरि।
द्वितीया(य)भूमिकाजङ्घा (सद्यः?) स्यादष्टभिः स्तरैः।।१३३।।

The difference then becomes as such having a storey over it. the Jaṅghā of the second storey may be of eight layers.

मालाद्यैर्लशुनं चैकं भरणं कलशस्तथा।
यथा माला तथोच्छालं वीरगण्डं स्तरं भवेत्।।१३४।।

By mālā and the like, one laśuna, Bharaṇa and Kalaśa likewise. Just as Mālā that very way Ucchāla and layer of Vīragaṇḍa may be there.

उच्छालहीरके पट्टसमे कुर्याद् विचक्षणः।
पट्टिका भागिकोत्सेधा वासन्तं चास्यका तथा।।१३५।।

Ucchāla and Hīraka being similar to Paṭṭa one may create the expert one. Paṭṭikā of elevation of one part and Vasanta Paṭṭikā of that very norm.

कपोतं त्रिस्तरोत्सेधं (छेदो?) सत्र्यंशवर्जितम्।

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1. Bell shaped roof.
2. GOSE, p.482, fn.9 has छेद।

छेदस्यार्धे भवेन्मेढो मकरः पट्टिका तथा।।१३६।।

Kapota of elevation of three layers and Cheda void of three digits. In the hall of Cheda may be Meḍha Makara and Paṭṭikā likwise.

ततश्छेदं (च) कण्ठं च +++ पट्टिकां तथा।
मालार्धेन प्रकुर्वीत च्छेदमेव ततो बुधः।।१३७।।

And then Cheda and Kaṇṭha as also Padma Paṭṭikā one may create by a Mālā half and Cheda again then by the experts.

पुनः कण्ठं प्रकुर्वीत हीरकेगो(ण) समन्वितम्।
पट्टि(का) पद्मपूर्वा च त्रिभागो(गे) न कपोतके।।१३८।।

Again one may create Kaṇṭha, equipped with Hiraka and Paṭṭikā Padma Pūrvāca i.e. Padmapaṭṭikā on the Kapotaka by part-triad.

कुर्याच्चतुःस्तरां घण्टां द्वाभ्यां कुम्भं तथोपरि।
पुनश्छेदो भवेद् भागं जङ्घां कुर्वीत सप्तभिः।।१३९।।

One may create the ghaṇṭā as four layered and Kumbha by two over that. Then Cheda may be of one part and Jaṅghā one may create by seven (parts).

(सीतमाठा?[1]) विधातव्या मालोच्चु(च्चो) द्विस्तरो भवेत्[2]।
लशुनं भरणं कुम्भो गण्डश्चेति स्तरं स्तरम्।।१४०।।

That Māyā deserves to be created and Mālā may be of layer as per intelligence or of two layers. Laśuna, Bharaṇa, Kumbha, and gaṇḍa as of one layer each.

गण्डद्विगुणमुच्छालं हीरपट्टस्तथैव च।
पट्टिका स्तरमेकं स्याद् वसन्तपट्टिकास्य च।।१४१।।

Ucchāla as twice that is gaṇḍa and Hirapaṭṭa of that very norm. Paṭṭikā may be of one layer as also Vasanta Paṭṭikā of this one.

पीठं द(श)गुणं कुर्याच्छेदमेण्ठौ स्तरं स्तरम्।
स्तरं कुर्वीत (मकरं?) (तथा) मकरपट्टिकाम्।।१४२।।

Pīṭha one may create as ten fold and Cheda and Meṇṭha of one layer each. Of one layer one may create Makara[3] and that very way Makarapaṭṭikā.

स्तरं छेदं च कण्ठं च पट्टिकां वेदिकां तथा।
छेदं कुर्यात् पुनर्भागं कण्ठं तद्द्विगुणं ततः।।१४३।।

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1. सा तुमाया।
2. माला बुद्धिस्तराभवेत्। fn.7, p.483 GOSE.
3. GOSE, p. 483, verse 142, pāda 3 स्तरं कुर्वीत मकरम् for शकर fn. 11.

Cheda and Kaṇṭha of one layer, Paṭṭikā and Vedikā likewise. Cheda one may create again of one part and Kaṇṭha of an extent twice as that.

पट्टिका स्तरमेकं स्याद् वसन्तपट्टिका स्तरम्।
चतुःस्तरा भवेद् घण्टा (प्राग्ग्रविकविभूषिता?)।।१४४।।

Paṭṭikā may be of one layer and Vasantapaṭṭikā of one layer. Ghaṇṭā may be of four intermediary spaces adorned by an entrance hall.

तस्योपरि पुनः कुम्भं घण्टार्धेनैव कारयेत्।
छेदं भागं विजानीयाज्जङ्घा सप्तांशिका स्मृता।।१४५।।

Above that then may be Kumbha that one may get created by a half of Ghaṇṭā. Cheda one may know as one parted and Jaṅghā known as of seven digits.

माला द्विभागिका कार्या भागिकं लशुनं भवेत्।
भरणं कुम्भकं गण्डं कुर्याल्लशुनवद् बुधः।।१४६।।

Mālā deserves to be created as of part-twain and Laśuna may be one parted Bharaṇa, Kumbhaka and gaṇḍa the expert may create like Laśuna.

उच्छालं गण्डकं चैव हीरकान्तं च भागिकम्।
सार्धं भागं भवेत् ++[१] पट्टिकार्धं स्तरं भवेत्।।१४७।।

Ucchāla and Gaṇḍaka, ending with Hīraka may be of one part. Of one and half part may be Paṭṭa[2] and Paṭṭikā may be of a half layer.

++[३] तं भागमेकं स्याद् वसन्ताख्या च पट्टिका।
कपोतं त्रिस्तरं कुर्यान्नासायुक्तं विचक्षणः।।१४८।।

Kapota[4] may be of one part and Paṭṭikā as Vasantākhyā. Kapota again one may create as of layer triad equipped with Nāsā, the expert one.

छेदमंशेन कुर्वीत (मण्डमंशेन?) कारयेत्।
मकरे पट्टिकां छेद विदधीत स्तरं स्तरम्।।१४९।।

Cheda one may create by a digit and Meṇḍha[5] one may get created by a digit. In Makara Paṭṭikā and Cheda one may create of layer each.

कुर्वीत भागिकं (कण्ठं) पट्टिकां वेदिकामपि।
भागं कुर्यात् पुनश्छेदं ततः कण्ठं द्विभागिकम्।।१५०।।

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1. पट्टः।
2. GOSE, p. 484, verse 147, pāda 3 has Lacuna filled by पट्टः fn. 2.
3. कपोतं।
4. Verse 148, pāda 1 कपोतं भागमेकं स्यात्।
5. मेण्ढमंशेन for मण्डमंशेन verse 149, pāda 2.

One may create Kaṇṭha as of one part, Paṭṭikā and also Vedikā even. Of a part one may create then the Cheda and then the Kaṇṭha as part-twained.

पट्टिका पद्मपूर्वा च विधातव्या स्तरं स्तरम्।
कुर्वीत घण्टामुपरि चतुर्भागां विचक्षणः।।१५१।।

And Paṭṭikā preceded by Padma i.e. Padmapaṭṭikā deserves to be created as of one layer each and one may create ghaṇṭā over that as four parted, the expert one.

तदर्धमूर्ध्वतः कुम्भं छेदमर्धेन तस्य च।
जङ्घा षड्भागिका कार्या (मात्ता गेन सुन कारयेन?[1])।।१५२।।

Above that the Kumbha as half and Cheda by a half of that. Jaṅghā deserves to be created as hexagonal and may not get created Mātāras.[2]

लशुनं भरणं कुम्भं गण्डमुच्छाल(वाड?)के।
हीरकं चेति कुर्वीत भागिकानि पृथक् पृथक्।।१५३।।

Laśuna, Bharaṇaand Kumbha Gaṇḍa and Ucchālaka and Hīraka one may create as per parted separately.

सार्धभागं भवेत् पट्टः पट्टिकार्धस्तरोच्छ्रिता।
वसन्तं भागमेकं स्याद् वसन्ताख्या च पट्टिका।।१५४।।

Paṭṭa may be of one and half part and Paṭṭikā as elevated by a half layer Vasanta may be of part and Paṭṭikās Vasantākhyā or paṭṭakā named vasanta.

कपोतं त्रिस्तरं कुर्याच्छेदं (त्र्यंशोनशंसकम्?)।
मेण्डको मकरश्चैव पट्टिका छेदकण्ठकौ।।१५५।।

Kapota one may create as of three layers and Cheda may be triple parted as such. Meṇḍhaka and Makara Paṭṭikā, Cheda and Kaṇṭhaka.

कण्ठं पट्टी च वेदी च च्छेदश्च स्यात् स्तरं स्तरम्।
द्वितीयो द्विस्तरः कण्ठो भागिकी पट्टिका भवेत्।।१५६।।

Kaṇṭha, Paṭṭī and Cheda may be of one layer each. The second Kaṇṭha may be of two layers and Paṭṭikā may be of one part.

तथैव पद्मसंज्ञा च स्यादुच्छ्रायेण पट्टिका।
घण्टां कुर्याच्चतुर्भागां कुम्भमर्धेन तस्य च।।१५७।।

That very way Padmasaṁjñā may be there and by height Paṭṭikā. Ghaṇṭā one may create as four parted one and Kumbha as half of that.

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1. मातारो न कारयेत्।
2. GOSE, p. 484, verse 152, pāda 4, fn. 9 has मातारो न कारयेत्।

छेदमेकेन भागेन जङ्घाम +[1] र्धभागिकीम्।
माला(मे)केन भागेन लशुनं सार्धभागिकम्।।१५८।।

Cheda may be by a single part and Jaṅghā of a part and a half[2] and Mālā by one part and Laśuna of one and a half part.

तथैव भरणं कुर्यात् कुम्भोच्छाले स्तरं स्तरम्।
हीरकं भागिकं कुर्यात् पट्टं सार्धस्तरं ततः।।१५९।।

That very way Bharaṇa one may create and Kumbha and Ucchāla as one layered each. Hīraka one may create as one parted one and Paṭṭa then of one and a half layer.

पट्टिकार्धस्तरं कार्या वसन्तं च स्तरं ततः।
कपोतं द्विस्तरं कुर्याद् वेदीमर्धस्तरं तथा।।१६०।।

Paṭṭikā deserves to be created as of one and a half layer and Vasanta of the same norm (i.e. one layered). Kapota one may create as layer-twained and Vedī as of half a layer.

यथा छेदस्तथा मण्डो मकरश्च विधीयते।
पट्टिकार्धस्तरं कार्या छेदोऽप्यर्धस्तरं भवेत्।।१६१।।

Just as the Cheda that very way the Maṇḍa (Meḍha) or Gaṇḍa and Makara is provided. Paṭṭikā is to be created as of half a layer and Cheda may also be of half a layer.

भागं कण्ठः पट्टिका च वेदी कार्या द्विभागिकी।
छेदो भागेन कर्तव्यः कण्ठश्चान्यस्त्रिभागिकः।।१६२।।

Kaṇṭha and Paṭṭikā of one part and Vedī is to be created part-twained. Cheda deserves to be created by a part and Kaṇṭha a different one of part-triad.

पट्टिकां पद्मपत्रीं च विदधीत स्तरं स्तरम्।
तुङ्गस्य चलनं कार्यं द्विभागिकमनन्तरम्।।१६३।।

Paṭṭikā and Padma pattrī one may create as of one layer each. Of Tuṅga the Calana is to be created two parted subsequently.

घण्टा कार्या समुत्सेधा(त्)त्रयस्त्रिंशद्विभागिकी।
सर्वतोभद्रसंयुक्ता चन्द्रशालाविभूषिता।।१६४।।

Ghaṇṭā deserves to be created having 33 divisions as compared with the elevation equipped with Sarvatobhadra decorated by Candraśālā.

कुर्वीत त्रिस्तरं पद्मं चित्रपत्रसमन्वितम्।
तस्योपरि (भवेत्) कुम्भश्चतुर्दशविभागिकः।।१६५।।

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1. सार्धात्रिभागिकी।
2. GOSE, p. 484, verse 18, fn. 12 has जङ्घा सार्द्धां त्रिभागिकी।

One may create Padma as of layer triad equipped with variegated petals or patterns. Above that may be Kumbha having fourteen divisions.

ग्रीवा द्विभागिका कार्या कर्णश्चैव तथाविधः।
बीजपूरं ततः कार्यं सा(शो)भासंयुक्तमर्धतः॥१६६॥

Grīvā deserves to be created as part twained and Karṇa of the same norm. Bijapūra[1] then deserves to be created endowed with beauty by a half.

पद्मचक्रं त्रिशूलं वा विधातव्यं यथोचितम्।
प्रोत्तुङ्गग्रासससंयुक्त ++ मकरमेढकैः॥१६७॥

Padmacakra or Triśīla deserves to be created as per suitability equipped with Prottuṅgagrāsa with Makara and Meḍhaka.

सोत्तुङ्गकूटके कुर्यादेवं दिक्षु विदिक्षु च।
भूमौ भूमौ विधातव्या शाला साध्यलतोरणम्[2] (?)॥१६८॥

Highly lofty Kūṭakas one may create, this way in directions and in the opposite directions on every floor deserves to be created a Śālā (Hall) equipped with arched portals.

कोणे कोणे च मकरान् भद्रे करिक्य(क)रानपि।
तुङ्गं कूटैस्त्रिभिर्युक्तं चतुर्भिश्च जलान्तरैः॥१६९॥

On every Koṇa or corner or angle, one may create makaras (alligators) as also the elephants trunks on Bhadra- equipped with 3 kūṭas and four water courses.

कुर्वीत सर्वतोभद्रमेवंलक्षणलक्षितम्।
एवं पद्मो महापद्मः स्वस्तिको वर्धमानकः॥१७०॥

One may create Sarvatobhadra this way defined by pre-requisites. This very way Padma, Mahāpadma, Svastika and Vardhamānaka.

सर्वतोभद्र इत्य(त्ये)ते समारभ्यैकभूमिकान्।
पञ्चभूमिकपर्यन्तं कार्याः साधारणक्रियाः॥१७१॥

''Sarvatobhadra'' this way are these. Having started as single storeyed ones deserve to be created upto five storeyed ones having structuring quite normal as such.

एतैर्विंशतिभागैश्च प्रासादाः पूर्वसूचिताः।
पीठादारभ्य घण्टान्तं पञ्चैते लक्षणान्विताः॥१७२॥

By these twenty segregations, the Prāsādas have been illustrated in advance and starting with Pīṭha and ending with Ghaṇṭā these five have been equipped with definitions.

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1. The topmost element of a finial (Prāsāda śikhara, p.152).
2. शालां साध्यालतोरणे। fn.14, p.485.

षड्भूमिकादिको(कं) ब्रूमो यावद् द्वादशभूमिकम्।
पञ्चभूमिक:।।
अथ षड्भौममेकान्तं त्रिंशद्धस्तं प्रचक्ष्महे।।१७३।।

Now we talk of six storeyed ones to the ones having 12 storeys. Now shall talk of the six storeyed one exclusively having thirty cubits.

चत्वारिंशत्करा: सैकास्तस्योच्छ्रायो विधीयते।
पीठं प्रकल्पयेत् तस्य सार्धहस्तद्वयोच्छ्रितम्।।१७४।।

The forty cubited norm exclusive as such as the elevation of that is declared as such and pīṭha one may create of that elevated by two and half cubits.

जङ्घा समुच्छ्रये कार्या सार्धहस्तचतुष्टयम्।
कूटप्रस्तारमस्याहु: सो(सा)र्धहस्तोच्छ्रितं बुधा:।।१७५।।

Jaṅghā deserves to be created at the height having cubits four and a half. The Kūṭa prastāra of this they say as of one and a half cubits the expert ones.

जङ्घा द्वितीया तु भवेत् तस्य हस्तचतुष्टयम्।
द्वितीयकूटस्योत्सेधं सार्धहस्तं प्रकल्पयेत्।।१७६।।

The second Jaṅghā may be there of that as cubit squared and the elevation of the second Kūṭa one may create as one and a half cubited one.

घण्टा द्वितीया चतुरो हस्तास्तार्धाद्विवर्जिता(?)।
तृतीयकूटप्रस्तारं कुर्याद् भूयोऽपि पूर्ववत्।।१७७।।

Jaṅghā the third one may be of four cubits reduced by one and a half. The third Kūṭa Prastāra one may create once again as earlier one.

जङ्घा भवेच्चतुर्थी+ (स सार्धां त्रे?) करत्रयम्।
पूर्वमानेन कुर्वीत कूटप्रस्तारमूर्ध्वत:।।१७८।।

Jaṅghā may be fourth one a three and half cubits. By the earlier measurement one may create the Kūṭa Prastāra on the roof.

हस्तत्रयं विधातव्या जङ्घोच्छ्रायेण पञ्चमी।
कूटप्रस्तारकं कुर्यात् सार्धहस्तोच्छ्रितं तत:।।१७९।।

The fifth Jaṅghā deserves to be created by the height of the Jaṅghā. And Kūṭa Prastāraka one may create elevated by a cubit and a half.

षष्ठ(ष्ठी) हस्तत्रयं जङ्घा पादहीनं विधीयते।
प्राग्वत् प्रस्तारकूटं तु कपोतं त्रिकरोच्छ्रितम्।।१८०।।

The sixth Jaṅghā as of cubit triad is created as divested of Pāda. The Prastārakūṭa may be as one of the earlier norm and Kapota as of three cubits height.

तस्योपरि भवेद् घण्टा हस्तपञ्चकमुच्छ्रिता।
कर्तव्यं पद्ममुपरि सुविचित्रं षडङ्गुलम्।।१८१।।

Over that may be ghaṇṭā elevated by five cubits. The Padma is to be created overhead nicely variegated and of six cubits.

कुर्याद् भागैकविंशत्या कुम्भमाद्धरणैतम्(भरणैर्युतम्)[1]।
षड्भूमिकोऽयमाख्यातः कथ्यते सप्तभूमिकः।।१८२।।

One may create Kumbha by twenty (cubits) parts endowed with decorations. Six storeyed one is here illustrated. Now seven storeyed is being illutrated.

षड्भूमिकः।।

पञ्चत्रिंशत्करः प्रोक्तो विस्तारात् सम(प्त)भूमिकः।
सार्धत्रिकान्नपञ्चाशत्कर्ण नित्योर्च्छ्रिता करात्(?)।।१८३।।

Thirty five cubited as such is spoken of in breadth and seven storeyed one; forty nine and a half normed having Karṇas and invariably high as such in matter of cubits.

त्रिहस्तं पीठमुत्सेधाज्जङ्घा पञ्चकरोच्छ्रिता।
सार्धहस्तोच्छ्रितः कूटप्रस्तारो(ऽस्य) विधीयते।।१८४।।

The Jaṅghā having an elevation and Pīṭha of cubit triad, elevated by five cubits with its Kūṭa Prastāra as elevated by a cubit and a half is provided as such.

द्विहस्तो वेदिकाबन्धो जङ्घोच्छ्रायश्चतुष्करः।
सार्धहस्तसमुत्सेधः कूटवि(प्र)स्तार इष्यते।।१८५।।

Two cubited the Vedikā bandha, and the height of Jaṅghā as four cubited. And Kūṭa Prastāra is required as elevated by a cubit and a half.

सार्धहस्तोच्छ्रिता वेदी जङ्घा सार्धकरत्रयम्।
सार्धहस्तोच्छ्रितः कूट(:?)प्रस्तारः परिकीर्तितः।।१८६।।

Vedī is elevated by a cubit and a half and Jaṅghā of cubits three and a half and the prastāra of the Kūṭa is of a cubit and a half as compared to the elevation.

सपादहस्ता वेदी स्याज्जङ्घा ख्यंशं(त्र्यंशं) करत्रयम्।
सार्धहस्तस्तु कूटस्य प्रस्तारः स्यात् समुच्छ्रयात्।।१८७।।

A quarter cubited may be vedī and jaṅghā of cubid triad and the prastāra of kuṭa of $1^{1/2}$ cubits with elevation.

· हस्तं स्याद् वेदिकाबन्धो जङ्घांशो हि करद्वयम्।
सपादहस्तः कूटस्य प्रस्तारो वेदिका करम्।।१८८।।

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[1] कुम्भोद्धरणैर्युतम्।

One cubited may be the Vedikābandha and the part of Jaṅghā as of cubit twain and Kūṭa Prastāra as of 1¼ cubits and Vedikā of one cubit.

पादोनद्विकरा जङ्घा कूटं पादयुतः करः।
हस्तमात्रोच्छ्रिता वेदी जङ्घा सार्धकरोच्छ्रिता।।१८९।।

Jaṅghā as of cubits one reduced by a quarter i.e. 3/4th of a cubit and Kūṭa as equipped with a quarter and a cubit. Vedī is elevated by a single cubit and Jaṅghā elevated by a cubit and a half.

कूटप्रस्तारको हस्तं कपोतः स्यात् करत्रयम्।
सपद्मशीर्षघण्टा तु सार्धं स्याद्धस्तपञ्चकम्।।१९०।।

Kūṭa Prastāraka as of one cubit and Kapota may be of cubit triad and ghaṇṭā with Padmaśīrṣa may be five and a half cubits.

एवमेष समुद्दिष्टः प्रासादः सप्तभूमिकः।
सप्तभूमिकः।।
अथाष्टभूमिकं ब्रूमः प्रासादं शुभलक्षणम्।।१९१।।

This way has been illustrated this Prāsāda as seven storeyed one. Now we shall talk of an eight storeyed Prāsāda of auspicious marks.

चत्वारिंशत्करांस्तस्य विस्तारं परिकल्पयेत्।
उच्छ्रायः सप्तपञ्चाशत् कराः स्युस्त्रि(स्त्र्यं)शवर्जिताः।।१९२।।

Of that one the breadth one may create as of forty cubits; elevation as of 57 cubits reduced by 3 digits.

नवहस्तान् प्रकुर्वीत सार्धान् प्रथमभूमिकाम्।
द्वितीयाष्टौ (सपादोर्धा?)स्तृतीयाष्टौ करान् भवेत्।।१९३।।

The first storey one may create as of nine and a half cubits. The second storey as reduced by a half cubit and the third one of eight cubits.

चतुर्थी सप्तहस्ता तु षट्करा पञ्चमी भवेत्।
पञ्चहस्ता ततः षष्ठी चतुर्हस्ता तु सप्तमी।।१९४।।

The fourth one as of seven cubits and the fifth one as of five cubits. The sixth one then of five cubits and seventh one of four cubits.

ततोऽष्टमी त्रिहस्ता स्याद् वेदीबन्धः करद्वयम्।
घण्टां चतुष्करां कुर्यादेवं स्यादष्टभूमिकः।।१९५।।
अष्टभूमिकः।।

Then the eighth one of three cubits having Vedībandha as of cubit twain Ghaṇṭa one may create as of four cubits. This way may be the eight storeyed one.

अथोच्यते हस्तमानात् प्रासादो नवभूमिकः।
विस्तारादेकपञ्चाशदुच्छ्रित्या स्याद् द्विसप्ततिः।।१९६।।

Now is being talked of the nine storeyed Prāsāda in light of the measurement of cubits. In breadth it may be fifty one cubits and in height seventy two cubits.

कर्णप्रमाणं (तस्योक्ता विस्तारोऽस्य चनुछ्रितिः ?[1])।
पञ्चहस्ता भवेद् घण्टा वेदिवन्धस्तदर्धतः।।१९७।।

Karṇa Pramāṇa of that one is spoken of as also the breadth and elevation. Ghaṇṭā may be of five cubits and Vedikābandha as half of that.

कुर्याद्धस्तत्रयं सार्धं नवमीमस्य भूमिकाम्।
अष्टमीं चतुरः सार्धान् सपादान् पञ्च सप्तमीम्।।१९८।।

The ninth storey of this one may create as having cubits three and a half and the eighth one as of four and a half cubits and the seventh one as of five and a quarter.

षष्ठीं षट् पादहीनांश्च (सपादोनाम?) पञ्चमीम्।
अष्टौ चतुर्थीं पादोनान् हस्ता(त्राच?) तृतीयकाम्।।१९९।।

The sixth one as of 5¾ cubits and the 5th one reduced by a quarter i.e. 5½ cubits, the fourth one as of 8 cubits reduced by a quarter i.e. 7¾ cubits and the third one of nine cubits.

विलोमेनैक(ष) कथितः प्रासादो नवभूमिकः।
नवभूमिकः।।
इदानीमभिधास्यामः प्रासादं दशभूमिकम्।।२००।।

By a reverse order has been illustrated this Prāsāda as nine storeyed one. Now we shall talk of the ten storeyed Prāsāda.

एकोनाशीतिरुत्सेधः सपादा विस्तृतिः पुनः।
षट्पश्चाशत्कराः कर्णमानाद् ब्रूमोऽथ भागशः।।२०१।।

Its height may be of 79 cubits, and breadth as one having quarter added on to it. The Karṇa may be of 56 cubits. By measurement we shall talk of now.

एकादशकरोत्सेधा कार्या प्रथमभूमिका।
सार्धान् दश द्वितीया स्यात् तृतीया तु करान् दश।।२०२।।

The first storey should be created having elevation of eleven cubits. The second one of 10½ cubits and 3rd one of 10 cubits.

सार्धानष्टौ चतुर्थी तु सप्तसार्धस्व(र्धांस्तु) पञ्चमी।
षष्ठी सप्तकरा प्रोक्ता सप्तमी षट्करा भवेत्।।२०३।।

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[1] विस्तारस्येवमुच्छ्रितिः।

The 4th one as 8½ cubits and 5th one as of 7½ cubits. 6th one of 7 cubits spoken as such and 7th of 6 cubits.

पञ्चहस्ताष्टमी ज्ञेया नवमी तु चतुष्करा।
त्रिहस्ता दशमी कार्या वेदी सांशं करद्वयम्।।२०४।।

The 8th one as of 5 cubits and 9th of 4 cubits; 10th of 3 cubits with Vedī as of a part of cubit twain.

++++[1] प्रमाणेन सार्धं करचतुष्टयम्।
एवमेष समुद्दिष्टो विन्यासो दशभूमिके।।२०५।।

Ghaṇṭā twain in extent may be of 4½ cubits. This way has been illustrated the establishment of the Prāsāda of ten storeys.

दशभूमिकः प्रासादः।।

ब्रूमः (समासादभीथै?)कादशभूमिकम्[2]।
पञ्चषष्टिकरः कार्यो द्विनवत्युच्छ्रित(श्च) सः।।२०६।।

Now we shall illustrate the Prāsāda of eleven storeys. That deserves to be built as of sixty five cubits (breadth) and of ninety two cubits height.

कर्णमानेन विज्ञेयाः प्रासादः शास्त्रवेदिभिः।
प्रथमा भूमिका तस्य चतुर्दशकरा भवेत्।।२०७।।

By the measurement of the Karṇas deserves to be recognized that Prāsāda by those conversant with the science of Architecture. The first storey of that one may be of fourteen cubits.

द्वितीया द्वादशार्धं च तृतीयैकादशोच्छ्रिता।
नव सार्धाश्चतुर्थी स्यात् सपादानष्ट पञ्चमी।।२०८।।

The second one of 12½ cubits in height and the third one eleven cubited in height. The fourth one may be of 9½ cubits and fifth as of 8¼ cubits.

सप्तहस्ता भवेत् षष्ठी षड्ढस्ता सप्तमी ततः।
पञ्चहस्ताष्टमी सार्धाश्चतुरो नवमी करान्।।२०९।।

The seven cubited may be the sixth one and the seventh one of six cubited height. The eighth one of five cubited height and the ninth one of 4½ cubited height may be created.

चतुर्हस्ता तु दशमी सार्धमेकादशी त्रयम्।
सपादद्विकरा वेदी घण्टा सार्धचतुष्कसा(रा)।।२१०।।

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1. घंटाद्वयं। GOSE, p.488, verse 205, pāda 1.
2. समासाक्ष्प्रासादमथैकादश। GOSE, p.489, verse 206, pāda 1.

The tenth of four cubited height and the eleventh one of 3½ cubited height may be created. The Vedī may be of 2¼ cubits and ghanṭā of 4¼ cubited height.

प्रासादः कथितः सम्यगित्येकादशभूमिकः।
एकादशभूमिकः॥
ब्रूमो द्वादशभौमं स सप्तषष्ठिकरायतः॥२११॥

The Prāsāda has been illustrated admirably this way as such of eleven storeys. Now we illustrate the twelve storeyed one oblong by sixty seven cubits.

उच्छ्रायात् पञ्चनवतिहस्तः स्यात् कर्णमानतः।
आद्या चतुर्दशकरा भूमिकास्य विधीयते॥२१२॥

By the measurement of Karṇa from height it may be 95 cubits. The first storey of this one may be of 14 cubits enjoined as such.

द्वितीयैकादशकरा(न्) तृतीयार्धयुता(न्) दश।
दश हस्तांश्चतुर्थी स्यादष्टौ सार्धास्तु पञ्चमी॥२१३॥

The second one of 11 cubits and the third one of half added to ten (cubits). The fourth one of 10 cubits and fifth one of 8½ cubits.

सार्धसप्तकरा षष्ठी सप्तहस्ता च सप्तमी।
अष्टमी षट्करा पञ्चहस्ता तु नवमी भवेत्॥२१४॥

The sixth one of 7½ cubits and seventh of seven cubits (height). The 8th one of 6 cubits and 9th of five cubits.

दशमी स्याच्चतुर्हस्ता त्रिहस्तैकादशी क्षितिः।
द्वादशी द्वौ करौ सार्धौ वेदीबन्धः करद्वयम्॥२१५॥

The 10th (storey) may of four cubits and the eleventh storey may be of 3 cubited height. The 12th one may be of 2 ¾ cubited height and Vedī ligation of cubit twain.

चतुर्हस्ता भवेद् घण्टा सर्वालङ्कारभूषिता।
स्तम्भकर्णस्य मानेन कुम्भं कुर्याद् विचक्षणः॥२१६॥

Four cubited may be the Ghanṭā (bell-shaped roof) decked by all the decorations. By the measurement of the Stambhakarṇa the skilled one may create Kumbha.

उच्छालं द्विगुणं स्तम्भात् (हीरसार्धसङ्गुणाम्?)।
इत्येते द्राविडाः सम्यक् प्रासादा द्वादशोदिताः॥२१७॥

Ucchāla as twice as the Stambha and Hīra endowed with one and half dimension. This way have been illustrated the Drāviḍa Prāsādas 12 as such quite suitably.

एषां पद्मनहापद्मस्वस्तिका वर्धमानकः।
सर्वतोभद्र (इत्येता?)स्तलबन्धान् निवेशयेत्॥२१८॥

Of these Padma, Mahāpadma, Svastika and Vardhamāna ka Sarvatobhadra and the like this way[1] one may incorporate by the ligation of talas.

(आरभ्यन्तामरेकस्या च?[२]) द्वादशभूमिका(त्)।
ऊर्ध्वमानं च कर्तव्यं सामान्यं तेषु पञ्चसु।।२१९।।

Having commenced from first storey upto 12 storeys the upper measurement deserves to be created as a common point in those five.

द्वादशभूमिकः।।
(पीठमूल?[३])च्छन्दकभूमिकाभि-
र्विनिर्मिता द्राविडानामधेयाः।
प्रासादमुख्याः कथिता(यथा यथा-
वेत्यं स्वल्पिविभिरुच्यतेऽसौ?[४]।।२२०।।

By pīṭhas talacchandakas and storeys ḥave been illustrated by name the Drāviḍa Prāsādas. The chief Prāsādas the way have been illustrated as per suitability. Having known this automatically by architects that is being illustrated.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
द्राविडप्रासादोध्यायो नाम द्विषष्टितमः।।६२।।

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CHAPTER 63

Meru and others Viṁśikā nāgara prāsādas

i.e. the twenty town buildings of the norm of Meru

अधुना नागरान् ब्रूमः प्रासादान् नामलक्षणैः।
मेरुमन्दरकैलासाः कुम्भोऽथ मृगराड् गजः।।१।।

Now we talk of the Nāgara Prāsādas (the towns buildings) with names and definitions. Meru, Mandara, Kailāsa, Kumbha, Mṛgarāja and Gaja.

विमानच्छन्दसंज्ञश्च चतुरश्रस्तथापरः।
अष्टाश्रिः षोडशाश्रिश्च वर्तुलः सर्वतोद(भद्र)कः।।२।।

And Vimānacchanda named one and another one a square shaped octagonal, sixteen angled one, circular or globular and having water all around or Sarvatodaka or Sarvatobhadraka.

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1. इत्येताः for लता in verse 218 pādas.
2. आरम्भभूमेरेकस्या आ च। fn.3, p.490, GOSE.
3. पीठेस्तलच्छन्दक।
4. वेत्यस्वं च्छिलियिरुच्यते। fn.8, p.490, GOSE.

सिंहास्यो नन्दनो नन्दिवर्ध(मा?)नो हंसको वृषः।
गुरुत्सा (गरुडः) पद्मकाख्यश्च समुद्र इति विंशतिः॥३॥

Siṁhāsya (lion faced), Nandana, Nandivardhna Haṁsaka and Vṛṣa Garuḍa (Garutmaḍ) one named Padmaka, and Samudra this way (are twenty).

नागराणामिति प्रोक्ता प्रासादानां समासतः।
शत(मुद्र?)श्चतुर्द्वारः षोडशक्षितिरूर्ध्व(तः)॥४॥

Of the Nāgaras (townsmen), the Prāsādas (four-gated, four-halled and 16 floored) have been (illustrated) (the names and definitions) succinctly.

विचित्रशिखराकीर्णो मेरुः प्रासाद उच्यते।
मन्दरो द्वादशतलः कैलासो नवभूमिकः॥५॥

Equipped (lit. spread over) or promiscuous by variegated peaks or roofs the Prāsāda is called Meru Mandara is of twelve floors and Kailāsa is of nine storeys.

अनेकशिखरश्चित्रश्चतुर्द्वारो महोच्छ्रितिः।
विमानच्छन्दकस्त्वष्टभूमिकः परिकीर्तितः॥६॥

Many peaked and variegated four gated and huge elevation Vimānacchandaka is declared as of eight storeys.

विंशत्यण्डकसंयुक्तः सप्तभूर्नन्दिवर्धनः।
षड्भूमिर्नन्दनः कार्यः प्रासादः षोडशाण्डकः॥७॥

Equipped with twenty Aṇḍakas (spires or cupolas) seven storeyed is Nandivardhana and Six storeyed is to be created Nandana the Prāsāda having sixteen Aṇḍakas.

पञ्चभूः सर्वतोभद्रो भद्रशालाविभूषितः।
अनेकशिखराकीर्णः कर्तव्यः प्रचुराण्डकः॥८॥

Five storeyed is Sarvatobhadra decorated by Bhadraśālās[1], promiscuous by many peaks, deserves to be created of many Aṇḍakas.

वलभिच्छन्दकः कार्यो देवतानां (ए?) वृषः सदा।
वृषस्तु स्वोच्छ्रितेस्तुल्यः सर्वतः स्वस्ति वर्तितः॥९॥

Valabhicchandaka deserves to be created of the gods, as Vṛṣa invariably Vṛṣa, however, is of the same norm as its own elevation all around existent by Svasti (beneficence).

मण्डलं (?) स तु विज्ञेय एकाण्डकविभूषितः।
सिंहः सिंहाकृतिर्ज्ञेयो गजो गजसमाकृतिः॥१०॥

Maṇḍala or Vartula that one deserves to be known decorated by one Aṇḍaka. Siṁha deserves to be known as lion shaped and Gaja as of tusker normed shape.

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[1] A type of hall : a frontroom or a drawing room (EOHA, p.409).

कुम्भः कुम्भाकृतिस्तद्वद् भूमिकानवकोच्छ्रितः।
अञ्जलीपुटसंस्थानः पञ्चाण्डकविभूषितः॥११॥

Kumbha of the shape of an ewer, that very way having elevation of nine storeys having stationing of the norm of the cavity of folded hands decorated by 5 Aṇḍakas.

षोडशाश्रिः समन्ताच्च विज्ञेयः स समुद्रकः।
पार्श्वयोश्चन्द्रशाला च उच्छ्रायात् स द्विभूमिकः॥१२॥

Sixteen angled one on all sides deserves to be recognised that one (known) as Samudraka having flanks the Moon Chambers (Candraśālās) and elevated to the extent of two storeyes.

तथाष्टाश्रिः पद्मनिभो भूमिकात्रयमुच्छ्रितः।
षोडशाश्रिः स विज्ञेयो विचित्रशिखरः शुभः॥१३॥

Then octagonal one of the norm of a lotus elevated to the extent of 3 storeys, sixteen angled one deserves to be recognised of variegated peak, as auspicious one.

मृगराजस्तु विख्यातश्चन्द्रशालाविभूषितः।
प्राग्ग्रीवेण विशालेन भूमिकास यदु(सु य उ)च्छ्रितः॥१४॥

Mṛgarāja is well known decorated by Moon chambers equipped with huge entrance halls being elevated in storeys.

अनेकचन्द्रशालस्तु गजः प्रासाद उच्यते।
पर्यस्तो मृगराजस्तु गरुडो नाम नामतः॥१५॥

Many Moon chambered one the Prāsāda is known as Gaja and encompassed round the Mṛgarāja is Garuḍa by name.

सप्तभूम्युच्छ्रितस्तद्वच्चन्द्रशालात्रयान्वितः।
अश्रिभि(र्विहरं तस्य?[1]) षड्भिर्युक्तः समन्ततः॥१६॥

Seven storeyed that very way elevated as such, equipped with three Moon chambers equipped with six angles or hexagonals from within and without.

स्यादन्यो गरुडस्तद्वदुच्छ्राये दशभूमिकः।
पद्मकः षोडशाश्रिः स्याद् भूमिकाद्वितयाधिकः॥१७॥

The other one may be Garuḍa likewise, in elevation as ten storeyed Padmaka may be sixteen angled, having additional storey-twain.

पद्मतुल्यप्राणन(?)वावृक्षश्चतुरश्रकः।

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1. बहिरन्तश्च fn.158, p. 492, verse 16, pāda 3.

पञ्चाण्डमे(ए)कभूमिस्तु गर्भ(र्भो) हस्तचतुष्टयम्।।१८।।

Being equal in extent to the Padma is Vṛṣa as square shaped[1] five Aṇḍaka, single storeyed having centre as four cubited.

वृषो भवति ना(त्रायं?[2]) प्रासादः सर्वकामिकः।
सप्तकापञ्चकाभूमिप्रासादो(?) य इहोदिताः।।१९।।

By name it becomes Vṛṣa (नाम्नायम्) Prāsāda as Sarvakāmika or Sapta bhūmikaḥ seven storeyed and five storeyed ones the Prāsādas that have been illustrated here.

(हिंस्य?)ते समा ज्ञेया ये चान्ये तत्प्रमाणकाः।
विचित्रशिखराः कार्याश्चन्द्रशालाविभूषिताः।।२०।।

Haṁsa that one is to be recognised[3] and those that are of the same extent as that one, deserve to be created as of variegated tops decorated by Moon chambers.

सर्वे प्राग्ग्रीवसंयुक्ताः कर्तव्यास्तोरणान्विताः।
ऐष्टिका दारवा यद्वा शैलजा वाजनाकुलाः।।२१।।

All equipped with entrance halls, deserve to be created endowed with arched portals, brick lain or wooden ones, stone-carved or equipped with strength (वाजनाकुलाः).

स्यात् पञ्चाशत्करान्मेरुसूत्रलिङ्गं नवोदयान् (?)।
गर्भास्तु द्विगुणा लिङ्गाद् भित्तयः स्युश्चतुष्कराः।।२२।।

The marks of the plumb line of Meru may be of 50 cubits. The centres may be twice as the liṅgas and walls as of 4 cubits.

अन्धारिका हस्तषट्कं विधातव्या समन्ततः।
अन्धारिकां च कुर्वीत बाह्यभित्तिं विचक्षणः।।२३।।

Andhārikā[4], six cubited deserves to be created all around and Andhārikā one may create as outer wall, the skilled one.

अयं साधारकः प्रोक्तो मेरुः सर्वगुणान्वितः।
प्रासादानां तथान्येषां गर्भो (लिङ्गदिशंगुणः?)।।२४।।

This way has been illustrated Meru along with the foundations equipped with all the qualities of other Prāsādas the garbha is twice as the liṅgas.

प्रासादगर्भमुत्सृष्टं यच्छेषं तेन कल्पयेत्।
सहान्धारिकया सर्वां(र्वं) समभागेन पूर्ववत्।।२५।।

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1. पद्मतुल्यभद्रमाणश्च स्या द्वृषः चतुरक्षकः। p. 492, verse 18, pādas 1-2.
2. नाम्नायं।
3. हंसस्य इति पाठः स्यात् GOSE, p. 492, verse 20, pāda 1.
4. A closed verāṇḍāḥ or balcony (EOHA, p.61).

The centre of this Prāsāda that stands created or erected, by that one may śeṣa create that becomes residual accompanied by Andhārikā all that with equal partitions as of earlier norm.

मेवा(र्वा)द्या ये विमानान्ता: (सं+ ?[१])पूर्वं प्रकीर्तिता:।
शस्तास्ते (मृज्य?) लिङ्गानामन्येषां तु भयावहम्(हा:)॥२६॥

The Vimānas that end with Meru illustrated as of earlier norm seven as such excellent ones they are having auspicious marks. The other ones are horrible.

वावृक्षमुख्या ये तूक्ता नन्दिवर्धनपश्चिमा:।
तष्टौ (तेऽष्टौ) शुभा मध्यमानामन्येषां दु:खदा: स्मृता:॥२७॥

And these headed by Vṛṣa that have been illustrated Nandivardhana being the rear ordered ones those eight are good ones the mediocre ones and of others normed ones are grief endowing.

हंसादय: समुद्रान्ता: पञ्च ये समुदाहृता:।
प्रशस्तास्ते समुद्दिष्टा लिङ्गानां (विधीयसा?[२])॥२८॥

Those starting with Haṁsa and ending with Samudra the 5 that are talked of or exemplified excellent ones they are declared by symptoms and marks.

मन्दरस्तु करात् कार्यश्चत्वारिंशत्तु +++[३]।
[४]+++++++++ लासो विमानोषरोष्टिता:(?[५])॥२९॥

Mandara deserves to be created as of 40 cubits as also the Vimāna Kailāsa spoken of before as such.

हस्तद्वात्रिंशता कार्य: प्रासादो नन्दिवर्धन:।
हस्तांस्तु नन्दनस्त्रिंशत् सर्वतोभद्र एव च॥३०॥

By thirty two cubits deserves to be created the Prāsāda Nandivardhana. The Nandana and Sarvatobhadra have their extent of thirty cubits.

अष्टाविंशतिमशभि: (श्रि:) षोडशा (श्रि) स्त्रिभिर्विना।
वर्तुल: पद्मक: श्वेतो विमानच्छन्द एव च॥३१॥

By twenty eight cubits the octagonal one, and sixteen angled one less three vartula, Padmaka, Śveta and Vimānacchanda (are to be created).

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1. सप्त।
2. विधानत:।
3. करन्वित:।
4. तथाविधस्तु कै
5. विमानाचोपरि कृत:। fn.9, p.492

एते द्वादशहस्ताः +[१] कार्या विंशतिहस्तकौ(?)।
गजः सिंहश्च कुम्भश्च वलभीछन्द(क)स्तथा।।३२।।

These twelve cubied ones deserve to be created and twenty cubited ones are gaja siṁha, kumbha and valabhicchandaka likewise.

चत्वार एते तुल्याः स्युर्हस्तोन्मेषसमानतः (?)।
वावृक्षो मृगराजश्च विमानच्छन्द एव च।।३३।।

These four are similar by equality of the measurement of cubits and Vāvṛkṣa and Mṛgarāja Vimānacchanda that very way.

एते द्वादशहस्ताः(स्युः) प्रमाणेन पृथक् पृथक्।
दशहस्तो भवेद् वा स गरुत्ते(डोऽ)ष्टकरः स्मृतः।।३४।।

These may be twelve cubited by measurement quite distinct as such. That may be ten cubited one and Garuḍa may be eight cubited.

एतैः प्रमाणैः प्रासादा(न्) कुर्यादित्यपरे स्थिताः।
एकहस्ता द्विहस्ताश्च (त्रि) हस्ता ये च कीर्तिताः।।३५।।

By these extents one may create the Prāsādas. And there are others existent as such one cubited, two cubited and three cubited that stand illustrated.

यक्षनागग्रहादीनां विधेया रक्षसां च ते।
विधिरेष समुद्दिष्टः प्रासादानां समासतः।।३६।।

Amenable to Yakṣas, Nāgas, Grahas as also Rākṣasas that they are this activity is well ordained for the Prāsādas quite succinctly.

विशेषेण पुनर्ब्रूमो विमानं शुद्धपुष्पकम्।
चतुरश्रीकृते क्षेत्रे पञ्चाविंशद्विभाजिते।।३७।।

Particularly or specifically we again illustrate, Vimāna Śuddha puṣpaka. In 8 plot square shaped, divided into thirty five or twenty five segments.

रथिका पञ्चभागा स्याद् द्विभागं सल्लिलान्तरम्।
(कूट?) त्रिभागं पञ्जरं कुर्यात् प्राग्ग्रीवकविभूषितम्।।३८।।

Rathikā may be five digited with water course as of two parts. Pañjara (niche in the wall) may be three parted, created as such, decorated by entrance halls.

जलान्तरं द्वितीयं तु तदपि स्याद् द्विभागिकम्।
शालैकादशभागा तु पूर्ववत् सलिलान्तरम्।।३९।।

The second water course may also be two parted. The Śālā (hall) having eleven parts

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1. ये कार्या विंशतिहस्तकाः।

may be the way as it is earlier and also the water course.

त्रिभागं पञ्जरं कुर्याद् द्विभागं सलिलान्तरम्।
कूटं पञ्चकरं प्रान्ते दिक्षु सर्वास्वयं विधिः॥४०॥

Three parted one may create pañjara and two parted the water course. Kūṭa as five cubited in the corners. In all direction this is the methodology.

नागरोऽयं तलच्छन्दः प्रासादे शुद्धपुष्पके।
जङ्घा सपीठा क्षेत्रार्धविस्तारसदृशोदया॥४१॥

This is the Talacchanda of townsmen, in the Prāsāda Śuddha puṣpaka. Jaṅghā accompanied by a Pīṭha having height equal in norm to the half breadth of the plot.

सार्धैर्द्वितीया दशभिस्तृतीया नवभिः करैः।
अष्टहस्ता चतुर्थी स्यात् सप्तहस्ता तु पञ्चमी॥४२॥

The second one by 10 ¾ and third by nine cubits and eight cubited the fourth one may be there and seven cubited the fifth one.

षष्ठी तु भूमिका कार्या प्रमाणेनास्य षट्करा।
सप्तमी पञ्चहस्ता तु (चतु)र्हस्ता ततोऽष्टमी॥४३॥

The sixth one storey of this one is to be created by extent as six cubited. The fifth one as five cubited and eighth one of four cubits.

त्रिहस्तं वेदिकाबन्धं विचित्रं कारयेद् बुधः।
विस्ताराद् द्विगुणोच्छ्रायः स्कन्धोऽयं (वेदिकाबन्ध?[1])॥४४॥

The wise one may get created of Vedīkābandha as 3 cubited of a variegated norm. The height may be twice as the breadth and Skandha having an obstruction of Vedikā.

स्कन्धादूर्ध्वं भवेद् घण्टा यदि वामलसारकम्।
तद् वर्तुलं शुभं कार्यं घण्टा स्कन्धार्धमुच्छ्रिता॥४५॥

Above the Skandha may be Ghaṇṭā or even Amalasāraka (fluted oblate spheroid). That vartula as auspicious one deserves to be created having ghaṇṭā elevated by the half of Skandha.

घण्टाविस्तार(तः) कुम्भं चतुर्थांशेन कारयेत्।
प्रमाणं समुदायेन भूमिकानामुदाहृता(तम्)॥४६॥

The Kumbha one may get created by a fourth part of the breadth of Ghaṇṭā. In a collective norm the extent of the storeys has been illustrated.

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[1] वेदि-वेधः।

एकैकस्या(स्य) विशेषेण प्रविविच्याधुनोच्यते।
प्रमाणेन विधातव्या (खकारा?[१]) भूमिरङ्किका।।४७।।

Of each one now having discriminated (the extent) now is being illustrated. In extent deserves to be created six cubited storey having been indicated.[2]

(यं हस्तं तु?[३]) खुरकं द्विभागा पद्मपत्रिका।
भागिका (कणकयायस्त्र्यंशं?[४]) कुमुदं छेद एव च।।४८।।

Khuraka may be of a cubit norm and Padmapattrikā two cubited; a single parted the length of the Karṇa and three digited Kumuda and Cheda.

त्र्यंशस्तद्द्विगुणः कण्ठः किङ्किणीपल्लवान्वितः।
तस्यार्धं पट्टिका कार्या तत्समा गिरिपत्रिका।।४९।।

Three digited and redoubled than that the Kaṇṭha, endowed with Kiṅkiṇī pallava. A half of that deserves to be created Paṭṭikā and equal to that Padmapattrikā.

(भात्र्यंशावरण्डीतमध्ये पच्छीतलार्धभागिकी?)।
पूर्वप्रोक्तेन कण्ठेन समसूत्रा च सा भवेत्।।५०।।

Three parted may be Varaṇḍī in the centre of that one of a half parted norm. By a Kaṇṭha illustrated earlier of a similar plumb that may be.

छेदं तदूर्ध्वं कुर्वीत स्तरमेकं विचक्षणः।
पुनः कण्ठः प्रदातव्यो भागद्वितयसम्मितः।।५१।।

Cheda one may create above that with one Stambha, the expert one. Again Kaṇṭha is to be provided equal normed to part twain.

पट्टिका स्तरमेकं तु तत्समा गिरिपत्रिका।
चतुर्गुणाथ त्रिगुणा कार्यावि(ति)लकनासिका।।५२।।

Paṭṭikā as one layered and equal in norm Giripattrikā to that. Four fold as well as three fold, deserves to be created tilakanāsikā[5].

स्तम्भद्वितयमध्ये तु पञ्चाल्यं कर्म कारयेत्।
शोभनं तत्तु कर्तव्यं युक्तं तिलकनाम(स)या।।५३।।

In the centre of column twain, one may get created the Pañcālya[6] work good one that

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1. षट्करा
2. GOSE, p. 484, fn. 7, 8 have verse 47, pādas 3-4 प्रमाणेन विधातव्या षट्करा भूमिरङ्किता।
3. यद्धस्तं तु
4. कर्णविस्तारः
5. Decorated false dormer window or the forehead mark of an image.
6. Pañcāla– A clan of the 12 storeyed building once prevailing in the Ancient country of pañcāla. (EOHA, p.319). It may be pañcāli which is a doll or puppet or female figure (VSA, p.304).

deserves to be created equipped with Tilakanāsā.

पुनश्छेदः प्रदातव्यः पूर्वमानेन धीमता।
जङ्घा सप्तस्तरा मेंठा वरण्डी त्रिस्तरोर्ध्वतः॥५४॥

Again Cheda deserves to be given by an earlier measurement by the wise one. Jaṅghā may be seven layered Meṇṭhā[1] and Varaṇḍī (a vestibule or threshold) of 3 layers overhead.

भवेदधस्ताज्जङ्घायास्त्रिस्तर(स्तरल?)कुम्भकः।
घण्टाप(म)ण्टपसंयुक्ता माला स्यात् (षद्यरात्?) ततः॥५५॥

May there be below this Jaṅghā the Kumbhaka of layer triad. And equipped with Ghaṇṭā maṇḍapa there may be Mālā six cubited[2] thereon.

अर्धेन तस्या लशुनं स्तरेण भरणं भवेत्।
कुर्वीत द्विस्तरं कुम्भं गण्डमेकस्तरं ततः॥५६॥

By a half of that may be Laśuna and by a layer Bharaṇa may there be. One may create Kumbha as layer twained and Gaṇḍa as of a single layer.

उच्छालं द्विस्तरं कुर्याद् वीरगण्डं ततः स्तरम्।
द्विस्तरः स्यात् ततः (पट्टः) पट्टस्यार्धेन पट्टिका॥५७॥

Ucchāla one may create as two layered and Vīragaṇḍa of one layer and Paṭṭa then may be two layered and Paṭṭikā by a half of the Paṭṭa.

तत्समा गिरिपत्री च वरण्डी त्रिस्तरा ततः।
स्तम्भस्योर्ध्वं विधातव्या मनोज्ञा त्र्य(द्व्य)र्धपादिका॥५८॥

Equal to that Giripatri may be there and Varaṇḍī as of layer triad. Above the Stambha deserves to be created a lovely dvyardhapādikā.

स्तरमेकं ततश्छेदस्ततः कण्ठः स्तरत्रयम्।
पट्टिका स्तरमेकं स्यात् तत्समा गिरिपत्रिका॥५९॥

One layered then is the Cheda and then Kaṇṭha as three layered. Paṭṭikā as single layered and equal to that Giripattrikā.

वरण्डीं त्रिस्तरां कुर्यादर्धप्रस(स्त)रसंयुतम्।
पुनश्छेदः स्तरं कार्यः कण्ठस्तेन समस्ततः॥६०॥

Varaṇḍī one may create as three layered endowed with half a layer. Again Cheda is to be created as single layered and Kaṇṭha as similar to that.

तत्समा गिरिपत्री च त्र्यंशमामलसारकम्।

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1. A pillar or post in the middle of a threshold to which oxen are bound (VSA, p.447).
2. GOSE, p.495, verse 55, pāda 4 घण्टामण्डपसंयुक्ता माला स्यात् षट्स्तरा ततः।

ततश्छेदं च कण्ठं च गिरिपत्रीं वरण्डिकाम्।।६१।।

Equal in extent to that is Giripattri and three digited Amalasāraka[1]. Then Kaṇṭha and Cheda Giripattri and Varaṇḍīkā.

पूर्वमानेन कुर्वीत च्छेदकम्पे तथा पुनः।
गिरिपत्रीं स्तरं कुर्यात् (त्र्यंशक्तखरंकततः[2]?)।।६२।।

By an earlier measurement one may create Cheda and Kampa. Then again Giripatri one may create as one layered and three digited then Khuraka.

छेदं कण्ठं पत्रिकां च (प्रास्तरमेकं ततश्छेदकं कुर्यात् पुनर्बुधः[3]?)।
वरण्डीं त्रिस्तरां कुर्यादर्धप्रस्तरसंयुतम्।।६३।।

Cheda, Kaṇṭha and Pattrikā and the other one may create as earlier normed and Varaṇḍī one may create as of layer triad equipped with half a layer.

छेदं कण्ठं च पीठं च (प्राग्ववामलसारकण्ठं कुर्यात् तथापरम्?)।
पूर्ववद् गिरिपत्रीं च द्विस्तरां वेदिकां ततः।।६४।।

Cheda, Kaṇṭha and Pīṭha and Amalasāraka as of earlier norm. And Giripattri as of earlier norm and Vedikā as two layered as such.

छेदं कुर्यात् तदर्धं च ततः कण्ठं स्तरद्वयम्।
गिरिपत्रीं ततः कुर्यात् स्तरमेकं सुशोभनाम्।।६५।।

Cheda one may create as half of that and then Kaṇṭha as of layer twain. Giripattri thereafter one may create of a single layer well designed.

चतुरश्रप्रमाणं च कुर्यादामलसारकम्।
पद्मपत्रं तु तस्यार्धमुपरिष्ठात् प्रकल्पयेत्।।६६।।

And Amalasāraka one may create as of square shaped designing and Padmapattra as half of that one may design over that.

चतुःस्तरो भवेत् कुम्भः स्तरं कण्ठस्ततो भवेत्।
स्तरमेकं ततः कर्णो द्विस्तरं बीजपूरकम्।।६७।।

Four layered may be the Kumbha and Kaṇṭha then may be of one layer. Then again Karṇa as of one layer and layer twained Bīja Pūraka[4].

चतुर्भिः कूटविस्तारं ततो (भागे विराजयेत्?)।
द्विभागं मञ्जरी कार्या स्त(शू)रसेनैरलङ्कृता।।६८।।

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1. Gadrooned or fluid oblate spheroid.
2. त्र्यंशेत्रखुरकंततः, fn.11, p.495.
3. प्राग्वद्यायमिलसारकम्। verse 64, pādas 1-2.
4. Topmost element of a finial. (PS, p.152).

By four parts then one may divide the breadth of the Kūṭa Mañjarīmay be created as of part-twain adorned by layer.

वरण्डिकाख्यो बन्धश्च भागं भागं (भागं?) भवेत् ततः।
विस्तारं(राद्) मूलमञ्जर्याः शुकनासां प्रकल्पयेत्।।६९।।

And the Bandha named Varaṇḍaka or Varaṇḍākākhya and Bandha may be of one part each. From the breadth of Mūlamañjarī one may create Śukanāsā[1] (the aquiline nose of a parrot).

अथ निर्णीयते द्व्यर्धपादाख्यं तत्र विस्तृतिः।
उच्छ्रायाद् द्विगुणा कार्या पञ्चभागक्रमोऽथवा।।७०।।

Now is being decided the breadth therein having name as ''Dvyardhapāda''. It deserves to be created as redoubled than the height or then a series of five parts.

शूरसेनोऽथवा कार्यः शु(क)नासास्त्रिवे(धे)त्यसौ।
कृत्वा त्रिभागमुच्छ्रायं च(म)करं चोर्ध्वभागिकम्।।७१।।

Deserves to be created Śūrasena the Śukanāsa of thee folded norm. Having created elevation of three parts and Makara of upward subdivision.

स्तम्भयुक्तं गुणद्वारं (स्योतस्योधिः संप्रताम्?)।
अर्धप्र(श?)स्तरसंयुक्तं कुर्यात्+पार्श्वयोर्द्वयोः।।७२।।

Stambha yukta guṇadvāra may there, be of that one decorated as such and equipped with half a layer one may create on both the flanks.

कर्तव्यं गर्भकूटं वा शुभं तत्र विपश्चिता।
द्वितीयभूमिकायां तु पीठं सास्त(र्ध)दशस्तरम्।।७३।।

Or Garbhakūṭa deserves to be created the auspicious one therein by the expert one. In the second storey, however, Pīṭha may be ten layered.

(मालान्ततोवती?) जङ्घा माला कार्या चतुःस्तरा।
लशुनं द्विस्तरं प्रोक्तं स्तरं भरणमिष्यते।।७४।।

Mālā (corrected for melā) having in its interior Jaṅghā and Mālā deserves to be created as four layered. Laśuna is spoken of as two layered and Bharaṇa is required to be called as of one layer.

कुम्भं(?) तद्वत् प्रकर्तव्यमुच्छालं द्विगुणान्वितः(तम्)।
गण्डकः स्तरमेकं स्यात् ततः पट्टः स्तरद्वयम्।।७५।।

Kumbha likewise deserves to be created and Ucchāla as endowed with double norm. Gaṇḍaka may be one layered and then Paṭṭa of layer-twain.

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[1] An integrated projection from the spire over the vestibule, in front of the sanctum. (PS, p.154).

अर्धेन पट्टिका कार्या तथैव गिरिपत्रिका।
सू(स्त)रत्रयं वरण्डी स्याच्छूरसेनैरलङ्कृता।।७६।।

By a half deserves to be created Paṭṭikā and that very way Giripattrikā Varaṇḍī[1] as three layered decorated by Śūrasenas.

स्तरमेकं भवेच्छेदस्ततः कण्ठः स्तरद्वयम्।
पट्टिका भागमेकं च तत्समं गिरिपत्रिका।।७७।।

Single layered may be the Cheda and then Kaṇṭha of layer twain. Paṭṭikā may be of one part and Giripattrikā of the same size.

त्रिभागं शिखरं कुर्याच्छेदं मे(रु?) तु भागिकम्।
एकं कण्ठं प्रकुर्वीत (पथिकां गिस्तरं ?[२]) विदुः।।७८।।

Three parted may one create the Śikhara (i.e. Roof) and Cheda of Meru as one parted. One Kaṇṭha one may create and Rathikā may be three layered.

स्तरमेकं भवेत् कण्ठः पट्टिकापि च तत्समा।
गिरिपत्रीं च कुर्वीत भागार्धेन विचक्षणः।।७९।।

One layered may be the Kaṇṭha and Paṭṭikā also of the same size. The expert one may create Giripattri by a half part.

द्वा(द्व्य)र्धपादिकया युक्ता त्रिस्तरा स्याद् वरण्डिका।
छेदं कण्ठं च कुर्वीत पूर्वमानेन बुद्धिमान्।।८०।।

Equipped with 2½ Pādikā three layered may be Varaṇḍikā. Cheda and Kaṇṭha the wisdom endowed one may create as per earlier measurement.

पट्टिका गिरिपत्री च भागं भागं विधीयते।
द्विस्तरं शिखरं कुर्या(त् तथा) छेदं तु भागिकाम्।।८१।।

Paṭṭikā and giripattri is provided as of one part each. Two layered one may create Śikhara (roof) and likewise Cheda of one part.

एवं कण्ठं प्रकुर्वीत +++++ पट्टिकाम्।
वरण्डिका (द्विभास्योदृकारेण?) समन्विता।।८२।।

This very way one may create Kaṇṭha and likewise the Paṭṭikā, Varaṇḍikā of part twain equipped with a water course.

छेदं कण्ठं च पत्री च गिरिवर्ती त्रिभागिका(?)।
प्राग्वद् (विरिहिर ?[१])कुर्याद् यथाशोभं प्र +++।।८३।।

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1. An element between wall and the tower of a temple (PS, p.153).
2. रथिकांत्रिस्तरां। (GOSE, p.496, fn.11, verse 78, pāda 4)

Cheda, Kaṇṭha and Pattri, as also giripattri may be of three parts each. Tarivarihara may be as of earlier norm created as per glamour.

चतुर्थी भूमिका चोर्ध्वं कर्तव्या लक्षणान्विता।
त्रयोदशस्तरं पीठं मध्यजङ्घा च तत्समा।।८४।।

The fourth storey overhead deserves to be created as endowed with marks. Thirteen layered Pītha and Madhyajaṅghā of the same size.

चतुःस्तरा भवेन्माला तदर्धं लशुनं ततः।
कुम्भं तेन समं कार्यमु(कुर्यादु)च्छालं द्विस्तरं भवेत्।।८५।।

Four layered may be Mālā and half of that Laśuna. Kumbha is to be created of that very norm and Ucchāla may be two layered.

तस्यार्धे गण्डकं कुर्यात् पट्टं तद्द्विगुणं ततः।
पट्टिका गिरिपत्री च विधातव्ये स्तरं स्तरम्।।८६।।

Besides that Gaṇḍaka one may create and Paṭṭa as redoubled than that. Paṭṭikā and Giripattri are to be created of one layered each.

वरण्डी त्रिस्तरा कार्या छेदमेकस्तरं विदुः।
कुर्वीत द्विस्तरं कण्ठं तदर्धेन तु पट्टिकाम्।।८७।।

Varaṇḍī deserves to be created as three layered and Cheda they declare as single layered. Kaṇṭha one may create as layer twained and Paṭṭikā by a half of that.

तत्समां गिरिपत्रीं द्वौ स्तरौ (खिरिहिरं?) ततः।
छेदः कण्ठः पट्टिका च गिरिपत्रीति भागिकाः।।८८।।

Equal in size of that may be Giripattri and two layered then Khirihira? Cheda Kaṇṭha and Paṭṭikā and Giripattri as single layered.

वरण्डी द्विस्तरा कार्या ततश्छेदः स्तरं भवेत्।
कण्ठश्च पत्रिका चेति गिरिपत्रीति भागिकाः।।८९।।

Varaṇḍī deserves to be created as layer twained and Cheda then may be single layered. Kaṇṭha and Pattrikā and Giripattri as of single part.

(प्राग्वकाशिखिरिहिरं[2]) कुर्याच्छेदं पूर्वक्रमेण च।
द्विस्तरा तिलनासा (तु) विधातव्या विपश्चिता।।९०।।

Like earlier norm one may create Khirihira and Cheda by an earlier norm. Two layered Tilanāsā deserves to be created by the scholar or expert one.

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1. तरिवरिहरं।
2. प्राग्वत्खिरिहिरं।

कुर्वीत भागिकं छेदं ततः कण्ठा(ण्ठं) द्विभागिकी(कम्)।
पट्टिकां भागमेकं च तत्समां गिरिपत्रिकाम्।।९१।।

One may create Cheda as single parted and their Kaṇṭha as part-twained. Paṭṭikā as of one part and equal in size to that Giripattrikā.

घण्टा सप्तस्तरा प्रोक्ता पद्मं द्विस्तरमुच्यते।
द्विगुणः कलशस्तस्यां छेदं पूर्ववदाचरेत्।।९२।।

Ghaṇṭā is spoken of as seven layered and Padma is declared as layer twained. Kalaśa in that is redoubled and Cheda one may create as of earlier norm.

ऊर्ध्वं स्यात् पञ्चमी भूमिः पीठमेकादशस्ततः(र)म्।
तद्व(न्मट्टा?[१]) भवेज्जङ्घा माला च त्रिस्तरा ततः।।९३।।

Upwards may there be the fifth storey and Pīṭha then of eleven layers. The Jaṅghā may be of the same norm as Meḍhā and Mālā then of layer triad.

सार्धस्तरं स्याल्लशुनं स्तरेण भरणं भवेत्।
कुम्भं गण्डकसंयुक्तं कुर्यात् सार्धस्तरं बुधः।।९४।।

Laśuna may be 1¾ layered and Bharaṇa may be of one layer. Kumbha equipped with Gaṇḍaka one may create as of 1½ layers the wise one.

उच्छालं द्विस्तरं प्रोक्तं स्तरं गण्डो विधीयते।
द्विस्तरः स्यात् (ततः?)पट्टः पट्टस्यार्धेन पट्टिका।।९५।।

Ucchāla is declared as of two layers and one layered is provided the Gaṇḍa. Two layered then may be Paṭṭa and Paṭṭikā by half of the Paṭṭa.

तत्समा गिरिपत्री च त्रिस्तरा तु वरण्डिका।
स्तरमेकं भवेच्छेदः कण्ठस्तद्द्विगुणस्ततः।।९६।।

Equal in size to that Giripattri and three layered Varaṇḍikā, one layred may be Cheda and Kaṇṭha as redoubled than that.

तदर्धं पट्टिका कार्या तथैव गिरिपत्रिका।
स्तर(कं?)द्वयं खिरिहिरं तदर्धं छेदमाचरेत्।।९७।।

By a half of that Paṭṭikā deserves to be created and likewise giripattrikā. Layer twained Khirihira and half of that may be the Cheda created as such.

एवं कण्ठः पट्टिका च स्यात् तथा गिरिपत्रिका।
द्वौ स्तरौ तिलनासा स्याच्छेदः सार्धकरो(रा)यतः।।९८।।

This very way Kaṇṭha and Paṭṭikā and of that norm Giripattrikā. Two layered Tilanāsā and Cheda as 1½ cubited ones.

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1. तद्वन्मेढा।

Cheda, Kaṇṭha and Pattri, as also giripattri may be of three parts each. Tarivarihara may be as of earlier norm created as per glamour.

चतुर्थी भूमिका चोर्ध्वं कर्तव्या लक्षणान्विता।
त्रयोदशस्तरं पीठं मध्यजङ्घा च तत्समा।।८४।।

The fourth storey overhead deserves to be created as endowed with marks. Thirteen layered Pīṭha and Madhyajaṅghā of the same size.

चतुःस्तरा भवेन्माला तदर्धं लशुनं ततः।
कुम्भं तेन समं कार्यमु(कुर्यादु)च्छालं द्विस्तरं भवेत्।।८५।।

Four layered may be Mālā and half of that Laśuna. Kumbha is to be created of that very norm and Ucchāla may be two layered.

तस्यार्धे गण्डकं कुर्यात् पट्टं तद्द्विगुणं ततः।
पट्टिका गिरिपत्री च विधातव्ये स्तरं स्तरम्।।८६।।

Besides that Gaṇḍaka one may create and Paṭṭa as redoubled than that. Paṭṭikā and Giripattri are to be created of one layered each.

वरण्डी त्रिस्तरा कार्या छेदमेकस्तरं विदुः।
कुर्वीत द्विस्तरं कण्ठं तदर्धेन तु पट्टिकाम्।।८७।।

Varaṇḍī deserves to be created as three layered and Cheda they declare as single layered. Kaṇṭha one may create as layer twained and Paṭṭikā by a half of that.

तत्समां गिरिपत्रीं द्वौ स्तरौ (खिरिहिरं?) ततः।
छेदः कण्ठः पट्टिका च गिरिपत्रीति भागिकाः।।८८।।

Equal in size of that may be Giripattri and two layered then Khirihira? Cheda Kaṇṭha and Paṭṭikā and Giripattri as single layered.

वरण्डी द्विस्तरा कार्या ततश्छेदः स्तरं भवेत्
कण्ठश्च पत्रिका चेति गिरिपत्रीति भागिकाः।।८९।।

Varaṇḍī deserves to be created as layer twained and Cheda then may be single layered. Kaṇṭha and Pattrikā and Giripattri as of single part.

(प्राग्वकाशिखिरिहिरं[२]) कुर्याच्छेदं पूर्वक्रमेण च।
द्विस्तरा तिलनासा (तु) विधातव्या विपश्चिता।।९०।।

Like earlier norm one may create Khirihira and Cheda by an earlier norm. Two layered Tilanāsā deserves to be created by the scholar or expert one.

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1. तरिवरिहरं।
2. प्राग्वत्खिरिहिरं।

कुर्वीत भागिकं छेदं ततः कण्ठा(ण्ठं) द्विभागिकी(कम्)।
पट्टिकां भागमेकं च तत्समां गिरिपत्रिकाम्॥९१॥

One may create Cheda as single parted and their Kaṇṭha as part-twained. Paṭṭikā as of one part and equal in size to that Giripattrikā.

घण्टा सप्तस्तरा प्रोक्ता पद्मं द्विस्तरमुच्यते।
द्विगुणः कलशस्तस्यां छेदं पूर्ववदाचरेत्॥९२॥

Ghaṇṭā is spoken of as seven layered and Padma is declared as layer twained. Kalaśa in that is redoubled and Cheda one may create as of earlier norm.

ऊर्ध्वं स्यात् पञ्चमी भूमिः पीठमेकादशस्तत:(र)म्।
तद्व(न्मट्टा?[१]) भवेज्जङ्घा माला च त्रिस्तरा ततः॥९३॥

Upwards may there be the fifth storey and Pīṭha then of eleven layers. The Jaṅghā may be of the same norm as Meḍhā and Mālā then of layer triad.

सार्धस्तरं स्याल्लशुनं स्तरेण भरणं भवेत्।
कुम्भं गण्डकसंयुक्तं कुर्यात् सार्धस्तरं बुधः॥९४॥

Laśuna may be 1¾ layered and Bharaṇa may be of one layer. Kumbha equipped with Gaṇḍaka one may create as of 1½ layers the wise one.

उच्छालं द्विस्तरं प्रोक्तं स्तरं गण्डो विधीयते।
द्विस्तरः स्यात् (ततः?)पट्टः पट्टस्यार्धेन पट्टिका॥९५॥

Ucchāla is declared as of two layers and one layered is provided the Gaṇḍa. Two layered then may be Paṭṭa and Paṭṭikā by half of the Paṭṭa.

तत्समा गिरिपत्री च त्रिस्तरा तु वरण्डिका।
स्तरमेकं भवेच्छेदः कण्ठस्तद्द्विगुणस्ततः॥९६॥

Equal in size to that Giripattri and three layered Varaṇḍikā, one layred may be Cheda and Kaṇṭha as redoubled than that.

तदर्धं पट्टिका कार्या तथैव गिरिपत्रिका।
स्तर(कं?)द्वयं खिरिहिरं तदर्धं छेदमाचरेत्॥९७॥

By a half of that Paṭṭikā deserves to be created and likewise giripattrikā. Layer twained Khirihira and half of that may be the Cheda created as such.

एवं कण्ठः पट्टिका च स्यात् तथा गिरिपत्रिका।
द्वौ स्तरौ तिलनासा स्याच्छेदः सार्धकरो(रा)यतः॥९८॥

This very way Kaṇṭha and Paṭṭikā and of that norm Giripattrikā. Two layered Tilanāsā and Cheda as 1½ cubited ones.

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1. तद्वन्मेढा।

कण्ठं तद्द्विगुणं कुर्याद् भागेनैकेन पट्टिकाम्।
तत्समा गिरिपत्री स्याद् घण्टा पञ्चस्तरा भवेत्।।९९।।

Kaṇṭha one may create as redoubled than that and Paṭṭikā by one part. Of the same size may be Giripattrikā and Ghaṇṭā as five layered one.

कुर्वीत द्विस्तरं पद्मं शेषं पूर्वक्रमात् ततः।
ततो भूमिर्भवेत् षष्ठी पीठं तत्राभिधीयते।।१००।।

Padma one may create as two layered and Śeṣa as per earlier norm. Then may there be the storey sixth one. Now Pīṭha there is being talked of.

द्विस्तरा भूमिरङ्गा स्या(तुलः[1]?)खुरकस्ततः।
छेदो भवेत् तदर्धेन ततः कण्ठः स्तरद्वयम्।।१०१।।

Two layered may be Bhūmiraṅgā and equal to that Khuraka[2]. Cheda may be by a half of that and Kaṇṭha then layer twained.

पट्टिका भागमेकं स्याद् भागं च गिरिपत्रिका।
वरण्डीं द्विस्तरां कुर्यात् तदर्धं छेदमादिशेत्।।१०२।।

Paṭṭikā may be single parted and Giripattrikā of a single part. Varaṇṭī one may create as layer twained and half of that one may declare the Cheda.

द्वादशां(श)मिदं(तं) पीठं जङ्घा (माट्टा?) तदर्धतः।
माला तु द्विस्तरा प्रोक्ता लशुनं तत्समं भवेत्।।१०३।।

Twelve digited is the Pīṭha Jaṅghā may be of a half of that. Mālā is spoken of as layer twained and Laśuna may be of same layers.

भरणं स्तरमेकं तु द्विभागः कलशो भवेत्।
उच्छालकं च तत्तुल्यं गण्डो भागं विधीयते।।१०४।।

Bharaṇa may be of single layer and Kalaśa of two parts. Ucchālaka of that very norm and Gaṇḍa is provided as of one layer.

कुर्वीत द्विस्तरं पट्टं भागेनैकेन पट्टिकाम्।
पूर्ववद् गिरिपत्रीं ++ (त्रि)स्तरां तु वरण्डिकाम्।।१०५।।

One may create Paṭṭa as layer twained and Paṭṭikā of one part and Giripattri one may create as of earlier norm with Varaṇḍikā of three layers.

स्तरमेकं भवेच्छेदः कण्ठस्तद्द्विगुणस्ततः।
पूर्ववत् पत्रिके द्वे तु द्व्यंशं खिरिहिरं भवेत्।।१०६।।

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1. तत्तुल्यः।
2. GOSE, p. 498, verse 101, pāda 2 तत्तुल्यः खुरकस्ततः।

Cheda may be of one layer and Kaṇṭha of redoubled norm than that. The two Pattrikās as of earlier norm and two digited may be Khirinīra.

छेद: कण्ठ: पट्टिका च गिरिपत्रीति भागिका:।
द्विस्तरा तिलनासा स्याच्छेद: कार्यस्तु भागिक:।।१०७।।

Cheda, Kaṇṭha and Paṭṭikā and giripattri this way of one part. Two layered Tilanāsā and Cheda deserves to be created as one parted.

द्विस्तर: स्यात् तत: कण्ठो भागिका कण्ठपट्टिका।
भागिकी गिरिपत्री च विधातव्या तत: परम्।।१०८।।

Layer twained then may be Kaṇṭha and one parted Kaṇṭha Paṭṭikā and giripattri as of one part deserves to be created after that or beyond that.

पञ्चस्तरा(न्) त्रिभागोना(न्) कुर्यादामलसारकम्।
त्रिस्तरं स्यात् तत: ++ शेषं पूर्वक्रमाद् भवेत्।।१०९।।

Two layered and part triad reduced may be created the Āmalasārakas. Three layered there may be Pīṭha and Śeṣa may be as per earlier norm.

पञ्चम्यां भूमिकायां तु पीठं स्याद् द्वादशस्तरम्।
जङ्घा पञ्चस्तरा मेठा माला च स्याद् द्विभागिकी।।११०।।

In the fifth storey, however, the Pīṭha may be of twelve layers. Jaṅghā of five layers and Meḍhā and Mālā may be part-twained.

अर्धस्तरेण लशुनं स्तरेण भरं(रणं) भवेत्।
कुम्भं गण्डेन सहितं स्तरं कुर्याद् विचक्षण:।।१११।।

The Laśuna by half of the layer and by a layer may be Bharaṇa Kumbha equipped with Gaṇḍa the expert may create as one layered.

उच्छालं द्विस्तरं कुर्याद गण्डो भागं विधीयते।
पट्टः सार्धस्तर: कार्य: पट्टिका तु स्तरं भवेत्।।११२।।

Ucchāla one may create as layer twained and Gaṇḍa is stipulated as of one part. Paṭṭa deserves to be created as half layered and Paṭṭikā may be of single layer.

तत्समा गिरिपत्री च त्रिस्तरा तु वरण्डिका।
छेदो भागं त्रिभागोनं कण्ठश्चार्धगुणस्तत:(?)।।११३।।

Equal in size to that is Giripattri and three layered the Varaṇḍikā and Cheda of one part and Kaṇṭha then as a half normed one.

पत्रिके द्वे तु भागिक्यौ + स्तरा तिलनासिका।
अर्धप्रस्तारयुक्तासौ कार्याथ प्रस्तरान्विता।।११४।।

Two Pattrikās of one part each and three layered tilanāsikā. Half Prastārayukta that one deserves to be created equipped with stones.

छेदं भागेन कुर्वीत कण्ठं तद्द्विगुणः ततः।
(अर्धप्रस्तरं?) पूर्ववत् पत्रिके द्वे तु घण्टा स्तरचतुष्टयम्।।११५।।

The Cheda one may create by a part and Kaṇṭha as redoubled than that. And two Pattrikās like the earlier norm and ghaṇṭa of four layers.

कुर्वीत द्विस्तरं पद्मं शेषं पूर्वक्रमेण तु।
अष्टमी भूमिका या तु सा कार्या शुभलक्षणा।।११६।।

One may create Padma as two layered and Śeṣa as of one earlier order and of the eighth storey that may be that deserves to be created as of auspicious marks.

मेर्वादयो विंशतिरेवमुक्ताः
प्रासादमुख्याः +++++++[1]।
भूम्यष्टकान्तास्तदिमान् विदध्यात्
स्याच्छिल्पिनां संसदि पूजनीयः।।११७।।

Meru and the like 20 that have been illustrated the main Prāsādas equipped with good marks ending with eighth storey who may create these he may become honoured in the assembly of Architects.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
मेर्वादिविंशिकानागरप्रासादभूमिजा नामाध्यायस्त्रिषष्टितमः।।

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CHAPTER 64

The Pre-requisites of Prāsādas such as Digbhadra

प्रासादमथ (वारोयं?) वक्ष्यामो नामलक्षणैः।
लक्षणै(?)स्तेषु दिग्भद्रः श्रीवत्सो वर्धमानकः।।१।।

Now we shall talk of the Prāsāda Vāvāṭa[2] with names and marks. By marks among them is Digbhadra, Śrīvatsa and Vardhamānaka.

नन्द्यावर्तश्चतुर्थः स्यात् पञ्चमो नन्दिवर्धनः।
विमानश्च तथा पद्मो महाभद्राख्य एव च।।२।।

Nandyā vartta may be the fourht one and fifth one as Nandivardhana, Vimāna then likewise Padma or even Mahāpadma[3] or one named as Padmābhidhā and one named

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1. शुभलक्ष्मः युक्तः।
2. GOSE, p. 500, chapter 64, verse 1, pada 1 प्रासादमुख्याः शुभलक्ष्ययुक्ताः fn. 1.
3. Fn. 4 has पद्माभिधापिवा or महापद्मस्ततोऽस्ति वा।

Mahābhadra.

श्रीवर्धमानकाख्यश्च महा(पद्मतोऽपि वा?)।
एकादशः पञ्चशालो द्वादशः पृथिवीजयः॥३॥

And one named Śrīvardhamāna and Mahāpadma and even that very way, the eleventh one Pañcaśāla and twelfth one Pṛthvījaya.

तत्र प्रागेव (दिग्भद्रः श्रावणं?¹) प्रतिपाद्यते।
चतुरश्रीकृते क्षेत्रे नवभागविभाजिते॥४॥

Therein in advance the definition of Digbhadra is being propagated. In a plot square shaped divided into nine parts.

कोणो द्विभागविस्तारः प्रत्यङ्गौ भागिकौ स्मृतौ।
शाला भागत्रया कार्या नासिकात्रयशोभिता॥५॥

Koṇa having breadth of 2 parts and the two quarter positions of the roof are known as two parted and Śāla deserves to be created of part-triad decorated by nāsikā triad.

परस्परं विनिष्कासमर्धभागेन कारयेत्।
कोणप्रत्यङ्गयोरन्तः शालाप्रत्यङ्गयोस्तथा॥६॥

The mutual projection one may get created by a half part and the end of Koṇa and Pratyaṅga deserves to be created like that of Śālā and Pratyaṅga[2].

षोडशांशेन कुर्वीत +++ सलिलान्तरम्।
सीमास्याद्(स्य)दशभिर्भागैः प्रविभज्य विधीयते॥७॥

By sixteen digits one may create its water course. The limit of this one may be by ten parts provided as such having divided as such.

++ का गर्भपादैः षड् भित्तयः स्युर्द्विभागिकाः।
(वर्धमानेनमथ ब्रूमो?) विस्ताराद् द्विगुणं हि तत्॥८॥

The Garbha deserves to be created by ten steps with six walls as of part twain created as such. Now we talk of Vardhamāna in breadth that is redoubled as such.

द्वौ भागौ वेदिकाबन्धो जङ्घा ज्ञेया चतुष्पदा।
(शतपत्रा?) कपोताली सार्धभागं समुच्छ्रिता॥९॥

Two parted Vedikābandha and Jaṅghā deserves to be created as four parted one. A hundred petalled is the Kapotalī[3] elevated by a part and a half.

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1. दिग्भद्रलक्षणम् fn.6, p.500, verse 4.
2. A moulding of the entablature (EOHA, p.339).
3. Cyma recta cornice moulding, PS., p.148.

सार्धभागसमुच्छ्राया कार्या प्रथमभूमिका।
द्वितीया भूमिका ज्ञेया सार्धभागत्रयोदया॥१०॥

The first storey deserves to be created as having elevation of a part and a half. The second storey is to be created as 13½ parts.[1]

तृतीया च विधेया स्यात् सार्धभागद्वयोच्छ्रिता।
उच्छालकं च जङ्घा च भूमिकार्धं विधीयते॥११॥

And the third one deserves to be created as of 2½ parted elevation Ucchālaka and Jaṅghā is provided as by a half of the storey.

कूटं (तै?) चार्धतो देयं कर्मशोभासमन्वितम्।
घण्टा भागत्रयोत्सेधा बहुभिश्चाश्रिभिर्युता॥१२॥

Kūṭa is to be provided by a half endowed with the glamour of work manship and Ghaṇṭā as of elevation of part-triad and equipped with many angles.

कलशं स्थापयेदूर्ध्वं भागद्वयसमुच्छ्रितम्।
बीजपूरकसंयुक्तं वर्तुलं पल्लवावृतम्॥१३॥

Ṭhe Kalaśa one may adjust overhead elevated by part-twain equipped with Bījapūraka[2], globular one and covered by sprouts.

शिखरार्धस्य कुर्वीत सपादमुदयं तथा।
इमं दिग्भद्रसंज्ञं यः प्रासादं कारयेत् पुमान्॥१४॥

Of the half of the Śikhara or roof[3] one may create Udaya of a 1/4th norm. This Prāsāda Digbhadra named who a person may arrange to be erected.

or

Of the upper part of the half of Śikhara by an elevation is provided Śūrasena. By the measurement of the interior of the Prāsāda reduced by eight digits one may create its breadth.

शतक्रतुफलं सोऽपि लभते नात्र संशयः।
लक्ष्म श्रीवत्ससंज्ञस्य प्रासादस्याभिधीयते॥१५॥

The fruit of Śatakratu (Indra), he even obtains. There is no doubt in it. The definition of one named Śrīvatsa the Prāsāda is being spoken of.

चतुरश्रीकृते क्षेत्रे भक्ते पञ्चदशांशकैः।

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1. सार्धभागत्रयोदशा fn. 6, p. 501.
2. Topmost element of a finial (PS, p.152).
3. GOSE, p. 501, verse 14, fn. 10 has शिखरार्द्धस्य चोर्ध्वस्य चोर्ध्वेन सूरसेनं विधीयते। प्रासादगर्भमानेन हीनमष्टांशकेन वा। विस्तारमस्य कुर्वीत। इति अधिकः पठ्यते।

(अस्योच्छ्रायो सकास्त्रयंशस्त्र्यं क्षोणस्यादंशकैस्त्रिभि: ?)।।१६।।

In a plot square shaped divided by fifteen digits or segments, the height of this one of three angles may be reduced by thee digits.

कर्णशालान्तरे कार्यौ द्व्यंशौ प्रतिरथावुभौ।
(तयोरुभयो: सार्धं सादं तु मार्ग्रो निवेशयेत्?)।।१७।।

Within the space of Karṇa and Śālā (Hall) deserve to be created two Pratirathas[1]. Along with both deserves to be created the enclosure.

भागमेकं प्रविष्टौ च शाला भागत्रयात्मिका।
निर्गम: स्यात् पदार्धेन गर्भस्तु नवभागिक:।।१८।।

Entered by a part the Śālā endowed with three parts may be there. The exit gate may be by a half square and the interior of nine parts.

त्रिपदा च भवेद् भित्तिरूर्ध्वमस्याथ कथ्यते(?)।
श्रीवत्स: कीर्तित: सम्प्रत्युच्यते वर्धमानक:।।१९।।

Three squared may be the wall. Now its roof (Ūrdhva) is being declared. Śrīvatsa has been illustrated Vardhamāna is being defined.

चतुरश्रीकृते क्षेत्रे +++ भागकल्पितम्।
छेदादि गिरिपत्र्यन्तं दद्यात् पूर्वक्रमेण(तु)।।२०।।

In the square shaped field (Paṭṭa) may be of one parted norm. Cheda and the like ending in Giripattri one may provide in line with the earlier order.

द्विस्तरा त्रिस्तरा चापि कर्तव्या वेदिका न(म)ता।
स्तरमेकं भवेच्छेद: कण्ठस्तद्द्विगुणो भवेत्।।२१।।

Two layered and even three layered deserves to be created Vedikā bent as such (natā). One layered may be Cheda and Kaṇṭha may be of a doubled size than that of that one.

पट्टिकां गिरिपत्रीं च तस्यैवार्धेन कारयेत्।
दशस्तरा ततो घण्टा यदि वामलसारकम्।।२२।।

Paṭṭikā and Giripattri one may get created by a half of that one. Ten layered then is Ghaṇṭā or else Amalasāraka.

द्विस्तरं स्यात् तत: पद्मं द्विगुण: कलशस्तत:।
तदूर्ध्वं भूमिका कार्या सपीठा लक्षणान्विता।।२३।।

Two layered then may be Padma and redoubled the Kalaśa. Above that deserves to be created a storey along with the pedestal endowed with good marks.

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[1] Projected vertical segments in a navaratha temple (PS, p.151).

स्तरैः स्यात् पञ्चदशभिः पीठं जङ्घापि तावता।
चतुःस्तरा भवेन्माला लशुनं तु स्तरद्वयम्।।२४।।

By layers may be by fifteen and Pīṭha and Jaṅghā also by that structure. Four layered may be Mālā and Laśuna of layer twain.

तस्या(प्य)र्धेन भरणं कुम्भं कुर्वीत तत्समम्।
तस्य द्विगुणमुच्छालं गण्डमेकस्तरं भवेत्।।२५।।

And by a half of that may be Bharaṇa and Kumbha one may create as similar to that. Redoubled than that the Ucchāla and Gaṇḍa may be of one layer.

पट्टं द्विगुणमेतस्मात् कुर्यादर्धेन पट्टिकाम्।
पट्टिकायाः प्रमाणेन कर्तव्या गिरिपत्रिका।।२६।।

Paṭṭa as redoubled from this one and one may create Paṭṭikā by a half. By the extent of Paṭṭikā deserves to be created Giripattrikā.

वरण्डी त्रिस्तरा कार्या शूरसेनैरलङ्कृता।
एकस्तरस्ततश्छेदः कण्ठस्तु द्विगुणस्ततः।।२७।।

Varaṇḍī deserves to be created as two layered decorated by Śūrasenas and one layered then Cheda and Kaṇṭha then the redoubled one.

पट्टिका गिरिपत्री च विधातव्ये स्तरं स्तरम्।
उभौ (स्तरौ)खिरिहिरं भवेच्छेदः स्तरं ततः।।२८।।

Paṭṭikā and Giripattrī deserve to be created of one layer each. Both layered Khirihira and Cheda may be one layered as such.

तथैव कण्ठस्तद्वच्च पट्टिकागिरिपत्रिके।
वरण्डिका द्विस्तरा स्याच्छेषं पूर्ववदाचरेत्।।२९।।

Likewise Kaṇṭha and of the same size Paṭṭikā and Giripattrikā Varaṇḍikā may be layer twained and Śeṣa one may create as of earlier norm.

स्तरावुभौ खिरिहिरं छेदं कुर्वीत् भागिकम्।
कण्ठश्च पत्रिका चैव गिरिपत्री च पूर्ववत्।।३०।।

Both the layers Khirihira and Cheda one may create as one parted. Kaṇṭha and Pattrikā as Giripattri as of earlier size.

द्विस्तरा वेदिका कार्या (द्यवपादिकया?[1]) युता।
छेदमेकं स्तरं कुर्यात् कण्ठं (तद्)द्विगुणं ततः।।३१।।

Two layered deserves to be created Vedikā equipped with dvayardhapādikā and Cheda one may create as of one layer and Kaṇṭha then of a double norm than that.

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[1] द्वयर्धपादिकया युता, fn.1, p.503.

पत्रिकां गिरिपत्रीं च तस्यैवार्धेन कारयेत्।
स्तराष्टकेन घण्टा स्याद् यदिवामलसारकम्।।३२।।

Pattrikā and Giripattri one may create by a half of that very one. By an octagonal layer may be Ghaṇṭā similar to which one may be Amalasāraka.

भवेत्यमं(?) ++++ कलशो द्विगुणस्तत:।
स्तरमेकं भवेद् ग्रीवा कर्णं कुर्वीत तत्समम्।।३३।।

And Kalaśa then two fold and grīvā may be of one layer and Karṇa one may create as equal to that.

द्विगुणं बीजपूरं तु पूर्वत्राप्येवमाचरेत्।
(त्कृश सप्तदशांशकैर्भागेस्त्रिभिर्भवेत्?)।।३४।।

Double fold may be Bijapūraka and in the earlier spot also this very way one may act as such an excellent normed by seventeen digits and with three parts as such it may become so.

द्विभागिक: प्रतिरथ: शाला स्यात् पञ्चभागिका।
शालाप्रत्यङ्गयोरन्तर्भागार्धेनोदकान्तरम्।।३५।।

Two parted Pratirathā and Śālā may be of five parts and within the interior of Śālā and Pratyaṅga a water course by a part half.

परस्परं विनिष्कास: पादहीनं पदं भवेत्।
गर्भ: स्याद् दशभिर्भागैर्भित्ति: सार्धपदत्रयात्।।३६।।

A mutual outlet and a pada reduced by a pāda. Garbha may be by ten parts and wall having 3½ parts.

चतुर्भिर्वेदिकाबन्धो जङ्घा स्यादष्टभि: पदै:।
सार्धै: पञ्चभिराद्या भू: कपोतालीसमन्विता।।३७।।

By four parts Vedikābandha and Jaṅghā may be by eight padas and this third storey even the first storey may be 5½ equipped with Kapotālī.

तृ(द्वि)तीया भूमिका चास्य कर्तव्या पञ्चभि: पदै:।
सार्धैर्भवेत् तृतीयापि चतुर्भिर्भूमिका पदै:।।३८।।

And the second storey of this one, deserves to be created by five padas and the third storey also may be 4½ padas.

चतुर्थी भूमिका भागैश्चतुर्भि: कीर्तिता पदै:।
घण्टा च त्रिपदा कार्या कूटभक्त्यादि पूर्ववत्।।३९।।

The fourth storey by four parts and padas is declared as such. And Ghaṇṭā is to be created as of three padas and Kūṭabhakti and the like as of ealrier norm.

शुकनासादि कुम्भादि पूर्ववत् समुदाहृतम्।
उक्तोऽयं वर्धमानाख्यः प्रासादः शुभलक्षणः।।४०।।

Śukanāsa and Kumbha[1] and the like have been declared as of earlier norm. Has been declared the Prāsāda Vardhamāna by name of auspicious norm.

नन्द्यावर्तमथ ब्रूमः क्षेत्रे सप्तदशांशके।
कोणांश्चतुष्पदान् कुर्यात् पञ्जरं सार्धभागिकम्।।४१।।

Now we talk of the Nandyāvarta in a plot of seventeen segments. One may create Koṇas of quadruple norm and Pañjara (an avitary) of a part and a half.

षड्(भि)र्भागै र्भवेच्छाला गर्भस्तु दशभागिकः।
सार्धत्रिभागिका भित्तिरूर्ध्वमान(द्विभांगुणम्?[२])।।४२।।

By 6 parts may be Śālā (Hall) and the garbha as ten parted one. The wall of 3½ parts and the measurement of the roof as of redoubled parts.

वेदी चतुष्पदोत्सेधा जङ्घा भागाष्टकोच्छ्रिता।
षट्पदा भूमिका ++++ पञ्चपदायता।।४३।।

Vedī may be elevated by four padas and Jaṅghā elevated by octagonal parts. The storey may be six stepped or six squared one and (Vedī) oblong by five padas.

स्यात् सम्पदे चतुर्भागा तृतीयान्या पदोच्छ्रिता।
(सांद्विवांसेवघटा?) स्यात् पूर्ववत् कलशादिकाः।।४४।।

May be four parted in affluence and the third one another as elevated by one part (Ghaṇṭā may be of six parts) and Kalaśa and the like of earlier norm.

नन्द्यावर्तोऽयमाख्यातः प्रासादः सर्वकामदः।
अथातः सम्प्रवक्ष्यामः प्रासादं नन्दिवर्धनम्।।४५।।

This one has been declared as Nandyāvartta, the Prāsāda an accomplisher of all cherished ends. Now we shall talk of the Prāsāda Nandivardhana.

चतुरश्रीकृते क्षेत्रे पदाष्टदशकाङ्किते।
कोणस्त्रिपदविस्तारः प्रत्यङ्गं स्यात् पदद्वयम्।।४६।।

In a plot square shaped as such, marked by eight ten or eighteen padas Koṇa may be of a breadth of three padas and Pratyaṅga may of pada twain.

शाला चतुष्पदा प्रोक्ता चित्रकर्मोपशोभिता।

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1. Moulding resembling the profile of a pitcher.
2. द्विभागिकम्।

पादोनभागमानेन निर्गमः स्यात् परस्परम्।।४७।।

Śālā is spoken of as four parted or four squared decorated by picture paintings. By the measure of a part reduced by a square an exit maybe of mutual concordance.

कोणप्रत्यङ्गयोर्मध्ये शालाप्रत्यङ्गयोस्तथा।
भागेन विस्तृतं कार्यं सर्वत्र सलिलान्तरम्।।४८।।

In between Koṇa and Pratyaṅga as also between Śālā and Pratyaṅga likewise, a water course is to be created by a part broad as such all over.

गर्भः स्याद् दशभिर्भागैर्भित्तिर्भागचतुष्टयात्।
ऊर्ध्वमानमथ ब्रूमो द्विगुणं तत् प्रकीर्तितम्।।४९।।

The garbha may be by ten parts and the wall of four parts. Now we talk of the upper measurement double fold as such declared as such.

वेदीबन्धोऽशकाः पञ्च जङ्घा स्यादष्टभागिका।
प्रथमा भूमिका कार्या कपोतालीसमन्विता।।५०।।

Vedībandha may be of five digits and Jaṅghā may be of octagonal parts. The first storey deserves to be created equipped with Kapotalī.

सपादैः पञ्चभिर्भागैर्द्वितीया तद्वदेव हि।
तृतीया तु भवत्यस्य भूमिका पञ्चभागिका।।५१।।

With five and a quarter of parts the second one of the same structure and the 3rd one the storey is this one of five parts as such.

चतुर्थी भूमिका ज्ञेया सार्धभागचतुष्टया।
घण्टा तस्योर्ध्वतः कार्या पदत्रयसमुच्छ्रिता।।५२।।

The fourth storey deserves to be understood of 4½ parts. Ghaṇṭa deserves to be created above that elevated by pada-triad.

शुकाघ्रा द्य(शू)रसेनश्च स्तम्भिकाकूटभक्तयः।
कलशस्योदयस्तस्य विधेयाश्चास्य पूर्ववत्।।५३।।

Śukāghrā and Śūrasena and the subdivision of Stambhikā Kūṭa and Kalaśasyodaya of that one deserve to be created as of earlier norm.

अमुं यः कारयेदन्यःप्रासादं नन्दिवर्धनम्।
स नन्दिगणसामान्यो जायते नात्र संशयः।।५४।।

Whosoever, a different one may arrange these structuring of Prāsāda Nandivardhana, that one gets into being as Nandigaṇa Sāmānya. There is no doubt in it.

अतः परमथ ब्रूमो विमानं शुभलक्षणम्।
चतुरश्रीकृते क्षेत्रे विंशत्या भाजिते पदैः।।५५।।

Beyond this we talk of the Vimāna of auspicious marks. In the square shaped plot or field divided by twenty digits or segments.

को(णाः) पञ्चपदाः कार्या मध्ये च सलिलान्तरम्।
कर्णिका सार्धभागेन भागार्धमुदकान्तरम्॥५६॥

Koṇas of five padas deserve to be created and a water course in the centre Karṇikā by a part and a half and the water course by a part half.

(सालोपद्यद[१]?)विस्तीर्णा सार्धभागेन निर्गता।
कोणस्य चार्धभागेन कर्णिकानिर्गमः स्मृतः॥५७॥

Śālā may be six parted in breadth projected by a part and a half. By a half part of the Koṇa the projection or outdoor exit of the Karṇikā is redoubled as such.

गर्भश्चास्य विधातव्यो द्वादशांशकविस्तृतः।
भित्तिश्चतुष्पदा कार्या दिक्षु सर्वास्ववस्थिता॥५८॥

Of this one Garbha is to be created broad by twelve digits. The wall (Bhitti) deserves to be created as four parted or squared one, well established in all the directions.

ऊर्ध्वमानमथैतस्य ब्रूमस्तद् द्विगुणं भवेत्।
वेदीबन्धोऽशकाः पञ्च जङ्घा नवपदोच्छ्रिता॥५९॥

The upper measurement of this one, we talk of now that may be of redoubled norm Vedībandha may have five digits with Jaṅghā as elevated by nine square.

प्रथमा भूमिका कार्या भागैः षड्भिः समुच्छ्रिता।
शतपत्रां कपोतालीं मध्ये चास्याः प्रकल्पयेत्॥६०॥

The first storey is to be created elevated by six parts and Kapotālī Śatapattrā may be created in the centre of this one.

द्वितीया भूमिका चास्य विधेया पञ्चभिः पदैः।
अर्धेऽस्याः स्तम्भकोच्छालं कूटं चार्धव्यवस्थितम्॥६१॥

The second storey of this one, deserves to be created by five squares. In a half of it may be Stambhakocchāla and Kūṭa as provided in a half.

(परस्परपार्धेन हमा?[२])स्तिस्त्रोऽन्यभूमिकाः।
स्तम्भिकाकूटभरणशूरसेनाः सघण्टकाः॥६२॥

Mutually by a half square reduced as such, may be the other three storeys (accompanied by) Stambhikā, Kūṭa, Bharaṇa, Śūrasena and Ghaṇṭakās.

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1. शालाषट्पदा। fn1, p.505.
2. परस्परपदाधेत्रि हीवा। fn4, p.505.

कलशस्योदयश्चात्र प्राग्वत् कार्या विपश्चिता।
य इमं कारयेद् भक्त्या विमानाख्यं नृपुङ्गव:।।६३।।

The elevation of Kalaśa here may be created by the expert one of earlier norm. When the expert among men may get it constructed with devotion, the one named Vimāna.

इह भोगान् स लभते तथा (सत्कायदंविधे?)।
अथ पद्मप्रियप्रीतिजननः पद्म उच्यते।।६४।।

Herein he gains enjoyments and likewise the bestower of a good framework by a structural norm. Now Padma is being illustrated a creator of joy to the one fond of lotus.

चतुरश्रीकृते क्षेत्रे भक्ते षोडशभिः पदैः।
कोणाश्चतुष्पदाः कार्याः सलिलान्तरभूषिताः।।६५।।

In the square shaped field, divided by 16 squares or segments, Koṇa deserves to be created as four squared decorated by a water course.

द्विपदः पञ्जरो ज्ञेयो गर्भे कोणाश्चतुष्पदाः।
(भागःस्यात्?[१]) षोडशांशेन तदन्ते सलिलान्तरम्।।६६।।

Two squared Pañjara is to be recognised having in the centre Koṇas as four squared– by a sixteenth digit of the part and at the end a water course.

गर्भः स्यान्नवभिर्भागैर्भित्तिः सार्धपदत्रयम्।
ऊर्ध्वमानमथ ब्रूमस्तथा(द)स्य द्विगुणं भवेत्।।६७।।

Garbha maybe by nine parts and bhitti (wall) by 3 ¾ parts or squares. Now we talk of the upper measurement of or measurement of the roof, likewise of it which may be redoubled.

द्वितीया भूमिका ज्ञेया भागैः पञ्चभिरुच्छ्रिता।
अन्योन्यं तु पदार्धेन हीनं स्याद् भूमिकाद्वयम्।।६८।।

The second storey is to be recognised elevated by five parts. The storey twain may be reduced by a half square mutually or one after the other.

स्तम्भिकाकूटभरणशुकाग्र(घ्रा)शूरसेनकाः।
घण्टा(कारस?)विस्तारा भवन्त्येतस्य पूर्ववत्।।६९।।

Stambhikā Kūṭa, Bharaṇa, Śukāghrā and Śūrasenakas and the breadth of Ghaṇṭā and Kalaśa do occur as per earlier norm.

पद्मप्रासादमेनं यः कारयेद् भक्तिसंयुतः।
स श्रीपतिरिव श्रीशो भवत्यवनिमण्डनः।।७०।।

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[1] भागस्य। fn 9, p.505.

Who may create this Padma Prāsāda endowed with devotion, like the Lord of Śrī becomes an overlord of glory an ornament of the Earth.

महाभद्रमथ ब्रूमः प्रासादमतिसुन्दरम्।
चतुरश्रीकृते क्षेत्रे विंशत्या सैकयाङ्किते॥७१॥

Now we illustrate Mahābhadra the Prāsāda highly beautiful. In the square shaped field marked by 21 segments.

कोणाश्चतुष्पदाः सार्धद्व्यंशाः प्रत्यङ्गकाः स्मृताः।
शाला पञ्चपदा कार्या दिक्षु सर्वास्ववस्थिता॥७२॥

Koṇas deserve to be created as four squared having 2½ digits known as Pratyaṅgakas. Śālā deserves to be created as five squared, stationed in all the directions.

पादोनभागविस्तारं कर्तव्यं सलिलान्तरम्।
गर्भस्त्रयोदशपदो भित्तयश्च चतुष्पदाः॥७३॥

The water course deserves to be created having breadth of a part reduced by a square. The Garbha as of 13 squares and bhittis (walls) of four squares.

ऊर्ध्वमानमथैतस्य ब्रूमस्तद् द्विगुणं भवेत्।
वेदी चतुष्पदोत्सेधा जङ्घा स्यादष्टभागिका॥७४॥

Of this one the measurement of the upper part now we talk of that may be of redoubled norm. Vedī as of an elevation of four squares and Jaṅghā of eight parts.

सप्तभागसमुत्सेधा विधेया चादिभूमिका।
मध्ये सान्तरपत्रास्याः कपोताली पदत्रयम्॥७५॥

The first storey deserves to be created as having elevation of seven parts. In the centre the Kapotali as Santarapattā of Pada-triad.

द्वितीयभूमिका चास्य सार्धैः षड्भिः पदैः स्मृता।
भागभागविहीनास्तु तिस्रोऽन्या भूमिकास्ततः॥७६॥

The second storey of this one, is known as of 6½ squares and one part reduced each of this one the three storeys are to be created.

घण्टा भागत्रयोत्सेधा पद्मपत्रिकया सह।
स्तम्भिकाकूटभरणशुकाघ्राशूरसेनकाः॥७७॥

Ghaṇṭā is of elevation of part-triad along with Padma Pattrikā. Stambhiā, Kūṭa, Bharaṇa, Śukāghrā and Śūrasenaka.

कलशः (कुम्भं नाथः?) प्राग्वत् तस्य भवन्त्यमी।
महाभद्रमिमं योऽत्र कारयेद् भक्तिमान् नरः॥७८॥

Kalaśa and Kumbhanāthas may be of this one as of earlier norm. Mahābhadra of this one who may create a man of devotion.

स स्वर्गे सुरनारीभिः सेव्यते मदनाज्ञया।
अथ श्रीवर्धमानस्य लक्ष्म साम्प्रतमुच्यते।।७९।।

In heaven he is waited upon by the celestial dames at the errand of Madana (i.e. Cupid). Now of Śrī Vardhamāna the definition is being detailed.

चतुरश्रीकृते क्षेत्रे चतुर्विंशतिभाजिते।
कोणाः षड्भागिकाः कार्याः शालाः स्युर्नवभागिकाः।।८०।।

In a square shaped plot divided in to 24 koṇas of octagonal parts deserve to be created and Śālās may be of nine parts.

सार्धं पदद्वयं कार्यः शालानामत्र निर्गमः।
कुर्याज्जलान्तरं तत्र मध्यतः कोणशालयोः।।८१।।

Of 2½ padas deserves to be created the exit door of the Halls and one may create a water course therein the centre of the two Halls.

विस्तृतं सार्धभागेन प्रविष्टमपि भागतः।
(कोणे मध्ये?) विधातव्यं भागेनैवोदकान्तरम्।।८२।।

Broad by 1½ part and entered within by a part or projected within by a part and in the centre of the Koṇa,[1] deserves to be created a water course by a part.

नवांशकृ(क्लृ)प्तशालायाः प्रत्यङ्गौ द्वावुदाहृतौ।
भागद्वितयविस्तारौ भागेनैकेन निर्गतौ।।८३।।

Of a Śālā of nine parts created as such, two Pratyaṅgas have been provided having breadth of part-twain and projected by a part.

चतुर्दशपदो गर्भो भित्तिः पञ्चपदा स्मृता।
ऊर्ध्वमानमथ ब्रूमस्तदस्य द्विगुणं भवेत्।।८४।।

Fourteen padas of a garbha, the wall is deemed as of 5 padas. Now we talk of the measurement of the roof. That may be a double one of that.

वेदिका षट्पदोत्सेधा जङ्घैकादशभिः पदैः।
प्रथमा भूमिका चास्य कार्या सप्तांशकोच्छ्रिता।।८५।।

Vedikā having an elevation of six padas and Jaṅghā by eleven padas. The first storey of this one is to be created elevated by seven digits.

पादोनैः सप्तभिर्भागैर्द्वितीया भूमिकेष्यते।
तृतीया भूमिका षड्भिः सपादैर्जायते पदैः।।८६।।

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[1] कोणमध्ये - इति स्यात् 1982 GOSE, p. 507, verse 82, pāda 3.

By parts reduced by a quarter from seven i.e. 6¾ parts the second storey is desired as such to be created and the 3rd storey is required to be created by 6¼ parts or padas.

(पादेन षटका?) भागेन चतुर्थी भूमिका स्मृता।
भागं भागं विधातव्य: प्रवेश: प्रतिभूमिकम्।।८७।।

By parts lesser by a pāda (square) from six i.e. 5¾ parts, the 4th storey is stipulated. In every storey the entrance is to be created by a part as such.

सपादै: पञ्चभिर्भागै: कार्यो घण्टासमुच्छ्रय:।
भागत्रयसमुत्सेधस्तदूर्ध्वे कलशो भवेत्।।८८।।

By 5¼ parts deserve to be created the height of the ghaṇṭā (bell shaped roof). Above that the Kalaśamay be ḥaving an elevation of part-triad.

सुकाग्रासूरसेनश्च स्तम्भिकाकूटभक्तय:।
कार्या पूर्वोक्तमार्गेण विचित्रकर्मोपशोभिता:।।८९।।

Sukāghrā and Śūrasena having division of Stambhikā and Kūṭa or Stambhikā Kūṭabhaktis deserve to be created by a method enunciated earlier decorated by specific carved out patterns.

श्रीवर्द्धमानं य इमं प्रासादं कारयेन्नृप:।
यश: श्रीश्रेयसांगस्य वृद्धि स्यादुत्तरोत्तरा।।९०।।

The king may get built this Prāsāda (named) Śrī Vardhamāna : fame, glory, beneficence and physique their development may grow quite in a sequential order.

पद्मयोनिपृथ: सद्मद्माथ कीर्त्यते।
चतुरस्त्रीकृते क्षेत्रे विंशत्येकोनयान्तिके।।९१।।

Padmayonipṛtha mansion is now bring illustrated. In a plot square shape having extention (divided) into twenty reduced by one i.e.

कोणाश्चतुष्पदा: कार्या प्रत्यङ्गा अपि तत्समा:।
परिवर्त्तनकर्त्तव्या परस्परममी शुभा:।।९२।।

Koṇas of four padas deserve to be created and Pratyaṅgas also of his similar norm. Mutually auspicious ones those have a process to transformation.

शाला नवांशविस्तीर्णा स्यात् पदत्रयनिर्गमा।
शालालस्ताश्च कर्त्तव्या द्विभागा बालमञ्जरी।।९३।।

Śālā broad by nine digits may have exit doors of pada triad and Śālālastas deserve to be created and Bālamañjarī of part-twain.

कर्णप्रत्यङ्गयोर्मध्ये बालप्रत्यङ्गयोस्तथा।
जलान्तराणि कार्याणि तत्प्रमाणस्य मध्यत:।।९४।।

In the middle of Karṇa and Pratyaṅga as also in the middle of Bāla and Pratyaṅga the water channels are to be created in the space between their extentions.

गर्भः सप्तदशांसः (शः)स्याद्भित्तयः षड्भिरंशकैः।
ऊर्ध्वमानमथैतस्य ब्रूमस्तद्द्विगुणं भवेत्॥९५॥

Garbha (adyatum) may be of seventeen digits and bhittis (walls) by six digits. The measurement of its roof we now illustrate and that may be twice as this one.

वेदी षड्भागिकोत्सेधा जङ्घाभागास्त्रयोदश।
सप्तभागसमुत्सेधा कर्त्तव्या चादिभूमिका॥९६॥

Vedī may have an elevation of six parts with Jaṅghā as of thirteen parts. And the first storey deserves to be created having height of seven parts.

षड्भिः सार्धैः द्वितीया स्याद्भागभागोज्झिते परे।
पञ्चमी स्याच्चतुर्भागा भागार्द्धेन परेत्पृथक्॥९७॥

By 6½ the second one may be there and others reduced by a part each. The 5th one may be of 4 parts separated by a half part.

प्रवेशः कूटदर्भेण भूमीनां स्यात् परस्परम्।
भूमिकार्द्धं विधातव्यं स्तम्भिकाभरणान्वितम्॥९८॥

The entrance by a Kūṭagarbha of the storeys may be of mutual norm. The storey's half deserves to be created endowed with Stambhikā and Bharaṇa.

अपरं कूटशोभातिरर्द्धमस्याविभूषयेत्।
घण्टापञ्चपदोत्सेधा विस्तृता गर्भमानसः॥९९॥

The other half of it one may decorate having the glamour of Kūṭa. Ghaṇṭā may be of elevation of five parts and secondly the measurement of the Garbha.

सुकाघ्राय परं यत्तु पूर्ववत्तत् प्रकल्पयेत्।
महापद्माभिधयोत्र प्रासादं कारयेत् सुधीः॥१००॥

For Sukāghrā what is excellent, that one may create as of earlier norm. And a Prāsāda, named Mahāpadma the wise one may get created.

इहामुत्र च निर्द्वंद्वः स परं सुखमश्नुते।
लक्ष्याथ पञ्चशाला प्रासादस्याभिधीयते॥१०१॥

Here and hereafter having no duel norm that one enjoys great bliss of Prāsāda and so the Pañcaśālā stipulated as such, being illustrated.

चतुरस्त्रीकृते क्षेत्रे अष्टाविंशतिपदान्तिके।
तस्यार्जनफलाः काराः कोणा पञ्चपदाः स्मृताः॥१०२॥

In a field square shaped, having ending of 28 padas, the Kārās of that one having arjanaphalas and Koṇas as five paḍas.

प्रत्यङ्गास्त्रिपदा: कार्या भागद्वितयनिर्गता।
शाशा(ला)ष्टपदविस्तारा पदत्रितयनिर्गमा।।१०३।।

Pratyaṅgas of 3 padas deserve to be created projected by part twain. Śālā of the breadth of 8 padas projected by pada triad.

कोणप्रत्यङ्गयोर्मध्ये शालाप्रत्यङ्गयोस्तथा।
भागेन विस्तृतं कार्यं प्रविष्टं च जलान्तरम्।।१०४।।

In the middle of Koṇa and Pratyaṅga as also in between the Śālā and Pratyaṅga likewise the water course (Jalāntara) is to be created broad by a part.

गर्भ: षोडशभिर्भागै: भित्तयोऽपि च षट्पदा:।
ऊर्द्धवमानमथैतस्य ब्रूमस्तद्द्विगुणं भवेत्।।१०५।।

Garbha by six teen parts and the walls even of six padas and the measurement of the Ūrdhva (roof) of this one, we now talk of that may be double fold.

विधेयो वेदिकाबन्ध: सार्धपञ्चपदोच्छ्रयम्।
जङ्घा चास्य भवेत् कार्या तत्रैकादशभागिका।।१०६।।

The Vedikābandha is to be created having height of 5½ padas. Jaṅghā then may be such as fit to be created as of eleven parts therein.

सार्द्धसप्तपदोत्सेधा विधातव्या च भूमिका।
कपोतपाली कार्यास्य मध्ये भागत्रयोच्छ्रिता।।१०७।।

Having height of 7½ padas, the storey deserves to be created and Kapotapālī[1] of this one is to be created in its centre elevated by part-triad.

अयं भूमिप्रमाणेन स्यादद्वितीयापि भूमिका।
तृतीया सप्तभिर्भागैश्चतुर्थी सार्थषट्पदा।।१०८।।

By the extent of the land may there be the second storey and the third one by seven parts and the fourth by 6½ padas.

पञ्चमी षट्पदा कार्या घण्टा पञ्चपदोच्छ्रिता।
शालास्थानेषु सर्वेषु कर्त्तव्यं पञ्चघण्टकम्।।१०९।।

The 5th one is to be created the ghaṇṭā elevated by five padas. In all the Śālā spots deserve to be created five ghaṇṭakas.

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[1] A pigeon house, an aviary : a fillet, a gable edge, p.109 EOHA.

कुमारैः पञ्चभिर्युक्तं पञ्चशालोयमुच्यते।
शुकाघ्रासूरसेनादि यच्चान्यत् कलशादिकम्।।११०।।

Attended by five Kumāras this one is called Pañcaśālā one. Śukāghrā and Sūrasena and the like and whichever the other one is Kalaśa and the like.

तदस्य पूर्ववत् कार्य पञ्चशालस्य धीमता।
पञ्चशालमिमं यस्तु प्रासाद(दं)का(र)येद्भुवि।।१११।।

That same of this one deserves to be created of this Pañcaśālā as per earlier norm by the expert one. This Pañcaśālā Prāsāda who may get created on this earth.

तस्य धन(न्य)स्य सन्तानेऽप्यतुला(लं) जायते सुखं।
अथातः संप्रवक्ष्यामः प्रासादं पृथिवीजयम्।।११२।।

Of that one in riches and even in progeny does become a modicum of bliss or comfort. Therefore we shall illustrate the Prāsāda Pṛthvījaya.

चतुरस्त्रीकृते क्षेत्रेऽशविंशतिपदाङ्किते।
+++++++++++++++++[1] पदा स्मृताः।
भागद्वितयविस्तारा: कर्तव्या बालपञ्जराः।।११३।।

In a field square shaped marked by twenty eight padas Koṇas deserve to be created as four parted and Pratyaṅgas of 3 padas and Bālapañjaras deserve to be created having breadth of part-twain.

शाला षड्भागविस्तीर्णा भागत्रि(तयमुच्छ्रिता)।
(को)णप्रत्यङ्गयोर्मध्ये शालाप्रत्यङ्गयोस्तथा।।११४।।

Śālās broad by six parts elevated by part-triad and in the middle of Koṇa and Pratyaṅga and in the middle of Śālā and Pratyaṅga.

कक्षान्तरे विधातव्यं भागिकं सलिलान्तरम्।
गर्भः स्याद् दशभिर्भागैर्भित्तिः कार्यास्य षट्पदा।।११५।।

Within the compartments or flank deserves to be created a water course of one part and garbha may be by 10 parts and bhitti (wall) of this one is to be created of six padas.

षट्पदा स्यात् तृतीयात्र शाला भागोच्छ्रिताः पराः।
कर्ण ++++ स्तिस्रो घण्टा चाष्टपदोच्छ्रिता।।११६।।

Of six padas may be the third one here and of a part, (broad as such) and having height of a part the other ones deserve to be created the other storeys three with ghaṇṭā as elevated by eight padas.

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[1] कोणाः कार्याश्चतुर्भगाः प्रत्यङ्गात्रिपदाः स्मृतः। fn.1, p.509.

कूटैरलङ्कृता कार्या शुकाघ्रादि च पूर्ववत्।
सर्वेषामपि चैतेषां प्रासादार्धेन कारयेत्।।११७।।

Deserves to be created as ornamented by Kūṭas Śukāghṛā and the like the way it was done earlier and of all these one may get done the structuring by a half pāda.

घण्टां तु संहतां श्लक्ष्णां बन्धनैरुपशोभिताम्।
यादृशी कर्मरचनास्यात् ने कूटेष्वेषां विधीयते।।११८।।

Ghaṇṭa one may create as well knit, or ligatured tight gripped and decorated by joints and of what norm may be the work manship that is provided in the Kūṭas of this one.

भद्रेषु तादृशी कार्या कृत्स्नप्रासादसिद्धये।
य इमं कारयेद् राजा प्रासादं पृथिवीजयम्।।
भुनक्ति निखिलां पृथ्वीं स सप्ताम्भोधिमालिनीम्।।११९।।

In Bhadras, deserve to be created of the same sort for the success of the entire Prāsāda. The King who may create this Prāsāda Pṛthvījaya he enjoys the whole land engirt by seven seas.

इतीरिता द्वादश(स्यगर्ते?)
प्रासादमुख्या: शुभलक्ष्मयुक्ता:।
वावाटसंज्ञास्तदमून् विदित्वा
(लभेत् पूज्यस्थयते नृ?[1])पेभ्य:।।१२०।।

This way have been illustrated 12 Prāsādas the chief ones of good marks having known those as Vāvāṭas the architect that one may obtain adoration from the kings.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
(वटोक ?)प्रासादो नाम चतु:षष्टितमोऽध्याय:।।६४।।

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[1] लभेत पूजां स्थपतिर्नृपेभ्या।।

CHAPTER 65

The Illustration of Prāsādas sprung over the Earth

भूमिजानां विमानानां ब्रूमो लक्ष्म क्रमागतम्।
चतुरश्रीकृतानां च वृत्तानां (वृत पूर्वशः ?)॥१॥

Now we shall talk of the Prāsādas (vimānas) sprung from the ground as per serial norm of those that are square shaped as well as circular.

केषाञ्चिन्निर्गमस्तत्र जायते भागसंख्यया।
केषाञ्चित् पुनरेष स्याद् वृत्तमध्यमधिष्ठितः॥२॥

Of some an exit door becomes tenable by the counting of parts and of some by a circular middle ordered norm.

चतुरश्रीकृते क्षेत्रे दशभागविभाजिते।
चतुर्भूमियुतस्याथ लक्ष्म त्र्यंशस्य(च्छन्दस्य) कथ्यते॥३॥

In a plot square shaped as such divided into ten segments of a four storeyed one, the definition is being explained as being of 3 digits.

चत्वारश्चतुरश्राः स्युर्निषधो मलयाचलः।
माल्यवान् नवमाली च निषधस्तेषु कथ्यते॥४॥

Four square shaped may be Niṣadha Malayācala. Mālyvān and Navamālī. Niṣadha among them is being illustrated.

(कोणा शंभोतरो द्व्यंशादर्धभागिकः ?)।
विस्तारायामतः प्रोक्तो भद्रं पञ्चांशविस्तृतम्॥५॥

Koṇa may be of two digits of Śambhotara and of half parted from the part twain. By breadth and length is spoken of as such, Bhadra broad by five parts.

कार्या(:) पादोनभागेन भद्रस्यैतस्य निर्गमाः।
कार्या पल्लम्बि(वि)का तस्य पादभागेन विस्तृता॥६॥

Deserve to be created by a 3/4th part the exit doors of this Bhadra and Pallavikā of that one deserves to be created broad by a quarter part.

भागेन कर्णिका कार्या विस्तृत्या निर्गमेण च।
प्रतिभद्रं च भागार्धनिर्गतं तत्र कल्पयेत्॥७॥

By a part is to be created Karṇikā by breadth and projection and Pratibhadra[1] therein projected by a part half one may create there.

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[1] One of the three classes of pedestals, the other two being meñca bhadra and vedi bhadra respectively. (EOHA, p.333)

पादोनभागद्वितयं प्रतिभद्रस्य विस्तृतिः।
षड्भिर्भागैर्भवेद् गर्भो भित्तिरस्य द्विभागिका।।८।।

Having 1¾ parts may be the breadth of Pratibhadra. By six parts may be the Garbha and wall of this as of two parts.

तलच्छन्दस्य लक्ष्मोक्तमूर्ध्वमानमथोच्यते।
विस्तृतेर्द्विगुणं तच्च चतुर्भागाधिकं भवेत्।।९।।

The definition of talacchanda has been spoken. Now the extent of roof is being talked of. That may be twice as that the breadth projected by four parts.

वेदीबन्धो भवेदस्य सार्धभागद्वयोच्छ्रितः।
तत्तु भागद्वयं सार्धं विभजेदर्धपञ्चमैः।।१०।।

Vedībandha of this may be elevated by 2½ parts. That, however, may be of part-twain and a half and may divide it by five halves or five and a half.

भागद्वयेन कुम्भः स्यात् कलशो भागिकः स्मृतः।
भागार्धेनान्तरं पत्रं कपोतली तु भागिकी।।११।।

By a part twain Kumbha may be there and Kalaśa is known as one parted. By a half part the antarapattra and Kapotālī of a part alone.

(उ)क्तोऽयं वेदिकाबन्धो भागैरित्यर्धपञ्चमैः।
अर्धपञ्चमभागैः स्याज्जङ्घोच्छालकसंयुता।।१२।।

This has been spoken of as Vedikābandha created by five halves or five and half parts. By five halves or five and half parts may be Jaṅghā equipped with Ucchālaka.

त्रिभि ++++++[1] भूत्सेधः सवरण्डिकः।
द्वितीयास्य भवेद् भूमिरर्धपञ्चमभागिका।।१३।।

By three rasas may be which one the elevation of the ground equipped with Varaṇḍikā, the second storey of this one may be the that one may be of five halved parts or 5½ parts.

कुम्भः सोच्छालका +++++ यापि तावता[2]।
तृतीया स्या(द्) भूर्विधेया(स्यासादा?) चतुरङ्गिका।।१४।।

Kumbha may be by the half of elevation and elevation of Kūṭa of the same norm. The third storey deserves to be created of this one that one having four parts.

चतुर्थी चतुरो (भागाच्चः समु +++++?[1])।

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1. रसैर्भवेद्यस्तु।
2. कुम्भः सोच्छातकार्धेन कूटोच्छ्रायेन तावता।

(कु)म्भः सोच्छालकः कूटस्योच्छ्रायोऽपि च पूर्ववत्।।१५।।

The 4th storey may be of 4 parts and elevation of that norm and Kumbha along with Ucchālaka and elevation of Kūṭa of the same norm.

वेदी स्यात् सांशका सार्धपञ्चांशा स्कन्धविस्तृतिः।
(+++++[२] खेत्सार्ध?) चतुर्गुणितविस्तरात्।।१६।।

Vedī may be of one part and the breadth of the Skandha may be of 5½ parts. And Veṇukā one may erect having breadth multiplied by four and a half (parts).

तले या कथिता शाला भागपञ्चकविस्तृता।
स्कन्धस्थानं ++++[३] भागद्वितयविस्तृता(:)।।१७।।

At the roof or bottom that has been illustrated the Śālā (Hall) may be having breadth of five parts, that deserves to be created over the Skandha spots having breadth of part-twain.

रेखावशेन कर्तव्यः प्रवेशश्च क्रमात्तु(माद् भु)वाम्।
मूलतः स्कन्धपर्यन्तं घण्टायाः पु+++ याः[४]।।१८।।

The entrance of the storeys deserves to be created in line with the exigency of the Rekhās. From the bottom or foundation upto the Skandha may be the height of ghaṇṭā (Punarucchrayaḥ).

भवेत् प्रासादविस्तारः (पञ्चमणैव?[५]) सुन्दरः।
(वेदिकोऽर्द्धेवतरं?) यत् स्याच्छालायास्तत्प्रमाणतः।।१९।।

The breadth of the Prāsāda may be beautiful, the fifth one as beautiful and the second half of the Vedikā that may be of the Śālā by the measurement of that one.

++ ये विस्तरः[६] प्रोक्तस्तं + षड्भिर्विभाजयेत्।
भागेनैकेन कण्ठस्य प्रवेशः परितो भवेत्।।२०।।

Of the two ghaṇṭas[7], the breadth has been illustrated. To that one may divide into six. By a part of the Kaṇṭha the entrance may be all around.

कण्ठवृत्तं चतुर्भागविस्तृतं परिकल्पयेत्।
घण्टोत्सेधं त्रिभिर्भागैर्विभजेत् तत्र भागिका(त्)।।२१।।

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[1] चतुर्थी चतुरो भागान् समुच्छ्रायतो भवेत्।
[2] वेणुकांसंहित
[3] नेपुसाकार्या
[4] पुनरुच्छ्रयः
[5] पञ्चमश्चैव
[6] घण्ट्योविस्तरः
[7] घण्टयोः विस्तरः प्रोक्ताः।

The globe of the Kaṇṭha one may create broadly four parted and the elevation of Ghaṇṭā by 3 parts one may get divided by a part.

घण्टोत्सेधादत: कार्यं पद्मं(द्म)शीर्षं विपश्चिता।
उत्सेधात् कलशो द्व्यंश: सार्धभागेन विस्तृत:।।२२।।

By the wise one deserves to be created the Padmaśīrṣa from the elevation of the ghaṇṭā. From the elevation Kalaśa may be of two parts broad by a part and a half.

शिखरात् त्र्यंशहीना स्यात् सर्वत्र (द्युताशिका?[1])।
इति त्र्यंशश्चतुर्भूमि: प्रासादो निषधो मत:।।२३।।

From the Śikhara (i.e. roof) may be reduced by 3 parts Śukanāsikā[2]. This way of three parted one the fourth storeyed, the Prāsāda may be Niṣadha.

सर्वासामेव कर्तव्यो देवतानां विभूषयेत्(तये)।
निषधप्रासाद:।।
मलयाद्रेरिदानीं तु लक्षणं सम्प्रचक्ष्महे।।२४।।

Of all the gods deserves to be created for the purpose of beneficence. Of Malayādri now the definition is being illustrated.

चतुरश्रीकृते क्षेत्रे द्वादशांशविभाजिते।
कर्णा द्विभागिका: कार्या: समं सलिलवर्त्मभि:।।२५।।

In a square shaped field divided into 12 parts, Karṇas part-twained deserve to be created along with water channels.

शाला स्यात् पञ्चभिर्भागै: सार्धांशस्तु प्रतीरथ:।
स शालाकर्णयोर्मध्ये कर्तव्य: सोदकान्तर:।।२६।।

Śālā may be by five parts and Pratiratha may be of a part and a half. That deserves to be created in the middle of Śālā and Karṇa as having a water course in between.

प्रतीरथस्य +++ श्चार्धभागं विनिर्गम:।
भवेत् (पथविकान्य: स विभागोऽन्य+?) पूर्ववत्।।२७।।

The rear portion of the Pratiratha and the exit door may be of separate norm with subdivision as of earlier norm.

ते च(?) द्वादशभागा ये दशभिस्तान् विभाजयेत्।
गर्भभित्तिं तथोत्सेधं जङ्घाया: प्रथमक्षिते:।।२८।।

And those that are of twelve parts, to them one may divide by ten as also the central

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1. शुकनाशिका।
2. An integrated projection from the math spire over the vestibule in front of the Sanctum, (PS., p.154) Also part of the finial looking like the parrot's nose (EOHA, p.540).

wall (garbha bhitti) and likewise the elevation of Jaṅghā of the first storey.

वेदीबन्धस्य चोत्सेधं पूर्वमानेन कारयेत्।
मध्यं पल्लविकान्तं तु शालयोर्दशभिर्भजेत्।।२९।।

And the elevation of the Vedībandha, one may get created by an earlier or advanced estimate and the middle ordered corner of the Pallavikā of the two Śālās or halls, one may divide by ten.

क्षितेरारभ्य पूर्वस्याः स्कन्धं यावत् समुच्छ्रिता(तिः)।
कार्या द्वादशभिर्भागैरनन्तरनिरूपितैः।।३०।।

Having started from the first storey there may be a height. Upto the Skandha deserves to be created by twelve parts estimated by an intermediary space.

सार्धयैकोनविंशत्या भाजयेद् भूय एव ताम्।
द्वितीयभूमिकोत्सेधस्तैर्भवत्यथ भागिकाः(?)।।३१।।

By 21½ once again may divide that. The elevation of the second storey by that becomes as one parted as such.

त्रिस्त्रोऽन्याः पदपादेन हीनाः कार्या यथाक्रमम्।
भागेन वेदिकोत्सेधः शाला कार्या च नागरः(?)।।३२।।

The three others by a quarter of pada reduced as such deserve to be created as per serial order and by a part the elevation of Vedikā and the Śālā deserves to be created of an enclosure.

ऊर्ध्वमाद्यं(द्य)क्षितेः कार्या मालायाः शूरसेनकाः।
कोणप्रतिरथा ये तु पञ्चभागसमुच्छ्रिताः।।३३।।

The first upper part of the storey deserves to be created in Mālā as of Śūrasenā. And Koṇa Pratirathas that may be elevated by five parts.

स्तम्भोच्छालकमध्येन तेषु कूटोच्छ्रिता(ति)स्तथा।
अर्धेन प्रविधातव्या भूष्वन्यास्वप्ययं विधिः।।३४।।

By the middle of the Stambhocchālaka in them may be the height of the Kūṭa, by a half deserves to be created and in other storeys also this may be the process.

स्कन्धविस्ताररेखा भूप्रवेश(शो) घण्टया सह।
कलशः शुकनासस्य चोच्छ्रितिः पूर्ववद् भवेत्।।३५।।

Skandha Vistārarekhā and bhūpraveśa along with ghaṇṭā and kalaśa of Śukanāsa and elevation may be of same norm as the earlier one.

मलयाद्रिरयं प्रोक्तः प्रासादः शुभलक्षणः।
य एनं कारयेत् तस्य तुष्यन्ति सकलाः सुराः।।३६।।

Malayādri stands illustrated this one, the Prāsāda as of auspicious marks. He who may make created unto him get satisfied all the gods.

वर्षकोटिसहस्राणि स्वर्गलोके महीयते।
मलयाद्रिप्रासाद:।।
अथ माल्यवतो लक्ष्म यथावदभिधीयते।।३७।।

And for thousands of crores of varṣas (years) he becomes great in the world of celestials. Now of Mālyavān the definition is being illustrated as per modicum.

भजेदर्धयुतै: पञ्चदशभिश्चतुर सकै:।
कर्णा द्विभागिका: कार्या: शाला पञ्चांशविस्तृता।।३८।।

One may take to the square shaped by fifteen and a half. Karṇas deserve to be created of one part and Śālā as broad by five parts.

कर्णाभ्यर्णेऽशयुगलं पादोना:(नं) स्यु: प्रतीरथा:।
शालाया: पार्श्वयो: कार्यौ पण्डा(ञ्ज)रौ सार्धभागिकौ।।३९।।

Near the Karṇa a part-twain and reduced by a quarter may be the Pratirathas and on the two flanks of the Śālā deserve to be created 2 cages (Pañjaras[1]) of 1½ parts.[2]

पृथक्पञ्जरशालानां ++++ र्धभागिका।
शालाया: पल्लवी या च(स्या) निर्गमश्चार्धभागिका(क:)।।४०।।

Of the separate Pañjara Śālās the exit doors may be of one part each and which may be the Pallavī of the Śālā and nirgama (or exit door) as of a half part.[3]

सार्धपञ्चदशोक्ता ये भागास्ता +++++।
गर्भोऽथ भित्तिविस्तारस्तथा खुरवरण्डिका।।४१।।

The parts that are spoken of as of 15½ parts, to these one may divide by ten. And Garbha and the breadth of the wall and likewise Khuravaraṇḍikā may there be.

जङ्घोत्सेध: क्षितिश्चाद्या रेखोच्छ्रायश्च पूर्ववत्।
विंशत्या शिखरं भाज्यं पादहीनाश्युक्तया।।४२।।

The elevatioṇ of the Jaṅghā and the first storey, and the height of Rekhā as before[4] and by a twenty may the Śikhara be divided by 8¼ parts.

पञ्चभागसमुत्सेधा द्वितीया भूमिका भवेत्।
पदपादविही(ना:स्युस्तिस्रोऽन्याभू)मय: (क्रमात्)।।४३।।

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1. Cages of birds and animals as part of household furniture.
2. पृथक्पञ्जरशालानां निर्गमाश्चार्धभागिका:। GOSE, p. 514, verse 40, pādas 1-2.
3. सार्धपञ्चदशोक्ता ये भागास्तां दर्शाभिर्भजेत्।
4. जङ्घोत्सेध: क्षितिश्चाद्या रेखोच्छा स्यश्च पूर्ववत्।

Having elevation of five parts may be the second storey and the other three storeys may be less by one quarter or square as such in serial order.

सार्धांशो वेदिकोच्छ्राय: कर्तव्यो वास्तुवेदिभि:।
स्कन्धस्य विस्तृती रेखा घण्टा च कलश(स्तथा)।।४४।।

The height of the Vedikā may be of 1½ digits, deserving to be created by the experts in Architecture.

(++ यांस्तरासमाश्च?[१]) स्तम्भकूटादिकल्पना।
शुकनासोच्छ्रूति (श्चेति इति एतानि?) पूर्ववत्।।४५।।

In the Śālā Śūrasenas and the structuring of Stambha Kūṭa and the like, and the height of Śukanāsa may be as of earlier norm.

इत्येवं माल्य(वान् नाम) प्रासाद: परिकीर्तित:।
य एनं कारयेत् तस्य जायन्ते सर्वसिद्धय:।।४६।।

This way this one named Mālyavān the Prāsāda stands enumerated. Whosoever may get it structured, all his success comes to accomplishment.

शिवलोके निवासोऽस्य भवेत् कल्पायुरप्ययम्।
माल्यवान्।।
नवमालिकसंज्ञस्य लक्षणं कथ्यतेऽधुना।।४७।।

The abode of this one is in Śivaloka and it may have an age of an aeon. Of one named Navamālika the definition is being illustrated now.

चतुरश्रीकृते क्षेत्रे भक्तेऽष्टादशभि: पदै:।
कर्णा द्विभागिका: कार्या: समं सलिलवर्त्मभि:।।४८।।

In a plot square shaped divided by eighteen padas, Karṇas of two parts deserve to be created, along with water courses.

शाला स्यात् पञ्चभिर्भागै: पार्श्वयोर्बालपञ्जरौ।
सपादभागिकौ तौ च कार्यौ (स)सलिलान्तरौ।।४९।।

Śālā may be by five parts having on the flanks two Bālapañjaras and those deserve to be created of 1¼ parts along with water courses.

कर्णाभ्यर्णे प्रतिरथौ (पादौ नालद्वयोन्मितौ?[२])।
तौ सोदकान्तरौ कार्यौ पञ्जरौ सार्धभागिकौ।।५०।।

Closer to the Karṇas having measurement of two reduced by a quarter 1¾ pādas, these

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[1] शालायां शूरसेनाश्च

[2] पादोनांशद्वयोन्मितौ।

deserve to be created two Pañjaras of 1½ parts having water courses.

(द्वौ ?) बालपञ्जरकस्यैतौ मध्ये प्रतिरथस्य च।
प्रतीरथः पञ्जरो वा (बा)लपञ्जरकस्तथा।।५१।।

There may be the Bālapañjarakas in the centre of the Pratiratha and Pratiratha or Pañjara and likewise Bālapañjaraka.

शालापल्लविकां यावदेतानि तु पृथक् पृथक्।
भागार्धनिर्गमानि स्युर्भागा येऽष्टादशोदिताः।।५२।।

Upto the Śālā pallavikā these ones quite distinct as such, the exit doors may be of half part each and the parts that now are in elevation may be of twelve digits.

विभाजयेत् तान् दशभिर्विभागैर्वास्तुतत्त्ववित्।
गर्भो भित्तिः समुच्छ्रायो वेदिकाजङ्घयोरपि।।५३।।

One may divide them by ten divisions the one fully knowing the Science of Architecture and Garbha and bhitti and elevation of the Vedikā and Jaṅghā too.

आद्यभूम्युच्छ्रितिस्तद्वदुच्छ्रायः शिखरस्य च।
प्रासादेऽस्मिन्निदं सर्वं पूर्व(वत्) कथितं बुधैः।।५४।।

And the height of the first storey that very way and height of the Śikhara (roof), in this Prāsāda, all this in absolution has been illustrated by the experts as it is of earlier norm.

तत् पञ्चत्रिंशता भागैः पादोनैः शिखरं भवेत्।
द्वितीया भूमिका कार्या ततः पञ्चपदोच्छ्रिता।।५५।।

That Śikhara or roof may be by 34¾ parts. The second storey deserves to be created higher than that by fifteen (cubits) or digits.

पदपादविहीनास्तु शेषाः स्युः (सप्त?) भूमयः।
पादोनभागद्वितयं वेदिकायाः समुच्छ्रितिः।।५६।।

The remaining seven storeys may be such as reduced by a quarter of a cubit or digit and the height of Vedikā may be of 1¾ cubits or digits.

स्कन्धस्य विस्तृती रेखा घण्टाथ कलशस्तथा।
शालायां शूरसेनाश्च स्तम्भकूटादिकल्पना।।५७।।

The breadth of Skandha, Rekhā, Ghaṇṭā and Kalaśa likewise, in Śālā Śūrasenas and the creation of Stambha Kūṭa.

शुकनासोच्छ्रितिर्भूमिप्रवेशश्चेह पूर्ववत्।
य इमं कारयेद् भक्त्या प्रासादं नवमालिकम्।।५८।।

The height of Śukanāsa and the entrance to the storey may be as of earlier norm. Who may get built this by devotion, the Prāsāda Navamālika.

तुष्यन्ति देवतास्तस्य भवन्ति च समृद्धयः।
नवमालिकः।।
इदानीमभिधीयन्ते प्रासादा वृक्षजातयः।।५९।।

Do get gratified the gods of that one and do develop the affluences. Now are being illustrated the Prāsādas of the species of trees (Vṛkṣajātayaḥ[1]).

वल्लभाः सर्वदेवानां भूमिजाः पुरभूषणम्।
आश्रयः श्रेयसामेको यशसामपि राशयः।।६०।।

Dear to all the gods those erected on the ground or underground ones the ornament of the town, the sole single abode or refuge of beneficences and even collections of fames.

भुक्तिमुक्तिप्रदातारः (समागते कृता?) नृणाम्।
तत्राद्यः कुमुदो नाम कमलः कमलोद्भवः।।६१।।

The endowers of enjoyment and emancipation created as such for the men given to gathering. Therein first is Kumuda, Kamala and Kamalodbhava.

(कि)रणः शतशृङ्गश्च निरवद्यस्तथापरः।
सर्वाङ्गसुन्दरश्चेति प्रासादा वृत्त(क्ष)जातयः।।६२।।

Kiraṇa and Śata-Śṛṅga and the other one as Niravadya and Sarvāṅga-Sundara, the Prāsādas are the ones having species of trees.

न विस्तरान्न संक्षेपाल्लक्ष्मैषामथ कीर्त्यते।
तत्राद्यः कुमुदो नाम सर्वानन्दकृदुच्यते।।६३।।

Neither owing to breadth nor owing to short structure or stature the definition of these is being illustrated. Therein the first one is declared as affording glee to all.

चतुरश्रीकृते क्षेत्रे विस्तारायामतः समे।
विभक्ते दशभिर्भागैर्भवेद् गर्भस्त्रिषट्पदः।।६४।।

In a field or plot square shaped as such, being equal in breadth and length divided by ten parts there may be the garbha 3 x 6 padas = 18 padas.

तत्र शेषेण कुर्वीत ++++[2] चतुष्टयम्।
+ ततः[3] कर्णसूत्रेण तत्र वृत्तं समालिखेत्।।६५।।

There by Śeṣa one may create, the four walled structure as such. And from there by the Karṇa sūtra, may draw a circle as such.

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[1] Wooden architecture.

[2] तस्य भित्ति

[3] ततश्च

दिग्विदिक्ष्वष्ट कर्णाः स्युः सलिलान्त(रभूषिताः)।
समन्त(?)भूमिपर्यन्तं दशभिः स्यादयं पदैः।।६६।।

In directions and specific directions may there be eight Karṇas decorated by water channels. In all corners of the storeys by ten padas may this be.

वेदीबन्धो विधातव्यः सार्धांशस्य पदद्वयम्।
+++++++[1] सार्धचतुर्भिर्विभजेत् पदैः।।६७।।

Vedībandha deserves to be created of half apart and pada-twain. This Vedībandha one may divide by 4½ padas.

कुम्भकं द्वि ++++++++++++[2]।
(भागा)र्धेनान्तरं पत्रं कपोताली च भागिका।।६८।।

Kumbhaka one may create as of pada twain and by a part Masūraka. By a half part the antarapattra and Kapotālī of one part.

वेदीबन्धोऽयमित्युक्तो जङ्घोत्सेधस्तुकश्येत।
(स्यादर्ध) पञ्चमैर्भागैः सोच्छालस्तलकुम्भकः।।६९।।

Vedībandha this one has been illustrated. Now the elevation of Jaṅghā is being illustrated may be by 5½ parts Ucchāla of tala Kumbhaka norm.

आद्यभूमौ भवेत् कूटं भागत्रितयलक्षितम्।
प्रासादे पञ्चदशभिर्विभजेत समुच्छ्रयम्।।७०।।

In the first storey may be the Kūṭa marked by part-triad. In the Prāsāda by fifteen one may divide the elevation.

द्वितीया भूमिका तत्र कार्या पञ्चांशकोच्छ्रिता।
अर्धेनोच्छालकस्तम्भैः कूटोच्छ्रायस्तथोर्ध्वतः।।७१।।

The second storey therein deserves to be created elevated by five digits. By a half of the Ucchālaka Stambhas the elevation of the Kūṭa may be above that.

पादोनैः पञ्चभिर्भूमिं तृतीयां परिकल्पयेत्।
चतुर्थीं रचयेद् भागैर्भूमिकामर्धपञ्चमैः।।७२।।

By 4¾ (digits) the third storey one may create. And the fourth storey one may create by 5½ parts.

द्वितीयभूमिकावत् स्यात् कूटस्तम्भादिकल्पना।
वेदिका(दी)भागोच्छ्रिता कार्या षट्पदा स्कन्धविस्तृतिः।।७३।।

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1. वेदिबन्धमिमं
2. द्विपदं कुर्यात् भागिन च मसूरकम्।

Like the second storey may there be the creation of Kūṭa and the Stambha and the like. The Vedī deserves to be created as elevated by a part and the breadth of Skandha may be of six padas.

षड्गुणेन च सूत्रेण वेणुकोशं समालिखेत्।
प्रासादपञ्चमांशेन कार्या घण्टासमुच्छ्रितिः।।७४।।

And by a six folded or six layered thread one may carve out Veṇukośa (cane enclosure) and by the 5th digit of the Prāsāda deserves to be created the height of ghaṇṭā.

घण्टोत्सेधं ततस्तस्य त्रिभिर्भागैर्विभाजयेत्।
कण्ठग्रीवाण्डकान्यस्य भागेन (नैकेन) कारयेत्।।७५।।

The height or elevation of ghaṇṭā then of that one, one may divide by three parts and the Kaṇṭha grīvāṇḍakās of this one, one may get created by a single part.

षड्भागभक्तघण्टायाः समन्ताद् भागविमुच्यतेः।
भागैश्चतुर्भिः कर्तव्ये घण्टे कण्ठस्य विस्तरम्।।७६।।

Of Ghaṇṭā divided into six parts, the reduction or slumping of one part is all around as such and by four parts deserves to be created ghaṇṭā and the breadth of Kaṇṭha.

घण्टोत्सेधार्धतः कुर्याद् घण्टार्धे पद्मशीर्षकम्।
घण्टोत्सेधसमा कुम्भे बीजपूरवितो(समु)च्छ्रितिः।।७७।।

By a half of the elevation of ghaṇṭā one may create in the half of ghaṇṭā the Padma Śīrṣaka and the height of Bijapūra (the topmost element of the finial) and in the Kumbha is equal to the elevation of ghaṇṭā.

(चतुरश्रांश्रितोच्छ्रायो विस्तारः कलशः स्मृतः?)।
य इमं कारयेत् प्रीत्या प्रासादं कुमुदाभिधम्।।७८।।

Having elevation of square shaped structures with breadth Kalaśa becomes known as such. he who may get built the Prāsāda named Kumuda.

स मोदते जगद्भर्तुः शिवस्य भवने शुभे।
कुमुदप्रासादः।।
अथातः सम्प्रवक्ष्यामः प्रासादं कमलाभिधम्।।७९।।

He enjoys pleasure in the auspicious abode of Śiva the Lord of the Universe. Now we shall dilate upon the Prāsāda named Kamala.

चतुरश्रीकृते क्षेत्रे दशभागविभाजिते।
ततः कर्णार्धसूत्रेण वृत्तं तत्र समालिखेत्।।८०।।

In a plot square shaped as such divided into ten parts from these by a lining of half a Karṇa one may draw out a circle.

विस्तीर्णं पञ्चभिर्भागैः कुर्याद् (भद्र)चतुष्टयम्।
(सुरेन्द्रसमतायस ?[१])कुबेराशास्वनुक्रमात्॥८१॥

Broad by 5 parts one may create the Bhadra square. In the quarters governed by Kubera (i.e. North) toyeśa (Varuṇa) i.e. west in line with that of Indra i.e. East in due order.[2]

भवेत् पल्लविका(या)स्तु विस्तारो भागपादिकः।
भागेन(कर्णि ?) कार्या (भद्रा)णां निर्गमा वृत्तबाह्यतः॥८२॥

May there be the breadth of the Pallavikā of a quarter part. By a part is to be created Karṇikā[3] covered by the exit door as such from outside.

शालायाः प्रतिभद्रं स्यात् कर्णिकार्धेन निर्गता(तम्)।
पादोनभागत्रितयात् कार्या वि(वृ)त्तस्य विस्तृतिः॥८३॥

Of Śālā the Pratibhadra may be projected by a half Karṇikā and the breadth of the circular norm or globe deserves to be created out of 2¾ parts.

द्विभागविस्तरायामो (रशुकं द्वयमतोध्यगौ ?)।
परिवर्तनया कार्यौ द्वौ कोणौ सोदकान्तरौ॥८४॥

Having breadth and length of part-twain gone within the centre of the Ratha twain[4] and by an exchange deserve to be created two Koṇas having water courses in between.

पूर्वप्रासादवद् गर्भो विधेयो भित्तयोऽपि च।
वेदीबन्धादिकुम्भान्तं सर्वमेतस्य पूर्ववत्॥८५॥

The garbha like that of the earlier Prāsāda deserves to be created as also the walls. And all else of this one is of the same type as the earlier one ending with Kumbha Vedī and the like.

द्वितीयभूमिपर्यन्तमूर्ध्वं प्रथमभूमितः।
शूरसेनं विधातव्यं शालासु वि(श्लि)ष्टमुत्तमम्॥८६॥

Upto the extent of the second storey, the elevation may be from the first storey. Śūrasena deserves to be created well knit in halls.

कूटस्तम्भादिकन्यासाः कोणप्रतिरथादिषु।
(शाला स्याम्प्रागरास्तले ?[५]) पञ्चांशा द्व्यंशकोपरि॥८७॥

In the Koṇapratirathas the adjustments of Kūṭa Stambha and the like, the hall may be

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1. सुरेन्द्रयमतोयेश
2. V.S. Apte, p 124.
3. भागेन कर्णिका कार्या निर्गदिवृत्तबाह्यतः।
4. रथकद्वयमध्यगौ इति स्यात् p. 517, verse 84, pāda 2.
5. स्यात् नागराणांश्च

such of the towns men of five parts having part-twain overhead.

शिखरस्य त्रिभागोना शुकाघ्रायाः समुच्छ्रितिः।
य एनं कमलं नाम प्रासादं कारयेन्नृपः॥८८॥

The elevation of the Śukāghṛa may be less by part triad of the Śikhara i.e. roof, whichever king may get built this Prāsāda named Kamala.

त्रैलोक्ये कमलाधीशविजये(यी) स भवेन्नृपः।
कमलप्रासादः॥
अथातः कथ्यते सम्यक् प्रासादः कमलोद्भवः॥८९॥

That king may get triumphant in the triad of worlds like the Lord of lotuses i.e. Sun. Therefore, now is being dilated upon suitably the Prāsāda Kamalodbhava.

सदा लक्ष्मीपतिर्यत्र देवो विश्राम्यति स्वयम्।
चतुरश्रीकृते क्षेत्रे चतुर्दशभि(रंशिके)॥९०॥

Always where there is the Lord of Lakṣmī i.e. Viṣṇu, the god who of his own gets comforted. In the spot square shaped divided by fourteen.

द्विपदः कर्णविस्तारो भद्रं पञ्चपदं भवेत्।
वि(द्वि)भागायामविस्तारौ(राः) कार्याः प्रतिरथास्तथा॥९१॥

The breadth of Karṇa as of Pada twain and Bhadra may be of five padas and Pratirathas deserve to be created of breadth and length of two parts.

कोण +++++++++++++++++++++[१]।
कार्या(र्यः) पल्लविकायाश्च नि(र्गमो) वृत्तमध्यतः॥९२॥

The other repetition of the Koṇasūtra eight times in the centre of the circle and deserves to be created the exit door of the Pallavikā in the centre of the circle.

शालाविभक्तिश्चैतस्य कर्त +++++++[२]।
++++++++++++[३] न्तरेषु स्याज्जलान्तरम्॥९३॥

The distribution of Śālās or halls deserves to be done of this one auspicious one as of earlier norm. With the Śālās, Koṇas and Pratirathas there may be a water course.

द्व्यङ्गुलं (त्र्यङ्गुलं) वापि तद् विधेयं विपश्चिता।
भागा +++++++++++++++[४]ल्पयेत्॥९४॥

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1. सूत्रापरावृत्तेरष्टौ वृत्तस्य मध्यतः।
2. कर्तव्या पूर्ववच्छुभा।
3. शालाकोणप्रतिस्थान्तरेषु
4. भागाश्चतुर्दशैतिये पूर्वक्षेत्रं प्रकल्पयेत्।

Two cubited or three cubited that deserves to be created by the wise one. The fourteen parts of this one that are of this of those the eastern field may one create.

प्रासादस्यास्य व्यर्थतां भाजयेद् दशभिः पदैः।
गर्भश्च पूर्ववत् कार्यः पूर्ववद् भित्तयोऽपि च॥९५॥

The field of this Prāsāda one may get divided by ten padas and garbha deserves to be created as of earlier norm and also the walls.

प्राग्वत् खुरवरण्डी स्याज्जङ्घाकूटाद्यभूमिका(:)।
शिखरस्योच्छ्रितिः प्राग्वत् तां सार्धैकानु(त्र)विंशतिम्॥९६॥

The Khuravaraṇḍi may be as of earlier norm with Jaṅghā Kūṭa of the first storey. The height of the roof may be as of earlier norm and that may be of 18¾ (cubits).

भागान् कुर्यात् ततः कार्या भूर्द्वितीयांशपञ्चकम्।
कार्यास्तिस्रो भुवः शेषाः पादपादपरिच्युताः॥९७॥

Then one may create parts and the second storey may be created of five parts. The remaining three storeys are to be created reduced by one pāda each.

भागं वेदी भूप्रवेशः कार्यो रेखावशादितः।
पूर्ववच्चार्थ(थ) विस्तारः स्याद् घण्टाकलशादि वा॥९८॥

One parted Vedī, the entrance to the storey or ground deserves to be created in line with the Rekhā and the breadth may be as of earlier norm and ghaṇṭā and Kalaśa and the like.

कूटस्तम्भादिकं प्राग्वच्छुकनासोच्छ्रयोऽपि च।
य इमं कारयेत् कान्तं प्रासादं कमलोद्भवम्॥९९॥

Kūṭa stambha and the like as of earlier norm and the height of Śukanāsa as well whosoever may get created this beautiful Prāsāda Kamalodbhava.

स समस्तजगन्नाथः प्रतिजन्म प्रजायते।
कमलोद्भवप्रासादः॥
लक्षणं किरणस्याथ ब्रूमः सम्यक् क्रमागतम्॥१००॥

He as the overlord of the entire universe may assume form in every birth. Now we talk of the definition of the Prāsāda Kiraṇa inherited as per orderly norm.

चतुरश्रीकृते क्षेत्रे भक्ते ++++++++।
++ पञ्चदशांशा ये तान् भजेद् दशभिः पुनः॥१०१॥

In a plot divided into fifteen parts (may be pañcadaśāṁśuka after bhakte)[1] the fifteen parts divided as such that one those one may divide by ten.

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1. चतुरश्रीकृते क्षेत्रे भक्तेपञ्चादशं शके भक्ताः पञ्चदशांशाः ये तान् मजेद् दर्शांशः पुनः verse 101, p. 519, GOSE.

गर्भोऽत्र पूर्ववत् कार्यः पूर्ववद् भित्तयोऽपि च।
प्राग्वत् खुरवरण्डी स्याज्जङ्घाकूटोच्छ्रितिस्तथा॥१०२॥

Garbha here deserves to be created as of earlier norm as also the wall. The Khuravaraṇḍī also like earlier norm, as also likewise the height of the Kūṭa of Jaṅghā.

पूर्ववच्छिखरोत्सेधस्तं भजेत् पादहीनया।
चतुरुत्तरविंशत्या भागानां तत्र भूमिका॥१०३॥

The elevation of the Śikhara or roof may be of the same earlier norm; to that one may divide by a quarter reduced norm of 4 added to twenty i.e. 24 parts there is the storey or ground floor.

द्वितीया पञ्चभिर्भागैश्चतस्रस्त्वपराः पुनः।
पादोनपदहीनाः स्युः क्रमशश्चास्य भूमिकाः॥१०४॥

The second one i.e. the storey may be reduced by five quarters or parts and the remaining four may be reduced by a quarter in each as per serial order.

वेदिका चास्य कर्तव्या सपादांशसमुच्छ्रिता।
शुकनासोच्छ्रितिः शालास्तम्भकूटविभक्तयः॥१०५॥

And the Vedikā of this one deserves to be created elevated by quarter parts as also the height of the Śukanāsa as also the Śālā Stambha Kūṭa subdivisions.

रेखा स्तम्भस्य विस्तारो घण्टाकुम्भादि पूर्ववत्।
कूटा द्राविड(काः) कार्याः प्रतिभूम्यथ (भौमज?)॥१०६॥

Rekhā and the breadth of the Stambha and Ghaṇṭā Kumbha and the like as of earlier norm. The Kūṭas of the Drāviḍaka deserve to be created in every storey as emanated out of the ground (floor).

हरो हिरण्यगर्भश्च हरिर्दिनकरस्तथा।
एषामेव विधेयोऽसौ नान्येषां तु कदाचन॥१०७॥

Hara and Hiraṇyagarbha, Hari and Divākara likewise, of these alone that deserves to be done and of no other one any time.

अमुं यः कारयेद् राजा प्रासादं किरणाभिधम्।
स दुःसहप्रतापः स्यात् सहस्रकरवद् भुवि॥१०८॥

To that one which one a king may get created the Prāsāda named Kiraṇa, he may be such as having prowess of intolerable norm like Sun (thousand rayed one) on the land.

किरणप्रासादः॥

कथ्यते शतशृङ्गोऽथ प्रासादः (शुभलक्षणः)।
वल्लभः सर्वदेवानां (शि)वस्य (तु) विशेषतः॥१०९॥

Now is being illustrated Śatśṛṅga the Prāsāda, of auspicious marks the dear one of al the gods and specifically of Śiva.

चतुरश्रीकृते क्षेत्रे विंशत्यैकोन(यांशिते?[१])।
कर्णाद्वि(र्ध)सूत्रेण ततो वृत्तमत्र प्रकल्पयेत्।।११०।।

In a field or plot square shaped as such divided into nineteen parts, there one may create a circle, by a Karṇārdha Sūtra.

कर्णा द्विभागिकाः कार्याः शाला स्यात् पञ्चभागिका।
शालापल्लविका चास्य (निर्गता) वृत्तमध्यतः।।१११।।

Karṇas deserve to be created as part-twained and Śālā may be five parted one and the Śālāpallavikā of this one, may be projected out of the middle or centre of the circle.

द्वौ द्वौ प्रतिरथौ कार्यौ द्विभागायामविस्तृतौ।
परं वर्तनतो वृत्तमध्यता(तः) कोणशालयोः।।११२।।

Two Pratirathas each deserves to be created broad with length of two parts. The other one may have in the centre a circle within the Koṇa and Śālā projected as such.

शालाकोणप्रतिरथान्तरेषु स्याज्जलान्तरम्।
एकोनविंशतिं भागांस्तान् भजेद् दशभिः पुनः।।११३।।

The water course may be within the spaces of the Pratirathas Koṇa and Śālā. These 19 parts one may divide by ten.

गर्भः प्राग्वत् तथा भित्तिः प्राग्वत् खुरवरण्डिका।
जङ्घोत्सेधो(ऽथ) भूत्सेधः पूर्ववच्छिखरोच्छ्रितिः।।११४।।

Garbha then as of earlier norm and likewise bhitti and that very way Khuravaraṇḍikā. The elevation of the Jaṅghā as well as of the storey, and the height of the Śikhara, as of earlier norm.

(अथाभिस्ते?[२])मेरारभ्य पट्टयन्तं शिखरोच्छ्रितिः(तिम्)।
भागानामशविंशत्या(?) विभजेत् पादहीनया।।११५।।

Then having started from the first storey the elevation of this Śikhara or roof may be like that of the paṭṭa. By twenty eight parts one may divide with the reduction of a pāda.

द्वितीयभूमिका तस्य कार्या पञ्चपदोच्छ्रिता।
रेखास्तु पञ्च कर्तव्याः पदपादोच्छ्रिता भुवः।।११६।।

The second storey of that one, deserves to be created elevated by five padas and five Rekhās are to be created elevated by quarter padas of the storey.

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1. GOSE, p.520, fn 1.
2. अथादि भूमेस्त्वारभ्य

सार्धभागोच्छ्रिता वेदी प्रविधेयास्य तद्विदा।
(शालास्यस्तम्भक्तयदिविभक्तयदिविभक्तिः ?[1]) शुकनासिका।।११७।।

The Vedī elevated by a part and a half deserves to be created as of the same norm and Śukanāsikās may have divisibility of Stambha, Kūṭa and the like as also its Śālā.

(रेखाद्यं चक्रंभस्य?) प्राग्वत् स्यात् सर्वमप्यदः।
शतशृङ्गमिमं कुर्याद् यः प्रासादं मनोरमम्।।११८।।

The four parts of the Rekhā and that of the Kumbha may be just as of earlier norm. He who may create this Prāsāda Śataśṛṅga the fascinating one.

तस्यैकविंशतिकुला ++++++++।
कर्ता कारयिता चेति द्वावेतौ जगतां प्रभोः।।११९।।

Of that one 21 one may create ātmasarvamukhas. The creator and the one who gets created this one both these become the masters of the worlds.

त्रिपुरेरद्वेषिणः स्यातां नियतं गणनायकौ।
शतशृङ्गप्रासादः।।
++++++ यामो[2] निरवद्यस्य लक्षणम्।।१२०।।

Of Śiva (Tripuradveṣī) these may definitely be the gaṇa and Nāyaka. Now we shall talk of the Prāsāda Niravadya the definition.

स स्याज्ज्येष्ठोऽथ मध्यश्च कनीयानिति च त्रिधा।
चत्वारिंशत्करो ज्येष्ठोऽपि (मध्यः) त्रिंशत्करो भवेत्।।१२१।।

That may be larger, middle ordered or the smallest one, the three moded one. 4 cubited may be the larger one and 3 cubited one the middling one.

विंशत्या च करैरेष कनीयान् समुदाहृतः।
चतुरश्रीकृते क्षेत्रे विंशत्या भाजिते पदैः।।१२२।।

By twenty cubits this one is known as the smaller one. In a field or plot square shaped as such, divided by twenty padas.

ततः कर्णार्धसूत्रेण(?) वृत्तमत्र प्रकल्पयेत्।
कार्या तैः पञ्चभिः शालापल्लवी वृत्त(म)ध्यतः।।१२३।।

Then by a plumb of half a Karṇa one may create the circle and deserves to be created Śālā pallavī by five (cubits) by the centre of the circle.

शालाविभक्तिः प्राग्वत् स्याच्छालयोरेतयोः पुनः।

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1. शालास्यं स्तम्भ कूटादिभक्तयः
2. प्रासादस्याथ वक्ष्यामो

कोणे कोणे च षट्कर्णा+भागायामविस्तृता:।।१२४।।

The division of Śālās may be of the same norm as earlier one and of these two Śālās then in every Koṇa, the six Koṇas are to be created broadly and oblong by one part.

परिवर्तनया कार्या वृत्तान्त: सोदकान्तरा:।
(ता तागा त्रिभागै?[1])र्विभजेद् दशभिस्तत:।।१२५।।

By an exchange or change one deserves to be created the water channels within the circle. To these parts one may divide by twenty parts thereafter.

विमुच्य भूमिकाभागाञ्छेषं गर्भगृहादि यत्।
तत् पूर्ववद् विधातव्यं तद्वच्च शिखरोच्छ्रिति:।।१२६।।

Having spared aside the parts of the storey or ground the Śeṣa that is a garbhagṛha, and the like, that deserves to be created as of earlier norm and that very way the height of the Śikhara (i.e. roof).

तामेकत्रिंशता भागै: सार्धैश्च विभजेत् पुन:।
द्वितीयभूमिका कार्या पदै: पञ्चभिरुच्छ्रिता।।१२७।।

To that one by 31 parts and a half one may divide. The 2nd storey deserves to be created by five padas as elevated.

पदपादेन हीना: स्यु: शेषा (षट्चास्य?) भूमिका:।
वेदी (पञ्चकं?) कार्यं पादोनमिह शिल्पिना।।१२८।।

The remaining storeys deserve to be created the six storeys as reduced by one pada, pāda and Vedī deserves to be created as reduced by one pāda, by the architect.

स्तम्भकूटादि शालानां विन्यास: शूरसेनका:।
शुकनासोच्छ्रितिर्घण्टा कलशादि च पूर्ववत्।।१२९।।

The Stambha Kūṭa and the like of the Śālās and the adjustment of Śūrasenakas, the height of Śukanāsa ghaṇṭā and Kalaśa and the like may be as before.

य इमं निरवद्याख्यं प्रासादं कारयेत् सुधी:।
स प्राप्नोति परं स्थानं ब्रह्मादीनां सुदुर्लभम्।।१३०।।

He who may create the intellectual, this Prāsāda named Niravadya, he attains to a great status of Brahmā and the like highly difficult of obtainment.

निरवद्यप्रासाद:।।

सर्वाङ्गसुन्दरं ब्रूम: प्रासादमथ सुन्दरम्।
भुक्तिमुक्तिप्रदातारं (वरुणालय?) मण्डनम्।।१३१।।

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[1] तान्भागान् विंशतिंभागै:

Now we talk of Sarvāṅgasundara Prāsāda a gorgeous one an endower of enjoyment and relief an ornament of the ocean.

चतुरश्रीकृते क्षेत्रे चतुर्विंशतिभाजिते।
कर्णा द्विभागविस्तारा: शाला स्यात् पञ्चभागिका।।१३२।।

In a field square shaped divided into twenty four Karṇas having breadth of part-twain Śālā may be of five parts.

वृत्तान्त: पल्लवी कार्या शेषा: शालास्तु पूर्ववत्।
त्रयस्त्रय: प्रतिरथा मध्ये स्यु: कर्णशालयो:।।१३३।।

The Pallavī inside the circle is to be created and the remaining Śālās as of earlier norm. And in the centre of the Koṇa and śālā, there may be 3 Pratirathas each.

or

Within the circle a Pallavī deserves to be created and the Śeṣas within the Śālās as per earlier norm. Three each Pratirathas may be there in the centre of the Karṇa and Śālā.

परिवृत्त्यं(त्त्या) वृत्तमध्ये द्विभागायामविस्तृता:।
शालाकर्णप्रतिरथप्रान्तेषु स्याज्जलान्तरे(रम्)।।१३४।।

In the centre of the circle, by an exchange of two parts may be as per breadth and length. In the corners of the Śālās, Karṇas and Pratirathas there may be a water course.

त्रिचतुर्विंशतिर्भागा विभाज्या: शिल्पिभि: पुन:।
विधेयं गर्भभित्त्यादि प्राग्वत् स्याच्च वरण्डिका।।१३५।।

By the architects deserve to be divided three twenty four parts or 3 x 24 parts or 72 parts or three or four twenty parts. The garbha and the like deserves to be created and Varaṇḍikā may as of earlier norm.

जङ्घादिभूमिकोच्छ्राय: प्राग्वद्व(द्वा) शिखरोच्छ्रिति:।
(तं) पञ्चत्रिंशता भागैर्विभजेच्छिखरोच्छ्रयम्।।१३६।।

The height of the first storey having Jaṅghā and the height of the roof (Śikhara) as of earlier norm. To that height of the Śikhara one may divide by thirty five parts.

द्वितीया भूमिका चास्य कार्या पञ्चपदोच्छ्रिता।
पदपादविहीना: स्यु: शेषा: सप्तास्य भूमिका:।।१३७।।

And the second storey of this one, deserves to be created elevated by 5 padas and the remaining seven storeys of this one may be reduced by a single pāda serially or in a descending order.

द्विभागो वेदिकोच्छ्रायो भूमिकानां प्रवेशनम्।
रेखावशेन कर्तव्यं शेषमेतस्य यत् पुन:।।१३८।।

Part-twained the elevation of the Vedikā and the entrance of the storeys deserves to be created as per exorability of the Rekhās and the Śeṣa of this as of earlier norm.

तत् पूर्ववद् विधातव्यं स्तम्भकूटादि तद्विदा।
सर्वाङ्गसुन्दरं योऽत्र प्रासादं कारयेदमुम्।।१३९।।

That deserves to be done having Stambha and Kūṭa and the like by the knower of that one Sarvāṅgasundara that one may create a Prāsāda.

स स्वर्गसुन्दरीभोगानाप्नोति विपुलान् दिवि।
सर्वाङ्गसुन्दरः प्रासादः।।
अथाष्टशालान् वक्ष्यामो +++ भूमिजातिषु।।१४०।।

He obtains nighty enjoyments as in heaven, of Svarga Sundarīs. Now we shall talk of Aṣṭaśālās lovely ones in the species of storeys.

तेष्वाद्यः स्वस्तिकोऽन्यश्च वज्रस्वस्तिकसंज्ञितः।
तृतीयो हर्म्यतलकश्चतुर्थ उदयाचलः।।१४१।।

Of them Svastika is the first one and the other one known as Vajra Svastika; the third one Harmyatalaka and the fourth one Udayācala.

गन्धमादनसंज्ञश्च पञ्चमः परिकीर्तितः।
अथाभिधीयते तेषु +++[1] स्वलक्षणः।।१४२।।

One named Gandhamādana the 5th one, well known as such. Now among those is being illustrated Svastika of auspicious marks.

चतुरश्रीकृते क्षेत्रे विस्तारायामतः समे।
कर्णार्धसूत्रपातेन वृत्तमस्य समं लिखेत्।।१४३।।

In a field square shaped equal in breadth and length by the plumb lining of half a Karṇa one may carve out its circle.

वर्तुलं भाजयेत् क्षेत्रं षड्गुणैरष्टभिः पदैः।
अष्टौ शाला विधातव्या विस्तारेण चतुष्पदाः।।१४४।।

One may divide the globular or circular field or plot into 6 x 8 padas i.e. 48 padas. Eight halls deserve to be created in breadth as square shaped.

पल्लवी वृत्तसूत्रेण ++++++++++।
भद्र कर्णिका ज्ञेया मानमूर्ध्वमथोच्यते।।१४५।।

Pallavī by a circular plumb[2] and from the exterior, Bhadra and Karṇikā (Bhadra)

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1. स्वस्तिकः
2. बाह्यतो भद्रकर्णिके GOSE, p. 523, verse 145, pādas 2.

Karṇīkā deserves to be understood. Now the measurement of the upper part is being illustrated.

वेदिबन्धो विधातव्यो भागद्वितयमुच्छ्रितः।
तं भजेत् पञ्चभिर्भागैः स्यादेवं तत्र कुम्भकः॥१४६॥

"Vedībandha" deserves to be created elevated by part-twain. To that one may divide by 5 parts and deserves to be created Kumbhaka that very way.

पादयुक्तेन भागेन कर्तव्यस्तु मसूरकः।
अर्धांशेनोत्त(नान्त)रं पत्रं कपोताली ततो भवेत्॥१४७॥

By a part equipped with a pāda deserves to be created Masūraka (Lintil) and by a part half antarapattra and Kapotalī[1] may be thereafter.

सपादेनास्य भागेन जङ्घां(ङ्घा) भागचतुष्टयात्।
तलकुम्भोच्छालकाभ्यां संयुक्ता शुभलक्षणा॥१४८॥

By its quarter part one may create Jaṅghā by a part-square. By Talakumbha and Ucchāla equipped as such of auspicious marks.

भागद्वितीयमाद्या भूः कर्तव्या सवरण्डिका।
व्यासं दशपदं कृत्वा तैर्द्वादशभिरुच्छ्रितिः॥१४९॥

Then first storey may be of part-twain deserves to be created along with Varaṇḍikā. Having created Vyāsa of ten padas by those ten may be the height.

स्कन्धश्च षट्पदस्तत्र विधातव्यो विजानता।
षड्गुणेनैव सूत्रेण वेणुकोशं समालिखेत्॥१५०॥

Skandha six padas deserves to be created by a specialist. By a six fold plumb. One may carve out Veṇukośa.

द्वादशांशो य उत्सेधो भागानां सम तायुतः।
तं कृत्वा पञ्चभिर्भागैस्तु द्वि(स्तैर्द्वि)तीया भवेन्मही॥१५१॥

Twelve parted that is the elevation equal in extent of parts to that having created by five parts. By these may be the second storey.

पदपादोच्छ्रिताः कार्यास्ततस्तिस्रोऽपरा भुवः।
(गर्भाद्गर्भं?) विधातव्यं भूमिकानां प्रवेशनम्॥१५२॥

The other three storeys deserve to be created elevated by a Padapāda and in the centre (garbha) deserves to be created the entrance of the storeys.

वेदिका च ततः कार्या सार्धभागसमुच्छ्रिता।

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[1] Cyma Recta cornice moulding (PS, p.148).

पादोनद्विपदा घण्टा विभजेत् तां त्रिभिः पदैः।।१५३।।

Then Vedikā is to be created elevated by 1½ parts. Ghaṇṭā may be of pada twain reduced by a quarter. To that one may divide by three padas.

पदं स्यात् कण्ठकोत्सेधो ग्रीवा भागसमुच्छ्रिता।
अण्डकं भागिकं तस्यां कर्तव्यं सुमनोरमम्।।१५४।।

The elevation of the Kaṇṭhaka may be of a single pada and grīvā elevated by a part. Aṇḍaka in that is of one part deserving to be created highly gorgeous.

कर्परं सार्धभागेन कुर्यात् सामलसारकम्।
(सीस्तन चाभागाया:?) सार्धभागचतुष्टयात्।।१५५।।

Karpara (a thatched curvatured roof) along an Amalasāraka, from the part of the boundary having 4½ parts.

घण्टाया विस्तरः कार्यस्तं भजेत् षड्भिरंशकैः।
चतुर्भिः कन्दविस्तारो +++++++[1]।।१५६।।

The breadth of Ghaṇṭā deserves to be created and to that one may divide by six parts. By four parts the breadth of the Kanda and grīvā of five parted breadth.

सार्धभागः समुत्सेधः कलशस्य तदर्धतः।
शिखरस्य त्रिभागेन शुकनासा विधीयते।।१५७।।

Of Kalaśa the elevation of a part and a half and as per half of that of the Śikhara by a part triad Śukanāsā is provided as such.

विस्तारा(द्) गर्भमानेन हीना वाष्टांशतो भवेत्।
(विस्तारोऽथ सपादेन?) शूरसेनस्तदूर्ध्वतः।।१५८।।

From the breadth by the measurement of the Garbha reduced by eight digits may be Śūrasena overhead by a quarter of the breadth.

द्वितीयभूमिकातुल्य आद्यभूमेः स ऊर्ध्वतः।
शालाविस्तारतुल्यास्तु शूरसेनास्त्रयो मताः।।१५९।।

Equal in size to the 2nd storey above the upper storey equal in norm to the breadth of the Śālās 3 Śūrasenas are agreed upon.

शाला नागरिकाश्चाष्टौ ग्राहग्रासविराजिताः।
य इमं कारयेद् धन्यः प्रासादं स्वस्तिकं शुभम्।।१६०।।

Śālās of the townsmen (nāgarkas) as eight decorated by the alligator shaped structure. Who the fortunate one may get created the Prāsāda Svastika as the auspicious one.

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1. ग्रीवा पञ्चांशविस्तरात्।

तस्यानुजन्म(शातानां?[१]) स्वस्तिश्रीभाजनं भवेत्।
स्वस्तिकप्रासादः।।
अतः परं प्रवक्ष्यामो वज्रस्वस्तिकसंज्ञितम्।।१६१।।

Of that one there may be beneficence and glory receptacle in light of halls in the place of births. After this we shall talk of the one named Vajra Svastika.

प्रासादं लक्षणोपेतं शक्रादिसुरवल्लभम्।
पूर्वोक्तलक्षणोपेते स्वस्तिके(देवमध्यमे?)।।१६२।।

The Prāsāda endowed with good marks is favourite of gods such as Indra (Śukra). In the Svastika endowed with marks of earlier description, being of a temple architectural norm.

भद्रे शृङ्गं प्रदातव्यं तीक्ष्णाग्रं सुमनोरमम्।
पुरस्तान्मण्डपं कुर्यात् सर्वलक्षणसंयुतम्।।१६३।।

In Bhadra Śṛṅga deserves to be given having a sharp front highly fascinating. In front a pavilion one may create equipped with all marks.

इत्येष कथितः सम्यग् वज्रस्वस्तिकसंज्ञितः।
य इमं कारयेद् धन्यः प्रासादं सर्वकामदम्।।१६४।।

This way this stands illustrated the one named Vajra Svastika. He who may get created this Prāsāda as accomplisher of all desires.

स स्याद् भोग्यः सुरस्त्रीणामैन्द्रं च पदमश्नुते।
वज्रस्वस्तिकप्रासादः।।
अथ हर्म्यतलं ब्रूमः प्रासादं मण्डनं भुवः।।१६५।।

He may be such as enjoyable by the celestial dames and partakes of the status of Indra. Now we talk of Harmya tala Prāsāda the ornament of the land.

चतुरश्रीकृते क्षेत्रे विस्तारायामतः समे।
कर्णार्धसूत्रपातेन तस्मिन् वृत्तं समालिखेत्।।१६६।।

In a square shaped plot equal in breadth and length by a plumb lining of Karṇārdha (half a Karṇa) one may draw out a circle.

तद् वृत्तं विभजेत् क्षेत्रं चतुःषष्ट्या पदैस्ततः।
कर्तव्या विस्तरेणास्मिन्नष्टौ शालाश्चतुष्पदाः।।१६७।।

That plot or field one may divide being circular by sixty four padas and deserve to be created in this breadth wise eight Halls of four padas.

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1. जन्मतास्थाने GOSE, p.525, fn 8.

पल्लवी वृत्तसूत्रेण बाह्यतो भद्रकर्णिके।
कर्णौ द्वौ द्वौ विधातव्यौ शालाद्वितयमध्यत:।।१६८।।

Pallavī by a circular plumb and from the exterior Bhadra and Karṇikā. Karṇas 2 each deserve to be created in the centre of the Hall (Śālā) twain.

वि(द्वि)भागायामविस्तारौ सलिलान्तरभूषितौ।
परिवर्तनतोऽन्योन्यं कोणान् कुर्वीत षोडश।।१६९।।

Having breadth and length of two parts decorated by the water course space, by an exchange of each other one may create 16 Koṇas.

अष्टास्वपि च दिक्ष्वेवं(माना कर्मभिरन्विता?)।
गर्भो भित्तिश्च वेदी च जङ्घाप्रथमभूमिका:।।१७०।।

In the eight directions this very way the measurements or dimensions endowed with workmanship, garbha bhitti and Vedī and Jaṅghā of first storey.

कर्तव्या: पूर्वमानेन स्वस्तिकोक्तेन तद्विदा।
द्वादशांशो य उत्सेधो विंशत्या तत्र भाजित:।।१७१।।

Deserve to be created by earlier measurement by one said of Svastika, an expert in that. Twelve segmented may be the elevation wherein divided by 20 thereon.

सोऽ(त्रा)ष्टाविंशतिविध: कर्तव्य सू(स्त)त्र भूमिका।
द्वितीया पञ्चभिर्भागै: पदपादोज्झिता: पृथक्।।१७२।।

That here, deserves to be created of 28 typed of seven storeys (Sapta bhumikaḥ). the second one may be by five parts having separately reduced by a pada pāda.

अन्या: स्युर्भूमय: पञ्च वेदी (व्यंद्धि:?) द्विभागिका: (परा?)।
चतस्रो मञ्जरी: कुर्यान्नागरै: कर्मभिर्युता:।।१७३।।

The other five storeys may be therein and an additional Vedī of part twain. The four Mañjarīs one may create, equipped with the handicrafts of the nāgaras.

चतस्र: पुनरन्याश्च युक्त द्रविडकर्मभि:।
घण्टा स्कन्धस्य विस्तारो वेदिकाकलशोच्छ्रयौ।।१७४।।

The four others equipped with the Draviḍa handicrafts, Ghaṇṭā and breadth of Skandha having elevation of Vedikā and Kalaśa.

शूरसेन: शुकाघ्रा च स्तम्भिकाकूट(वि?)भक्तय:।
रेखा(श्च) पूर्ववत् कार्या: प्रासादस्यास्य जानता।।१७५।।

Śūrasena and Śālāgṛha and the divions of Stambhikā and Kūṭa and Rekhās deserve to be created of this Prāsāda, by one knowing it (full well).

प्रासादस्यास्य कर्ता यस्तथा कारयिता च यः।
(प्राप्नुतः शिवलोकं?) तौ नित्यानन्दसुखोदयम्।।१७६।।

Who may be the architect and the one arranger of the building likewise, thsse two may attain to the world having growth of bliss of perennial norm (contained).

हर्म्यतलकप्रासादः।।

अथातः सम्प्रवक्ष्यामि प्रासादमुदयाचलम्।
चतुरश्रीकृते क्षेत्रे भुजाकर्णसमे शुभे।।१७७।।

Therefore I shall talk of the Prāsāda Udayācala. In the plot square shaped as such auspicious one and similar in Karṇas and bhujas.

ततः कर्णार्धसूत्रेण तस्मिन् वृत्तं समालिखेत्।
वर्तुलं कारयेत् क्षेत्रमशीतिपदभाजितम्।।१७८।।

Then by a half of the Karṇa one may carve out a circle within that and may get constructed a circular or globular plot divided into 80 padas.

शालाश्चाष्टौ विधातव्याः पूर्वदिक्षु चतुष्पदाः।
पल्लवी वृत्तसूत्रेण वाह्यतो भद्रकर्णिके।।१७९।।

The Śālās then deserve to be created in Eastern quarters as four parted ones, a Pallavī by a circular plumb and on the exterior Bhadra and Karṇikā.

कुर्याच्छालाद्वयस्यान्तः कोणानां च त्रयं त्रयम्।
द्विभागायामविस्तारसलिलान्तरभूषिताः।।१८०।।

One may create within the Śālā (Hall) twain, of Koṇas, a triad and a triad adorned by a water course having breadth and length of part twain.

एवं कोणा विधातव्या विंशतिश्चतुरुत्तरा।
परिवर्तनमन्योन्यमेषां कुर्याद् यथाक्रमम्।।१८१।।

This way deserve to be created Koṇas twenty added by four i.e. 24 and an interchange of these may one do as per serial order.

एतत्सा(त्स)मप्रमाणेन गर्भं भित्तिं च वेदिकाम्।
जङ्घां च भूमिशिखरं पूर्ववत् परिकल्पयेत्।।१८२।।

In line with the equality of extent, garbha, bhitti and vedikā and Jaṅghā and Bhūmī śikhara one may create like the earlier norm.

अष्टौ च मञ्जरीः कुर्याद् युक्त नागरकर्मणा।
रुद्रेश्वरसमायुक्ता नीरधारोपशोभिताः।।१८३।।

Eight Mañjaris one may get created equipped with nāgara (town) architectural norm. Sculptored by Rudraśvara (Śiva) and englamoured by Śrīdhara (i.e. Viṣṇu).

(घण्टाकूटाश्च रेखा च स्तम्भिकाः शूरसेनकः।
शुका(घ्रा)स्कन्धविस्तारकलशेन समन्वितः?)।।१८४।।

Ghaṇṭā, Kūṭas and Rekhā Stambhikās and Śūrasenakas equipped with Kalaśa and breadth of Śukāghrā and Skandha.

स्वस्तिकोक्तविधानेन विदध्यादुदयाचलम्।
द्वादशांशो य उत्सेधो विंशत्या तत्र भाजितः।।१८५।।

By the provision spoken of for the Svastika one may create Udayācala and whichever may be the elevation of 12 digits divided thereby twenty.

स्यात् पञ्चत्रिंशता भाज्यो द्वितीया तत्र भूमिका।
पञ्चभागोच्छ्रिता कार्या ततोऽन्याः सप्त भूमयः।।१८६।।

Therein deserves to be divided into 35 the second storey and there the other seven storeys deserve to be created elevated by five parts.

(पदपादोच्छ्रिता भागद्वयो यो तु वेदिका[1]।
+++++++++++ सर्वलक्षणसंयुता?)।।१८७।।

And Vedikā that is of part-twain elevated by a Padapāda, that may be the Prāsāda named Udayācala.[2]

प्रासादं यस्त्विमं सम्यग् भक्तिमान् कारयेन्नरः।
शाश्वतं पदमाप्नोति स दुष्प्रापं सुरैरपि।।१८८।।

And this Prāsāda a devoted one who may get created in proper order, he attains to a status of perennial order difficult of acquisition by gods even.

उदयाचलप्रासादः।।

इदानीं प्रक्रमायातः कथ्यते गन्धमादनः।
स्वलक्षणप्रमाणाढ्यक्षितिस्मिन्नुदयाचले(?)।।१८९।।

Now is being dilated upon Gandhamādana inherited by due order. In it the land is like that of Udayācala in line with its definition and extent.

कुर्वीत मञ्जरीरष्टौ युक्ता द्राविडकर्मभिः।
कूटाश्च मणिकाः कार्या नानाकर्मभिरन्विताः।।१९०।।

One may create eight Mañjaris equipped with Draviḍa modes of architecture. Kūṭas and Mankās[3] deserve to be created equipped with variety of structures.

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1. भागे द्वयोच्छ्राय तु वेदिका।
2. GOSE, p. 526, verse 187, pāda 3-4. उदयाचलप्रासादः सर्वलक्षणसंयुतेः।।
3. A class of buildings which are oval in plan and subdivided as– Gaja, Vṛṣabha, Haṁsa, Garutman, Ṛkṣanāyaka, Bhūṣaṇa, Bhūdhara, Śrījaya and Pṛthvīdhara (EOHA, p.425, 371, 372).

स्थानेषु शूरसेना+पुरोरेखात्रयं भवेत्।
शुकनासां च घण्टां च स्कन्धं शिखरमेव च॥१९१॥

In spots proper may be Śūrasenas and in front may be the rekhā triad and Śukanāsā and ghaṇṭā Skandha and Śikhara.

कूटा+स्तम्भिका कुम्भं पूर्ववत् परिकल्पयेत्।
य इमं कारयेद् धन्यः प्रासादं मण्डनं भुवः॥१९२॥

Kūṭā may be Stambhikā and Kumbha one may create as of earlier norm. All the blessed one may create this Prāsāda, the ornament of the Earth.

विद्याधराधिपः श्रीमान् स भवेन्नात्र संशयः।
भुङ्क्ते च विविधान् भोगान् सुरस्त्रीभिश्च सेव्यते॥१९३॥

The overlord of the Vidyādharas the illustrious one, that one may become, there is no doubt in it and he enjoys the enjoyable things and is waited upon by celestial dames.

गन्धमादनप्रासादः॥

उदयस्य विभेदेन रेखा याः पञ्चविंशतिः।
लतिनागरभौमानां ताः कथ्यन्ते यथागमम्॥१९४॥

By the distinctness of the Udaya the Rekhās that are twenty five of Rati Nāgara and bhaumas or Latināgara storeys they are being illustrated as per theoretical norm.

लतिनां (स्याद्वारंगतो?) नागराणां तु कूटकः।
भूमिजानां विधातव्या (माथायाः?) पुरतो भुवः॥१९५॥

Of the Latinas may be the door structure, and of Nāgaras the Kūṭaka, and of the Bhūmijas deserves to be created in front of the ground a pavilion (maṇḍapaṁ).

शिखरं व्यासकर्णाभ्यां तुल्यं स्यादधमोत्तमम्।
भाजनीयचतुर्युक्तविंशस्यादनन्तरम्[1] (?)॥१९६॥

The Śikhara by Vyāsa and Karṇa may be equal being lower and higher being fit to be divided equipped with four divided subsequently.

++++++ भोगरेखास्तावत्य ईरिताः।
संख्या सा(?)शोभना भद्रा सुरूपा सुमनोरमा॥१९७॥

Those many bhoga rekhās stand developed as such. The Saṅkhyā (counting) is good one, nice one beautiful and highly attractive.

शुभा चैव तथा शान्ता कावेरी च सरस्वती।
लोका च करवीरा च कुमुदा पद्मिनी तथा॥१९८॥

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[1] त्याभाजिनं तरम्।

Auspicious one and pacifying is the Kāverī and Sarasvatī, Lokā and Karavīrā and Kumudā and Padmini likewise.

कनका विकटा देवरम्या च रमणी तथा।
वसुन्धरा तथा हंसी विशाखा नन्दिनीति च।।१९९।।

Kanakā and Vikaṭā, Devaramyā and Ramaṇī likewise, Vasundharā and Haṁsi, Viśākhā and Nandinī.

जया च विजया चैव सुमुखा च प्रियानता।
इत्येता: कीर्तिता रेखा: संख्या पञ्चविंशति:।।२००।।

Jayā and Vijayā, Sumukhā and Priyānatā - this way these have been defined as Rekhās and Saṅkhyā that is twenty five.

रेखा एता: (?)।।
एता: शुभफला: सर्वा: कर्तु: कारयितुस्तथा।
चतुरश्रचतुष्कमेवमुक्तं वृत्ता: सप्त च भूमिजा इमे (?)।।२०१।।

These all are auspicious fruited ones for the architect and the builder. The square shaped quartet this way has been spoken of as such. These seven are the Bhunija Prāsādas.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
भूमिजप्रासादाध्यायो नाम पञ्चषष्टितमोऽध्याय:।।

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CHAPTER 66

The Definition of a Maṇḍapa i.e. a Pavilion

इदानीं मण्डपानष्टौ ब्रूम: प्रासादसंस्थितान्।
प्रासादं कल्पयेत् पूर्वं भागशुद्धं सुलक्षणम्।।१।।

Now we shall dilate upon 8 pavilions contained within a Prāsāda. One may create a Prāsāda to begin with endowed with good marks and swept clean in all parts.

संवृतो वा भवेदेष व्यतिरिक्तोऽथवा क्वचित्।
(चतुरश्रो विभागैश्च घटंते: य समंवृत:[1]?)।।२।।

It may be enclosed or may be singled out sometimes, square shaped along with subdivisions or segments or covered by ghaṇṭās (ghaṇṭābhīrvā Samāvṛtaḥ).

(पशुभागैर्विघटते?) व्यतिरिक्त: स कीर्तित:।
गर्भो गर्भसम: शस्त: (सोऽन्यथाटोषमावहेत्?)।।३।।

That which stands dissociated by subdivisions or having subdivision or segments

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1. घण्टाभिर्वा समावृत:

separated from each other that is called Vyatirikta one or one having disintegrated structural parts The garbha or centre is appreciated as one being, equal in the central parts and the otherwise one may be exposed to defaults.

एवं निवेशयेदग्रे मण्डपान्येव सद्मतः (?)।
भजेच्छतपदाख्येन ज्येष्ठमध्यकनीयसः॥४॥

This way one may get introduced the pavilions in front of the Sadma (Prāsāda) i.e. house and may resort to that as named Śatapada of one larger, mediocre and lower one.

मण्डपांस्तेषु भद्रः स्यान्नन्दनाख्यस्तथापरः।
महेन्द्रो वर्धमानश्च स्वस्तिकः सर्वभद्रकः॥५॥

In them the Maṇḍapa or pavilion may be the Bhadra one and one named Nandana, the other one, Mahendra and Vardhamāna, Svastika and Sarvabhadraka.

महापद्मोऽष्टमश्चैषां गृहराजः प्रकीर्तितः।
एते यथार्थनामानो लक्ष्मैतेषां प्रचक्ष्महे॥६॥

Mahāpadma is being the 8th one, well known as gṛharāja. These are of appropriate appellations. We now shall talk of their definition or pre-requisites.

प्रासादद्विगुणायामाः पादोनद्विगुणायतः (?)।
कार्यो यस्तथा व्यर्थमग्रतः(?) सुरमन्दिरात्॥७॥

Having length redoubled than that of the Prāsāda with height one quarter less than the redoubled norm the one that deserves to be created that way the way it may not go waste normed in front of a temple.

प्रासादोच्छ्रायतुल्यं वा कार्या मण्डपविस्तृतिः।
शुकनासान्विताः कार्यास्ते चालिन्दसमन्विताः॥८॥

The breadth of the maṇḍapa is to be created equal in extent with height of the palace. They deserve to be created as endowed with Śukanāsas and Alindas. (balconies or verandahas).

अलिन्दः सर्वतोभागनिर्गता भावविस्तृताः (?)।
कदाचित् सार्धभागेन निष्क्रान्ता भागविस्तृता॥९॥

The balcony may be such as projected on all sides by a part and broad in parts and sometimes, by a part and a half the breadth of a part may stand projected.

दशभिर्भाजयेद् भागैर्भद्रं प्राज्ञः समन्ततः।
शृङ्गाणि स्युर्द्विभागानि सहितान्युदकान्तरैः॥१०॥

By ten parts one may divide it the Bhadra, the wise man on all sides. The Śṛṅgas may be of part twain equipped with water channels.

भागं प्रमाणविस्तारादामूलतलमस्तकम्।
शृङ्गेषु रथिका कार्या भागपादेन निर्गता।।११।।

Apart by the breadth of the extent upto the root, the underground and top spot on Śṛṅgas Rathikās deserve to be created projected by a bhāgapāda.

भागेनैकेन निष्क्रान्तं विस्तृतं (चतुरश्चतान्?)।
मध्यभद्रं विधातव्यमाशासु चतसृष्वपि।।१२।।

Projected by a part and broad in four sides Madhya bhadra deserves to be created in all the four quarters.

पीठं प्रासादपीठस्य नात्र कुर्वीत मण्डपे।
(तलपट्टे भवेच्छुकनासाक्षितिरङ्गिका?)।।१३।।

The Pīṭha of the Prāsāda pīṭha one may not create in a pavilion on the talapaṭṭa three may be the Śukanāsa as a part of the ground floor.

तलपट्टमधस्तस्या मण्डपस्य निवेशयेत्।
कर्तव्यमेवमग्रेऽग्रे निम्नं निम्नतरं ततः।।१४।।

The talapaṭṭa being in the lower part of that one, of the pavilion (maṇḍapa) one may introduce. Such a process is to be created quite in front as bent and bent in a great norm.

अथवा तत्समं दद्यात् स्थपतिः शास्त्रवित्तमः।
चतुर्भागायतद्वारं षड्द्वारुक(दारुक)समन्वितम्।।१५।।

Or one may bear equal to that an architect or carpenter the best expert of science of architecture (a structure) having doors oblong in four parts equipped with Ṣaḍdāruka.

अग्रभद्रं विधातव्यं चतुस्तम्भविभूषितम्।
पृष्ठतश्च भवेदेवं संसृतश्चैत्रमण्डपः।।१६।।

The agrabhadra deserves to be created decorated by four columns and in the background such a state may be there in the pavilion being a Saṁsṛti.

संसृतेः शुकनासा स्याद् भूमिगम्(?) पृष्ठभद्रकम्।
शेषं तथैव कर्तव्यं विधानं मण्डपस्य तु।।१७।।

Of Saṁsṛti Śukanāsa may be three gone into the ground as Pṛṣṭha bhadraka likewise is to be created the provision for the maṇḍapa (pavilion).

स भित्तिभिः परिक्षिप्तः कर्तव्यः पार्श्वयोर्द्वयोः।
भागेन कल्पयेद् भित्तिं गवाक्षैरुपशोभिताम्।।१८।।

That deserves to be created on two flanks engirt by walls and one may create the wall by a part decorated by windows.

वातायनाश्च कर्तव्याः सह चन्द्रावलोकनैः।
प्रासादद्वारवद् द्वारविस्तारो मण्डपे भवेत्।।१९।।

And the wind breakers deserve to be created along with moon light observatories. Like the door of the Prāsāda the breadth of the door may be in the Maṇḍapa or pavilion.

सपादः सत्रिभागो वा सार्धः (सौम्याथवा?) भवेत्।
ऊर्ध्वद्वारविधे(धिः) कार्यो मूलद्वारानतिक्रमात्।।२०।।

Accompanied by a pāda having part triad accompanied, of one and a half part or template as such may be that. And the provision of the upper door may be dealt with without ignoring the doors at this root.

जालव्यालकपोतालीमत्तवारणकैर्युताः।
भ्रमनिर्मापितैः स्तम्भैः कर्तव्याश्च गवाक्षकाः।।२१।।

The Gavākṣakas or windows deserve to be supported on columns or poles got built as revolving ones.

वातायनं तदर्धेन पादोनं द्वा(चा)वलोकनम्।
क्षणमध्ये प्रकुर्वीत चतुष्कीं विधिवच्छुभाम्।।२२।।

The wind breakers or lattices or ventilators by a half of that and reduced by a quarter the peeping hole and in the centre of the Kṣaṇa[1] one may create a Catuskī (four walled enclosure or network) as per routine the auspicious one.

क्षोभानां बाह्यतो रेखा क्षात्या द्रमं च विवर्जयेत्(?)।
दारुकर्मविधे(धि)र्मध्ये यथा स्यात् कथ्यते तथा।।२३।।

On the exterior of Kṣobhas, Rekhā having known the extent one may evade. And the wood work as may be in the centre that is being dilated upon likewise.

समैः क्षणैः समैः स्तम्भैः समैश्चालिन्दकैर्युतः।
समैः कर्णैश्च +++[2] समद्रव्यविधानवान्।।२४।।

By equal Kṣaṇas[3] or similar Kṣaṇas and similar Stambhas and by similar Alindakas (balconies) equipped as such, and by similar Karṇas deserves to be created as such one having provision of similar materials.

षड्दारुकैस्तिरश्चीनैः कार्याः कैश्चिन्मुखायतैः।
तुला समतला यद्वा प्रोत्क्षिप्ता मध्यदेशगा।।२५।।

By oblique normed Ṣaḍḍārukas deserve to be created by some oblong at the opening

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1. A temporary idol installed (EOHA, p.145).
2. कर्त्तव्यं GOSE, p.530, fn1.
3. Waterymuhūrtta– Presided over by Varuṇa, p.845, 869 (BS of Varāhamihira)

Tulā (Beam) having surface even as such projected as such gone into the central spot.

तुलाषड्दारुकाधीनांस्त(ना त)दधीनानि तानि वा।
केचिन्मन्थानसंस्थाना(लीगतिर्युताप?)॥२६॥

Tulās or beams are supported by Ṣaḍdāruka and those ones; based on those same stationed on the Manthānas equipped with plumb lines.

अथवा मध्यतः कार्या + स्तम्भालिन्दवेष्टिताः।
महाधरयुता कार्या चतुष्क(ष्क्यु)भयतः समा॥२७॥

Or deserves to be created surrounded by Stambhas (columns) and alindas (balconies) and equipped with Mahādharas deserve to be created Catuskis similar on both sides.

गजतालुलुमाकर्म द्रव्यैः स्यादुत्तरोत्तरैः।
एते नानाविधाः कार्या द्रव्यैरविकलैस्तथा॥२८॥

The structuring of Lumā and Gajatāla may be taken up with materials one after the other. These deserve to be created as variegated normed by materials of absolute norms.

या काचिद् रोचते प्राज्ञस्तामेकां कारयेत् क्रियाम्।
(ल?)क्षणान्तराण्यलङ्कुर्यादिल्लीतोरणकैस्तथौ॥२९॥

Whatever is within the liking, the wise one may take to that same activity. The other pre-requisites one may decorate along with[1] Illis and Toraṇakas.

वज्रबन्धसमायुक्ता घण्टिकापल्लवैर्युताः।
हारपद्मदलाकीर्णाः शालभञ्जीविराजिताः॥३०॥

The Ghaṇṭikā (bell shaped roof)[2] equipped with and also accompanied by a Vajrabandha (cement plastering) overstrained by Hārapadmabala and adorned by bracket female figures.

स्तम्भकाश्च विधातव्याः पञ्चाभरणभूषिताः।
कण्ठकैरतिचित्रैश्च रथकैस्तोरणैः सह॥३१॥

Stambhakas deserve to be created decorated by five ornaments along with highly variegated Kaṇṭhakas, Rathakas and Toraṇas.

विधानैर्विविधाकारै रूपकर्मोपशोभितैः।
एवंविधा विधातव्या सीमातुल्यातु(स्तु)लोदयाः॥३२॥

By arrangements of many norms decorated by the structuring of superimposed super

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1. V.S. Apte, p. 95 इल्ली may be इलिका or a stick shaped like a sword इली. MW, p. 168, a cudgel short sword.
2. Glossaries to Prāsāda Śikhara by Dr. R.P. Kulkarni, p. 150. Itihāsa Pattrikā Prakashan, Thane Published by M.V. Bedekar, Thane, 2000.

structures of such a type deserve to be created the beam elevations (tulodayas) similar to the boundaries.

प्राग्ग्रीवकेष्वलिन्देषु मध्ये भागे च पार्श्वयोः।
न तलानि विधीयन्ते यथाकामं क्रिया भवेत्।।३३।।

In entrance halls and balconies and in the centre of the flank-twain no plinths (talas) are provided and the work may be done as per desire.

सीमाद्वारे यथा वायोः प्रवेशं नैव पीडयेत्।
(तथायादरिका?) कार्या पट्टस्योपर्यवस्थिता।।३४।।

The way in the boundary exit of the wind (breakers) one may not obstruct the entrance and likewise a ventilation deserves to be created stationed over the Paṭṭa.

वेदिव्यालकपोताली मत्तवारणतुलोदयः (?)।
षड्दारुकं ++ भद्रे तत्र कुर्वीत बुद्धिमान्।।३५।।

Vedivyāla Kapotālī, Mattavārana tulodayā Ṣaḍdāruka (Saṁyuktā) on the bhadra the wise one may create as such.

बाह्यतो मण्डपेऽप्येवं मानतः कर्मतोऽपि च।
कपोतालीवरण्डीभिस्तथाचान्तरपत्रकैः।।३६।।

From the exterior in the pavilion even and by measurement even by structures by the Kapotālīs and Varaṇḍis and likewise with antara pattrakas.

कर्णप्रासादकैश्चित्रैः कर्म स्याद् भद्रमण्डपे।
उच्छ्रायस्य (विछेदीयादशस्त्वन्यतमो?) बुधैः।।३७।।

In the Bhadra maṇḍapa, the structuring may be done by variegated normed Karṇa Prāsādakas. Of the height or roof deserve to be created ten different dimensions by the wise ones.

शि(ख)रस्य त्रिभागेन पादोनैकेन वा भवेत्।
उच्छ्रायो (मण्डपस्यामः शुकनाससमुच्छ्रिते?)।।३८।।

Or by the part triad of the Śikhara it may be by one reduced by one quarter and the height of the pavilion may be equipped with the Śukanāsa.[1]

हर्म्यं वा तत्र कुर्वीत चारुकर्णोपशोभितम्।
भद्रमण्डपलक्षणम्।।
चतुरश्रीकृते क्षेत्रे नन्दनं प्रविभाजयेत्।।३९।।

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[1] Śukanāsa. An integrated projection from the main spire over the vestibule (antarāla) in front of the sanctum Prāsāda Śikhara. Glossaries, p. 154.

And a house there one may create as decorated by beautiful Karṇas. In the plot square shaped as such one may get Nandana created.

भद्रं षडभागमायामाश्चतुर्भागं तथा (परै: ?)।
भागभागं निष्क्रान्ते (?) स्तम्भै: प्राग्रीवकल्पितै:।।४०।।

Bhadra may be oblong in four parts and may be of four parts projected by a part each and by columns created by entrance halls.

पञ्चभागायता ज्ञेया कर्णे भद्रान्तरस्थिता।
भित्ति: स्याद् भागविस्तारा सलिलान्तरसंयुता।।४१।।

Oblong by 5 parts may be known the Karṇa existent in Bhadra. The wall may be of breadth of a part equipped with water gate.

एवं चतुर्दिशं कार्यो नन्दनो मण्डप: सदा।

नन्दन:।।

महेन्द्रस्य तलच्छन्द: कर्णौ लाङ्गलसंयुतौ।।४२।।

This way on the four sides should be created the pavilion Nandana always. The talacchanda of Mahendra and two Karṇas equipped with ploughshares.

चतुर्भागायतो दिक्षु दारुकर्मविभूषित:।
द्विभागिकानि शृङ्गाणि क्षोभयेदुदकान्तरै:।।४३।।

Oblong by four parts in directions decorated by wood work the Śṛṅgas[1] (roof) a sub spire) one may get developed by water gaps.

चतुर्भागायतं भाग ++ मेकं तु निस्सृतम्।
एकतश्च मुखं दद्याद् दारुकर्म (परिच्युतम् ?)।।४४।।

Oblong by four parts and projected by one part one may create the opening on one side engirt round by the wood work.

महेन्द्र:।।

नन्दनश्चेद् बहिर्भद्रैर्जलमार्गैर्विवर्जित:।
भागद्वितयविस्तारो भागमेकं विनिर्गतौ(?)।।४५।।

Nandana if divested of water courses or water outlets owing to exterior bhadras, the one having breadth of part twain and a projection of one part.

प्राग्रीवपार्श्वयोर्दद्यादुच्छ्रायोर्ध्वपदस्थितौ(?)।
(वातायनौ वा?) कुर्वीत वर्धमानस्तथा भवेत्।।४६।।

In the entrance hall and flanks one may import in the establishment of the Ūrdhvapadas

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1. Prāsāda Śikhara, p. 154 Glossary. Śṛṅga.

of elevation the ventilators or windows, then it may become Vardhamāna.[1]

वर्धमान:।।

पक्षद्वये नन्दनस्य भद्रे भित्त्याभिवेष्टयेत्।
गवाक्षकैरलङ्कुर्यात्र कुर्यादुदकान्तरम्।।४७।।

On the flank twain of Nandana in the Bhadra or the two Bhadras one may engirt by a wall with windows one may decorate and may not create the water channels.

स्वस्तिकोऽयं समाख्यात: सर्वलक्षणलक्षित:।

स्वस्तिक:।।

अथाभिधीयते सम्यक् सर्वतोभद्रलक्षणम्।।४८।।

Svastika has been declared as this one equipped with all the auspicious marks. Now is being illustrated correctly the definition of Sarvatobhadra.

कर्णे कर्णे (लाङ्गले चेत्सार्ध?) भागद्वयायतम्।
कार्या परस्परं तेषु दारुक(र्म)विकल्पना।।४९।।

On every Karṇa of two lāṅgalas are there equipped with part twain oblong as such. In them deserves to be worked out the wood work of a mutual norm.

भांगेनैकेन निर्यातं भागषट्केन चायतम्।
षड्दारुकद्वयं भद्रं कारयेद् (बाह्यवस्थितम्?)।।५०।।

Projected by a part and oblong by a hexagonal part a bhadra of Ṣaḍdāruka twain deserves to be created established at the external part.

सर्वतोभद्र:।।

चतुरश्रीकृते क्षेत्रे + प्रागृभागैर्विभाजयेत्।
त्यक्त्वा(न्तेसमध्ये?) कर्णेष्वादध्याल्लाङ्गलानि च।।५१।।

In the plot square shaped one may divide by parts as ordained earlier. Having avoided the corners and the centre in the Karṇas may there be Lāṅgalās[2].

चतुर्भागान्तरस्थानि षड्दारुकयुतानि च।
कर्तव्यं भागनिष्क्रान्तं दिक्षु भद्रचतुष्टयम्।।५२।।

Stationed within the four parts and equipped with Ṣaḍdārukas, deserves to be created a Bhadra quartet projected by a part in directions.

चतुष्पदस्तदायामात् सर्वतोऽलिन्दको बहि:।
प्रतिभद्राणि कुर्वीत चतुर्भागायतानि च।।५३।।

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[1] GOSE, p. 532, verse 46, pāda 3. वातायनौ वा for वतियेनौ।

[2] Walls shaped like the ploughshares (EOHA, p.480).

The balcony all around on the outside as four squared from the length of that one stands illustrated. The Pratibhadras[1] then may one create oblong by four parts.

निर्गतानि(रभागेन?) दिक्षु स्तम्भान्वितानि च।
इत्येतैर्लक्षणैर्युक्तो महापद्मः प्रकीर्तितः॥५४॥

Projected by a part in direction equipped with columns (Stambhas). This way equipped with these marks has been illustrated Mahāpadma.

महापद्मः॥

चतुरश्रीकृते क्षेत्रे चतुष्कोणविभूषिते।
अलिन्दावेष्टितं कुर्यात् प्राग्ग्रीवं मुखसंश्रितम्॥५५॥

In the square shaped plot, decorated by four Koṇas one may create the entrance hall (Prigriaka) engirt by balconies (alinda) established in the opening.

गवाक्षकाश्च कर्तव्यास्तथा चन्द्रावलोकनाः।
वातायनास्तथोद्द्याताः समन्ताद् रूपशोभिताः॥५६॥

The windows deserve to be created and likewise the Candrāvalkanas, Vātāyanas (lattices or wind breakers) and also Udyotas (light - illuminators) all around decorated by frame work.

गृहराजक्रिया ह्येवं सर्वशोभासमन्विता।
एवं लक्षणसंयुक्त (मातृणामपि?) मन्दिरम्॥५७॥

The structure of gṛharāja this way endowed with all glamour, and good marks, the temple even of divine mothers.[2]

गृहराजः॥

(वृद्धिरा?) शुकनासस्य शुकनासस्य मूलतः।
कनीयसं मण्डपानां कर्तुरिच्छावशाद् भवेत्॥५८॥

The growth of Śukanāsa all over, from the root of the Śukanāsa[3] (an integrated projection from the main spire over the vestibule (antarāla) in front of the sanctum), the smaller one of the pavilions may there bè in lining with the desire of the architect.

पार्श्वयोरुभयोस्तुल्यं विदध्यात् तिर्यगायतम्।
(व्यापिचक्षु रत्नमथापिवा +++++++॥५९॥

Equal in norm to the two flanks one may create aslant and oblong, the one ubiquitous normed for the eyes gem laid as such.

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1. Quarter projection on plan (PS, p.151).
2. GOSE, p. 533 verse 57, मातृणामपि मन्दिरम् fn. 2.
3. Prāsāda Śikhara, p. 154. Glossary.

प्रासादमसमं(?) स्थानं विदध्यान्मण्डपं बहिः।
(यथापूर्व?) द्वारविस्तारविस्तीर्णास्तेषु कार्या गवाक्षकाः।।६०।।

Equal in norm to the Prāsāda one may create a pavilion on the exterior and there are required to be created gavākṣakas (windows) which deserve to be created broad in line with the breadth of the door.

समा सपादपादोना सार्धा चोच्छ्रितिरायता।
अष्टाङ्गुल(भ्रमोपेताः?) दशांशे द्वारविस्तृते।।६१।।

Equal and reduced by a pāda and of a pāda the elevation of one and a half and oblong eight cubited equipped as such in the tenth part broad at the gate.

विस्तारो मण्डपस्तम्भद्वारोच्छ्रायसमोच्छ्रितिः।
गर्भव्यासो मण्डपस्य साष्टांशः सांश एव च।।६२।।

The breadth, and elevation equal to the elevation of the gate and columns of the pavilion eight cubited equipped with a bhrama on the ten digits broad on the gate. Garbhavyāsa of the Maṇḍapa having eight digits on one digit may be there.

सार्धो वा मण्डपस्यायं गर्भे +++++।।६३।।

The garbha of the pavilion may be of 1¾ extent.

++++++++++++++++++
+++++++++ कार्याति शक्त्या।
या देवसंयति स सद्मनि देवताना-
मास्तेऽप्सरोगणवृतः शरदां शतानि।।६४।।

Deserves to be created as per capacity which in the fight of the gods, or the Skandhāvāra of the gods that same may be in case of the temple of gods existing as engirt by bevy of nymphs for hundred of years.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
मण्डपाध्यायो नाम षट्षष्टितमः।।

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CHAPTER 67

The definition of 27 pavilions (Maṇḍapas)

इदानीमभिधीयन्ते मण्डपाः सप्तविंशतिः।
प्रासादाद् द्विगुणं कुर्यात् कनिष्ठं तत्र मण्डपम्।।१।।

Now are being illustrated pavilions twenty seven. Double-fold than the Prāsāda one may create the smaller pavilion.

पादोनद्विगुणं मध्यं प्रासादे तु कनीयसि।
तस्मिन्नेव कनीयांसं विदध्यात् सार्धमानतः।।२।।

The centre may be double-fold reduced by one quarter in the smaller Prāsāda. In that very one may create the smaller one by a measure of one and a half.

पादोनद्विगुणः सार्धः सपादश्चेति मध्यमे।
सार्धः सपादस्तुल्यश्चेत्युत्तमाद्याः स्युरुत्तमे।।३।।

Twofold reduced by a quarters and 1¾ normed as also equipped with a pāda (i.e. quarter in the middling, 1¾ normed and equal sized, having highest norm in the larger one.

सपादद्विगुणाः सार्धद्विगुणाः सान्तरोद्भवाः।
क्षुद्रप्रासादकेषु स्युर्मण्डपा बहवोऽपरे।।४।।

The other pavilions many of them may be in the smaller Prāsādakas sprung out of an inter-space double-fold by one and a half and double-fold by a quarter.

क्षेत्रालाभे पुनरिमान् सर्वान् सर्वेषु योजयेत्।
दैर्घ्यादैर्घ्येण गृह्णीयाद् विस्तृत्या द्विस्तृतिः।।५।।

On the non-availability of the plot one may combine all these once again and by length or breadth one may acquire the expansion.

प्रमाणं मण्डपे(कार्ये?) वलभ्यां गरुडेऽपि च।
चतुरश्रीकृते क्षेत्रे दशधा प्रविभाजिते।।६।।

In Garuḍa even, on the roof one may create a measurement on the pavilion. In the plot square shaped divided ten-fold.

भागैश्चतुर्भिर्भद्रं स्याद् द्वौ भागौ प्रतिभद्रकम्।
अग्रतः पृष्ठतो वापि निर्गमो भागिको भवेत्।।७।।

By four parts may the Bhadra be and two parted Pratibhadraka. In the front as well as in the back the outlet may be of one part.

भद्राणां निर्गमो भागः सार्धभागमथापि वा।
प्रासादस्य त्रिभागेन चतुर्भागेन वा भवेत्।।८।।

The Nirgama or projection or exit door of the Bhadras may be of one part or even of one and a half part of the Prāsāda may be by a part triad or part quartet.

अर्धेनाथ षडंशेन पञ्चांशेनाथ निर्गतिः।
प्रासादानां समा कार्या पादोना वा प्रमाणतः॥९॥

By a half of the sixth digit or by a half and six digits or by five digits may be the projection or exit door of the Prāsādas which deserves to be created as equal or one quarter less in measurement.

कार्या त्रिभागहीना वा मण्डपास्तु समैः क्षणैः।
स्वविस्तारसमं भद्रे मुखे चैषा प्रकीर्तिता॥१०॥

The maṇḍapas or pavilions deserve to be created reduced by part triad with similar Kṣaṇas. The Bhadra may be equal in size of the breadth of its own norm and the two openings of this stand enunciated.

कर्णा द्विभागिका ज्ञेयास्तेषां कोणचतुष्टये।
वामदक्षिणभागाभ्यां सह भद्रं षडंशकम्॥११॥

Karṇas deserve to be known as of part twain in the Kaṣattrae triad of those and along with right and left parts the Bhadra may be of six digits.

प्रतिभद्रे नचैतस्मिन् विदध्यादग्रपृष्ठयोः।
चतुःषष्टिधरोऽयं स्यात् पुष्पको नाम मण्डपः॥१२॥

And in the Pratibhadra twain one may not create in the front and the back, this maṇḍapa named Puṣpaka which may be of sixty dharas or basements.

पुष्पकः॥

दिक्त्रये प्रतिभद्राणि मुखे प्राग्ग्रीव एव हि।
पुष्पभद्रो (निस्तम्भश्चतुष्कः सुप्रभो?) भवेत्॥१३॥

In direction triad Pratibhadras and in the opening an entrance hall (Prāgrīva) Puṣpabhadras and Stambha and Catuṣka may be an illlumined one.

इति स्तम्भद्वयत्यगादूनो ब्रूमो मण्डपविंशतिम्।
(यो पुष्पभद्रस्तु व्रतोऽमृतनन्दनः?)॥१४॥

This way by the elimination of Stambha twain we shall talk of pavilion twenties. That which is Puṣpabhadra covered as such being Anṛtanandana.

कौसल्यो (युधि?)संकीर्णो गजभद्रो जयावहः।
श्रीवत्सो विजयश्चैव वस्तुकीर्णश्रुतिर्जयः।१५॥

Kausalya (युधिसंकीर्णः) is harmful in battles and Gajabhadra is bearer of victory Śrīvatsa and Vijayua, Vastukīrṇa struti and Jaya.

यज्ञभद्रो विशालश्च सुश्लिष्टः शत्रुमर्दनः।
भापञ्चोददमैश्चैव मानवो मानभद्रकः॥१६॥

Yajñabhadra and Viśālā well knit being annihilator of foes. By Bhāpañcodadamas Mānava is Ménabhadraka, i.e. beneficent for honour.[1]

सुग्रीवो मण्डपः प्रोक्तो भद्रैर्युक्तश्चतुष्पदैः।
चतुर्भिस्त्रिपदैः कर्णैर्निर्गमैः प्रागुदाहृतैः॥१७॥

Sugrīva maṇḍapa stands illustrated equipped with Bhadras of for quarters; by four or three quartered Karṇas and exit doors illustrated earlier.

धराणामेव विंशत्या चतुरुत्तरया युतः।
(अस्मद्वासस्तम्भं षडन्ये द्विधरक्षयात्?)॥१८॥

By a twenty of Dharas added by four, equipped as such and other Vāsastambha with six others by the reduction of two dharas.

सुग्रीवो हर्षनामा च कर्णिकारः पदार्धिकः।
सिंहश्च सा(ग?)भद्रश्च (सुस्तत्र?) श्चेति सप्तमः॥१९॥

Sugrīva and Harṣanāmā Karṇikāra and Padārdhika Siṁha and Sāgabhadra Sustatra as the seventh one.

सप्तविंशतिरित्युक्ता मण्डपानां समासतः।
एषां विचित्ररूपाणां प्रासादाकृतिधारिणाम्॥२०॥

Twenty seven as such this way have been illustrated maṇḍapas quite succinctly. Of these of variegated forms bearing shapes of the Prāsādas.

मिश्रकाश्च परिज्ञेया हस्तैर्द्वित्र्येकमानतः।
मूलप्रासादतुल्या वा त्र्यंशेनार्धेन चोर्जिताः॥२१॥

Miśrakas deserve to be known, by a measure of two or three cubits either equal in norm of the Mūlaprāsādas strengthened by three and half digits.

द्विस्तम्भशुकनासाग्रे विज्ञेयः पादमण्डपः।
प्रासादभित्तिमानेन मण्डपे भित्तयः स्मृताः॥२२॥

Two columned Śukanāsa in front deserves to be known Pādamaṇḍapa. By the extent of the wall of the Prāsāda in the Maṇḍapa, the walls stand illustrated.

(सपादसत्रिभागा वा वी स्यु ++++++?)।
क्व चिद् भित्तिविहीनांश्च कुर्यादाकाशमण्डपान्॥२३॥

Somewhere one may create ākāśa maṇḍapas divested of walls.[2]

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1. GOSE, p.535, fn. 3, pādas has भापञ्चोददमैश्चैव।
2. GOSE, p. 535, verse 23 has pādas 1-2 elliptic not renderable.

लतिष्वेष विधिः प्रोक्तः सान्धारेषु स्वमानतः।
प्रासादो यादृशस्तादृङ् मण्डपोऽपि तदग्रतः॥२४॥

In Latis[1] such a system has been enunciated along with the Sāndhāras by measurement. The Prāsāda of what type may be, the maṇḍapa in front may be of the same sort.

यानि प्रासादनामानि तानि स्युर्मण्डपेष्वपि।
वास्तुभेदेन भेदोऽयं मण्डपानां विधीयते॥२५॥

As many are the names of Prāsādas that many may be in maṇḍapas as well. By the distinction of architectural norm or a building (Vāstu) this distinction in case of Maṇḍapas is being maintained.

शतार्धमण्डपस्थानं (नीलार्धं भोजनाय च?)।
यज्ञार्थो यतिमुख्यार्था विहा(रा)र्थो नृपालदो(?)॥२६॥

The fifty normed maṇḍapa spot and for dining a half of the Nīla, the sacrificial altar, having the provision of a chief priest (Yati), as also a promenading spot in a king's palace.

कार्यो (दशभ्य?) विस्तारो +++ नु शतावधेः।
हस्तानां संख्यया मानं हस्तेन स्याद् गृहेशितुः॥२७॥

Deserves to be created a breadth of ten cubits upto the extent of a hundred cubited area. That may be the measuring rod for the owner of the house.

उपयोगानुसारेण स्वधिया परिकल्पितः।
आयतश्चतुरश्रो वा कर्तव्यो नाट्यमण्डपः॥२८॥

As per utility created as per personal understanding oblong or square shaped stipulated as such, deserves to be created Nādya maṇḍapa.

शतमष्टोत्तरं ज्येष्ठश्चतुःषष्टिकरोऽवरः।
कनिष्ठो मण्डपः कार्यो द्वात्रिंशत्करसंमितः॥२९॥

A hundred added by eight the larger one and the middling one of sixty four cubits and the smaller one the maṇḍapa deserves to be created comprising the size of 32 cubits.

अद्विविस्तारोऽस्य स्यान्नेपथ्यगृहकादि तु (?)।
परिच्छेदानुसारेण स्वधिया परिकल्पयेत्॥३०॥

Untwained breadth of this one may there be the tiring room and the like and as per recognition one may create it by personal understanding.

द्वारद्वयं च कर्तव्यं तत्प्रमाणानुसारतः।
नेपथ्यगृहके चान्यत् तृतीयं रङ्गसम्मुखम्॥३१॥

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[1] Temples. Glossary to Prāsāda śikhara p. 151. Latina.

The portal twain deserves to be created as per the suitability of the extent. In the nepathy a gṛhaka or place for dressing or dressing room another 3rd facing the audience hall.

समैः क्षणैः समैः स्तम्भैरलिन्दैश्च समैर्युताः।
समकर्णाः समा द्रव्यविधेया मण्डपाः शुभाः।।३२।।

With similar Kṣaṇas and Stambhas and equipped with similar balconies of similar Karṇas amenable to similar materials deserve to be created Maṇḍapas the auspicious ones.

(भित्तिमां चतुस्त्रस्यात्?) कार्यः कामं सनिर्गमः।
स्तम्भकोणाश्रितं मानं भित्तिः स्यान्मानबाह्यतः।।३३।।

Bhittimān may be square shaped as per desire and equipped with an outlet. The measurement dependent upon Stambha Koṇa and Bhitti may be beyond the range of measurement.

वेदिर्मण्डपभूषाद्यैः स्यान्मध्ये बाह्यतोऽपि वा।
क्षेत्रलाभे तु कर्तव्या भित्तिमानस्य मध्यतः।।३४।।

The Vedī deserves to be created with the decoration of Maṇḍapa and the like, in the middle as well as on the outside in lurement of the spot in centre of the Bhittimāna.

चतुःषष्टिपदं ज्येष्ठे भद्रं कुर्याच्चतुष्पदम्।
एकाशीतिपदं मध्ये भद्रं स्यात् पञ्चभागिकम्।। ३५।।

64 pada normed in the larger one, one may create Bhadra of four square and the bhadra in the centre may be there, of 81 padas five parted one.

(सतताभा?) विभक्ते तु खण्डशः स्यात् कनीयसि।
कर्णा द्विभागिकाः कार्या भित्तियुक्तश्च मण्डपः।।३६।।

In seven parted division divided as such, in the smaller one may be fragments Karṇas two parted are to be created and walled Maṇḍapa as such.

भद्रप्रासादसदृशौ कर्णभद्रं च भाजयेत्।
क्षोभणं बाह्यतो रक्षेत् (पीडनं?) स्याद् विपर्यये।।३७।।

Equal in norm to the Bhadra Prāsāda the Karṇa and Bhadra one may divide and one may safeguard the Kṣobhaṇa from the exterior and Pīḍana may be on the reverse side.

क्षुरकं कुम्भकलशौ(?) कपोतं जङ्घया सह।
प्रासादस्यानुरूपेण ++++++++++।।३८।।

Kṣuraka and Kumbha Kalaśa and Kapota along with Jaṅghā[1] may be in line with the Prāsāda.

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[1] Jaṅghā = wall, Prāsāda Śikhara - Glossary, p. 150.

रुचकश्चतुरश्रः स्यादष्टाश्रिर्वज्र उच्यते।
द्विवज्रः षोडशाश्रिश्च प्रतीतो द्विगुणस्ततः॥३९॥

Rucaka may be square shaped and octagonal normed is called the Vajra. Dvivajra and sixteen angled is recognised as the redoubled one.

मध्यप्रदेशेऽयं स्तम्भो वृत्तो वृत्तः प्रकीर्तितः।
अथान्येन प्रकारेण षोढा कुर्वीत मण्डपान्॥४०॥

In Madhya Pradeśa or central region this column or Stambha, globular and circumambiatory is recorded as such. Then by a different mode, one may create Maṇḍapa as six fold.

त्रिपञ्चसप्तनवरेवादशभिश्चतेक्षणैः (?)।
(साद्रिंमध्यक्षणोऽन्येभ्यः?) सत्र्यंशः सार्ध एव वा॥४१॥

By there five, seven and nine Kṣaṇas that is deemed as similar on both sides. Dense normed having central Kṣaṇas from the other ones, may be either accompanied by three digits or one and a half digit.

एवमेव प्रकर्तव्यः षड्प्रकारेऽपि मण्डपे।
प्रासादगर्भस्यान्तेन(स्युस्तद्भित्तिरथापि वा?)॥४२॥

This very way deserve to be created in the six typed Maṇḍapa by the end or corner of the interior of the Prāsāda may be the wall as such.

स्तम्भसूत्रस्य मार्गेण क्षणे मण्डपमध्यगे।
मूलप्रासादगर्भेण कार्या वा भद्रविस्तृतिः॥४३॥

By the route of the Stambha Sūtra in the Kṣaṇa gone in the centre of the Maṇḍapa or by the interior of the Mūla Prāsāda deserves to be created the breadth of the Bhadra.

शेषाः क्षणा विधातव्या (समसंख्याक्षतैर्धरैः?)।
प्रासादच्छादनासाद्भिः(?) सत्र्यंशावापि मण्डपे॥४४॥

The Śeṣa Kṣaṇas deserve to be created by the dharas of similar enumerated Kṣaṇas. By the nāsās of the Prāsāda Chādana even in a maṇḍapa of three digits.

सदृशां सा समञ्चाशद् द्वा + समतले भवेत् (?)।
उच्छ्रायं मण्डपे ब्रूमः प्रकारेणापरेण च॥४५॥

Equal in size of fifty the equal normed storey[1] may be there equipped with doors. The height in maṇḍapa we talk of, by a different norm.

तलार्धं पदमध्येया + यस्य विहितः शुभः।

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[1] Tala = storey; floor (Prāsāda Śikhara, Glossary, p. 150).

प्रासादे दशधा भक्ते चतु:पञ्चकरे समा॥४६॥

The half of the storey (tala) the pada that is in the middle, and the mode of erection of which ones illustrated as auspicious in the Prāsāda divided ten fold of four to five cubits equal in norm as such.

नव्यंश मण्डपंयस्यदुत्तरपट्टयोर्द्वयो: (?)।
षट्सप्तहस्तेत्वशंशं सप्तभागे न वास्तके (?)॥४७॥

Of the maṇḍapa of the central part of the two Uttarapaṭṭas in the six to seven cubits (Ṣaṭ-sapta-hasta) and in the Mastaka[1] (head, crowning element of the Orissan temple).

दशैकादशके षट् स्यु: सार्धभागासु संख्यया।
त्रयोदशक हस्ताया: हस्तयो: सार्धपञ्चकम्॥४८॥

In the ten and eleven normed may be six in 1¾ parted ones by counting of the 13 cubited one, the 5¾ normed one.

सपादा: पञ्चभागा: स्युश्चतुर्दश करे पुन:।
तदूर्ध्वं विंशतिं यावदुच्छ्रिति: पञ्चभागिकी॥४९॥

At fourteen cubits there may be five parts added to a quarter and above that upto twenty may be elevation of five parts.

संसृता (व्यतिरिक्तत्वाद् त यथा वापि?) प्रकल्पयेत्।
शुकनासस्य य: स्तम्भ: स्तम्भो यो मण्डपस्य च॥५०॥

Crawled a long owing to differentiation one may create as such. And that which is the column of the Śukanāsa (The integrated projection from the main spire over the vestibule (antarāla) in front of the sanctum)[2] and the column that is of the maṇḍapa.

मिथ: श्लिष्टावपि व्यक्तौ यत्र तौ संश्रितौ हिस: (?)।
(प्रासादकोणस्तम्भो य ग्रस्तास्ते ग्रस्तमण्डपां ?)॥५१॥

Mutually combined within as apparent where the two remain dependant on one mother and that which is the Prāsādakoṇastambha[3] and that which exists as entangled on to the maṇḍapas.

निर्गता व्यतिरिक्ता: स्युश्चतुर्भद्रविभूषिता:।
तलपट्टाच्छौकनासाव्द्यातले(?) भूमिरङ्गिका॥५२॥

Projected as such in a distinct norm decorated by four Bhadras Talapaṭṭas headed by Śukanāsas having auxiliary spots on the ground floor.

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1. Glossary to Prāsāda Śikhara, p. 152.
2. Glossary to Prāsāda Śikhara by Dr. R.P. Kularni, p. 154.
3. The coloumn on the cornice of the building.

तलपट्टमधस्तस्या मण्डपानां नियोजयेत्।
एवं परं परं कुर्यान्निम्नान्निम्नतरं बुधः।।५३।।

Talapaṭṭa below that, of the maṇḍapas one may conjoin as such. This way one after the other the expert may create the lower level.

सममेवाथवा कुर्यात् प्रासादतलमानतः।
ध्रुवादिनाम्नां श्रीकूटः प्रवृत्तानां तथैव च (?)।।५४।।

Or one may create as similar, in light of the extent of Prāsāda tala (floor of the Prāsāda)[1] of the names, such as Dhruva the Śrīkūṭa taken up as such, that very way.

रुचकप्रभृतीनां च या संज्ञा या विभक्तयः।
मण्डपेष्वपि ता ज्ञेया त(स्त)त्सम्बन्धेषु नान्यथा।।५५।।

Of those headed by Rucaka whatever is the name and whichever are the divisions in maṇḍapas also those deserve to be recognised in light of their connections and not otherwise.

देवालयोत्सवार्थाय विमानानि पृथक् पृथक्।
मण्डपादि समाख्यातादूर्ध्वं(?) स्युः सप्तविंशतेः।।५६।।

For the celebration of the festival of a temple Vimānas are quite distinct headed by maṇḍapas stand illustrated. They may be more than 27.

देवयात्रानिमित्तानि तथैव परिकल्पयेत्।
चतुःषष्टेरप्यधिकाः स्तम्भाः स्युः पदसंख्यया।।५७।।

Meant for the procession of gods that very way one may create. More than 64 may be the columns as per counting of padas.

प्रासादाङ्गानि यानि स्युस्तत्क्षणान्मण्डपेन च।
सवास्तुपदं संबुद्ध्य(?)कर्तव्यो विषमैः क्षणैः।।५८।।

The limbs or components of the Prāsādas that may be (Yānīsyuḥ) as per Kṣaṇas of those along with maṇḍapa, by the understanding of architectural structure one may create along with Viṣama Kṣaṇas.

न दोषो जायते तत्र (शिल्पीच्छतेऽत्र?) कारणम्।
अथ दारुकलां ब्रूमः सम्यक् मण्डपसंश्रयाम्।।५९।।

There ensues no defect where the Architect becomes the cause of creation. Now we talk of the art of wood work (Dārukalā) based on the maṇḍapas adequately.

(या)दृक् समतलं तत्र विभागस्तादृगुच्यते।

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[1] Glossary to Prāsāda Śikhara, p. 150.

प्रासादस्य विभागेन राजसेनं तु भागिकम्।।६०।।

As much is the level surface, the divisions there is spoken of as of that norm. By the division of the Prāsāda the Rājasena is of one part.

वेदी भागद्वयं ज्ञेया द्वौ भागौ मत्तवारणम्।
चन्द्रावलोकनं तद्वद् विधातव्यं द्विभागिकाम्।।६१।।

Vedī[1] may be known as part twained and part-twained the aisle and Candrāvulokana[2] likewise deserves to be created as part-twained.

पट्टो भवति भागार्धमर्धभागिकमासनम्।
कूटस्तम्भं तु भागेन सपादेन प्रकल्पयेत्।।६२।।

Paṭṭa becomes such as having a part half, and āsana (seat) as one parted. Kūṭa or Karṇa [3]Kūṭa Stambha (a shrine square on plan with four sided roof with a finial, usually placed at the corner of each storey of a Draviḍa temple corner aedicule) (the Kūṭa Stambha) however, by a part and a quarter one may create.

शीर्षकं क(भ)रणं चैव सपाद भागमिष्यते।
एतत् समतले कार्यं विषमो ऽपि क्व चिद् भवेत्।।६३।।

Śīrṣaka and Bharaṇa is required as of 1¼ parts. This is to be created on a level ground and somewhere it may be uneven even.

पट्टि (?) र्भागिकी विधातव्या प्रकारेणापरेण च।
अधस्तादूर्ध्वपट्टस्य तलपट्टस्य चोर्ध्वतः।।६४।।

Paṭṭikā deserves to be created as one parted by a different norm below the Ūrdhvapaṭṭa and above the Talapaṭṭa.

पदे त्रिभागमध्ये वा कार्या चन्द्रावलोकने।
तदधस्ताद् विधातव्यो विभागः पञ्चभिः पदैः।।६५।।

On the pada having centre of part triad deserves to be created on Candrāvalokana and below that deserves to be created a partition by five padas.

भागिकं राजसेनं स्याद् वेदिकापि द्विभागिकी।
मत्तवारणकं कार्यं भागद्वितयसंमितम्।।६६।।

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1. Vedikā - a seat, a flank like element below the dado on top of the spire. Glossary to Prāsāda Śikhara, p. 153.
2. Candrāvalokana - a square or a rectangular window with vertical parts and lattice an opening above dwarf walls. Glossary, p. 150.
3. Ibid., p. 149.

One parted may be Rājasena and Vedikā also of part twain. Matta Vāraṇaka[1] deserves to be created part twained in measurement.

दशभक्तेऽथवा कार्या चतुर्भिश्चन्द्रलोकना।
भागद्वयेन वेदी च तत्समं मत्तवारणम्।।६७।।

Or on ten partitions should be created by four the Candrā Valokanā (an opening above dwarf walls)[2] and Vedī[3] by a part twain and equal to that railing or Mattavāraṇa or aisle.

भागेन रूपहारस्तु भागेनैकेन कण्ठिका।
मत्तवारणपातश्च त्र्यंशहीनैकभागिकः।।६८।।

By a part Rūpahāra and by a single part Kaṇṭhikā[4] (Dado) and the slope of the railing or aisle reduced by 3 digits from one part.

भागार्धेनाथवा पातस्तयोर्मध्ये च मध्यमः।
कूटागारेष्विदं मानमिदं चासनपट्टके।।६९।।

Or by a part half the Pāta and in the midst of the two Madhyama. In Kūṭagāras (in the apartments over Kūṭas)[5] corner aedicules (a shine square on plan with four sides roof with a finial or pediment or tower corner or canopy or apex of roof or ornament finishing off)[6] is this very the measurement as also on the Āsana Paṭṭaka.

भागद्वितयविस्तारमासनं परिकल्पयेत्।
पिण्डो भागद्विकं तस्य त्र्यंशोना मत्तवारणा(?)।।७०।।

The āsana one may create as broad by part twain. The Piṇḍa of that as part twained and 3 digits less the railing or aisle.

वेद्यां पिण्डः सपट्टः स्यात् कूटागारे तथैव च।
राजसेनस्य पिण्डस्तु कूटागारसमो भवेत्।।७१।।

On the Vedī the Piṇḍa may be equipped with Paṭṭa the Piṇḍa of the Rājasena may be similar to that of Kūṭāgāra.

कुम्भिकापि च तत्पिण्डा चोद रूर्ध्वतयासनम्(?)।
विद्यात् + सशिरःस्तम्भः कूटकं +++++।।७२।।

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1. A railing (PS, p.152).
2. Ibid., p. 150 चन्द्रावलोकन or भद्रावलोकन - a square or rectangular window with vertical parts and lattice.
3. A plank like element below the dado on top of spire. Ibid. p. 153.
4. Kaṇṭha = gala, grīvā, dado. Ibid., p. 148.
5. Glossary, p.149. Prāsāda Śikhara.
6. p. 455, COD by H.W. Fowler and F.C. Fowler based on the Oxford Dictionary fifth edition revised by E. McIntosh printed at the Clarendon Press Oxford, 1964.

Even Kumbhikā and Piṇḍa of that one and owing to the upward norm, the āsana one may know of the Stambha accompanied by the Śiras as well as Kūṭakas.

राजसेनसमा कुम्भी जङ्घा वेदिसमा भवेत्।
एवमेतत् त्रिधा प्रोक्तं (सूर्प?)च्छाद्यमथोच्यते।।७३।।

Kumbhā equal in norm to the Rājasena and Jaṅghā (wall) may be equal in norm to the Vedī) (a plank like element below the dado on the top of a spire)[1]. This way this has been spoken as of threefold norm Śūrpacehadya is now being talked of.

अध:पट्टोर्ध्वपट्टान्तं पञ्चधा प्रविभाजयेत्।
उभाभ्यां वा त्रिभिर्वापि भजे (निगतिस्तु सायते?)।।७४।।

Below Paṭṭordhvapaṭṭānta, one may divide in five parts. By both or by three the exit door is erected as such.

++ पट्टसमोऽथ (द्वा?) त्रयोदशविभाजिते।
शूर्पभागं त्यजेदूर्ध्वं भ(घ)टना द्वादशांशिका।।७५।।

Equal in norm to the Paṭṭa may be in a structure divided into 13 parts, and may leave out the Śūrpabhāga as the upper side with Ghaṭanā of twelve digits.

कुर्यान्निपातं शूर्पस्य पञ्चभागमथापि वा।
दण्डकैर्भूषयेच्छूर्पं मध्ये दण्डं विवर्जयेत्।।७६।।
मध्ये च स्तम्भिका वेद्या मत्तवारणकस्य च।
भागेन पट्टपिण्डस्तु सपादेनाथवा भवेत्।।७७।।

One may create the Nipāta of Śūrpa of 5 parts either and may decorate the Śūrpa with Daṇḍakas and in the centre may evade the Daṇḍa. In the centre Stambhikā and on the seat of the railing or aisle, and by a part paṭṭa piṇḍa or may be by a quarter.

पृथुत्वं स्यात् स षड्भागपिण्डतुल्यं तु पट्टके।
स्तम्भ: पट्टसम: कार्य: शीर्षकं त्रिगुणं तत:।।७८।।
स्तम्भादप्यधिका कूटी हीरकादपि पट्टक:।
बाहापट्टवदुच्छ्राय: शुकनासस्य पट्टके।।७९।।

The thickness may be there equal in norm to the six parted Piṇḍa in the Paṭṭika and Stambha deserves to be created equal to that of Paṭṭa and Śirṣaka as threefold as such. Even more than the Stambha the Kūṭī and Paṭṭaka even more than the Hiraka, the elevation like the Vāhāpaṭṭa (may bāhya paṭṭa) on the Paṭṭaka of Śukanāsa.

पट्टपिण्डोच्छ्रिता वेदी यद्वा पट्टाधिका भवेत्।

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1. COD by H.W. Fowler and F.C. Fowler, p. 153.

मण्डपे स्यात् तुलोच्छ्रायो विभागैः प्रमितोऽष्टभिः॥८०॥

The Vedī, elevated like the Paṭṭa piṇḍa or may be projected than the Paṭṭa. In the maṇḍapa may be the elevation of tulā (beam) measured by eight parts.

स्थलप्रासादतुल्यो वा पातस्य च सतोऽपि वा।
निम्नोन्नतं छादयेच्च छेदिकायोगतो बुधः॥८१॥

OR equal in norm to the Sthala prāsāda, and even the existence of Pāta intelligent one may cover as high and low or lowered and raised up by the combination of Vedikā.

कण्ठकच्छेदिकार्थेन विधातव्यो विचक्षणैः।
छेदिकायोगतो मध्ये स्तम्भाः स्युर्बाह्यतोऽधिकाः॥८२॥
पञ्चाशेनाष्टषष्ठेन केशान्तात् सालभञ्जिका।
रथिकाशालभञ्जीभिः स्थिताभिः पट्टिकोर्ध्वतः॥८३॥

By a half of Kaṇtha Kacchedikā deserves to be crated by the skilled ones, by the combination of Chedikā in the centre, and Stambhas or columns may be on the outside projected as such. With 50 and 68 from the Kesi the bracket female figures to be there. Rathikā may be bracket female figures standby as such.

मध्ये क(वा)राटकं कार्यं मनोज्ञं वा सरोरुहम्।
छादयेद् वास+मलं विमानैर्बहुभेदवत्॥८४॥
क्षणान्तरेषु रचयेद् दीप्तिकातोरणानि च।
अन्यथा वा भवेद् वृत्तं चतुरश्रो यथा क्वचित्॥८५॥

In the centre is to be created a Vārāṭaka fascinating one or Padma one may get covered the Vāsavamala by Vimānas endowed with many varieties. Within the internals of Kṣaṇas, one may get created the illuminators and arched portals otherwise may there be a globular ones, and square shaped that very way.

गजतालुयुतः पट्टस्योर्ध्वमष्टाश्रिरेव वा।
कुर्वीत मध्ये चाष्टाश्रिबाह्यतः षड्क्तयस्तथा॥८६॥
(विशेषं छादये ब्रूमः स्तम्भिकासूत्रद्भासयेत्?)।
षोडश द्वादशाष्टौ वा +++ चतुरोच्छ्राया:(?)॥८७॥

Equipped with gajatālu the roof of the Paṭṭa octagonal as such and one may create in the centre the arrays on the exterior of the octagonal one. We now talk of Viśeṣa for the purpose of covering Stambhikā there one may make as luminous; sixteen twelve or eight may be the four elevations.

पादान्यदूषर्यत् शिल्पीमवेक्षणवशात्(?) सदा।
त्रयोविंशतिधा भाज्यमन्तरं पट्टघण्टयोः॥८८॥

One may not tarnish the pādās for the architect under current of supervision of Paṭṭa and Ghaṇṭā one may the interior get divide 3 times.

घण्टादूर्ध्वं(?) पद्मपत्री सार्धभागसमुच्छ्रिता।
उच्छ्रिता सार्धभागेन तदूर्ध्वं (दृट्टरी?) भवेत्॥८९॥
कपोता ग्राससंयुक्ताः सार्धभागसमुच्छ्रिताः।
कण्ठकस्त(स्तु)द्विभागः स्यादमरस्तु द्विभागिका(?)॥९०॥

Above the ghaṇṭā Padmapattrī elevated by one and a half parts. Elevated by a part and a half above that may be Dṛṭṭarī; Kapotas equipped with grāsas elevated by a part and a half Kaṇṭhaka may be part twained and amara also of two parts.

भागद्वयं विनिष्क्रान्तं त्रिभागे गजतालुके।
(दत्ताभागानुच्छ्रितकोसलं भागं च धालिका भवेत्?)॥९१॥

Projected by a part twain in three parted Gajatāluka *(Dattābhā gānucitcchṛtā kosalaṁ bhāgaṁca dhācilia bhavet)*.

भागद्वयं द्वितीयं च तृतींय च द्विभागिकम्।
तस्योपरिष्ठात् कर्तव्या(वलिन्यार्धभागिका?)॥९२॥
निर्गमः सूत्रमार्गेण एकैकस्य स्वमानतः।
तथैव गर्भकोणः स्यात् पक्ष्मपत्र्याश्च मस्तके(?)॥९३॥

Two parted the second one, and third also part twained over that deserves to be created Balinī half parted one. Nirgama by the Sūtramārga single normed as such by individual measurement. That very way may be garbhakoṇa on the mastaka of Pakṣa pattrī.

विमृश्य सूत्रधारो वा निर्गमं कल्पयेत् स्वयम्।
समैर्भागैश्च पत्रैश्च विकटैः पद्मपत्रकैः॥९४॥

Having thought over the architect may create Nirgama personally. By equal parts, Paṭṭas, Vikaṭas and Padmapattrakas.

हस्तितुण्डैर्वरालैश्च शालभञ्जीभिरण्डकैः।
भल्लिकातोरणैश्चैव भूषणीया चतुष्किका॥९५॥

By hastituṇḍas and varālas, by bracket female figures and Aṇḍakas (cupolas) and by Bhallikā and Catuṣkikā deserves to be decorated.

खेचरैर्माल(ल्य)बन्धैश्च नानाकर्मवितानिभिः।
मन्दारकैः शुक्तिभिर्वा पद्मैर्वा नागपाशकैः॥९६॥

By the wreath knots soaring in the atmosphere, spreading out many handi-works by Mandārakas or Śuktis by Padmas or Nāgapāśakas.

मण्डपं छादयेत् प्राज्ञो बाह्यतस्त्वभिधीयते।
द्विगुणं(?) मौलिकद्वारात् पादोनद्विगुणं क्वचित्।।९७।।

The wise one may cover up the Maṇḍapa (pavilion) from outside spoken of as redoubled from the dvāra of the Maulika and one quarter reduced from the redoubled somewhere.

सार्धभागमितं यद्वा त्र्यंशोनं द्विगुणं क्वचित्।
क्वापि त्र्यंशाधिकं कार्यं चतुर्द्वारं तु मण्डपे।।९८।।
द्वारे कार्यौ प्रतीहारौ भल्लिका तोरणास्तथा।
स्तम्भयोश्च वरालौ द्वौ शालभञ्जिकया सह।।९९।।

Or even having extent of one and a half part and redoubled by a part-triad somewhere, Somewhere it deserves to be created more than part-triad four gated one in the maṇḍapa. At the door deserve to be carved out two gate keepers or porters and also Bhallikā toraṇas on the two Stambhas or columns two varāla's along with Śālabhānjikā (bracket female figure).

प्राग्ग्रीवं भद्रभद्रं च रथिका वेदिका बहिः।
मण्डपे वरकस्योर्ध्वमधस्ताच्छिखरस्य च।।१००।।

Prāgrivaka and Bhadra and on the exterior Rathikā and Vedikā, in the maṇḍapa above the Varaka and below the Śikhara (roof).

भागार्धं छेदपट्टः स्याच्छेषं कुर्वीत संवृति(?)।
(शिखरा त्र्यंशयुग्मेन पादोन वा कारयेत्?)।।१०१।।

Of half a part may be Chedapaṭṭa and Śeṣa one may create on the coverage. The Śikhara by a twain of part triad one may create as one quarter reduced.

प्रासादे शुकनासं तु (सन्तु सम्भ्रमेऽथवा?)।
मण्डपस्योदयः स्वस्मादधस्तादथवा भवेत्।।१०२।।

In the Prāsāda Śukanāsa one may create on the rotator and the elevation of the Maṇḍapa may be from the lower part of that one.

वामनाद्या अनन्तान्ताः प्राक् प्रोक्ता ये दशोपये:(दया:)।
कर्तव्यो मध्यतस्तेषामुदयः कोपि मण्डपे।।१०३।।

Those headed by vāmanas having indefinite ends that have been spoken of earlier as ten on the two elevation, an elevation of those ones is to be created on the maṇḍapa.

or

Those having endless corners the ones headed by Vāmana that have been illustrated earlier in ten elevations deserves to be created in this midst some Udaya or elevation or projection within the maṇḍapa.

प्रविभज्योदयं त्रेधा घण्टां भागेन कारयेत्।
तत् त्रिभागेन तिलकस्तिलकार्धेन(शोभना?)।।१०४।।
क्रमैस्त्रिमि: पञ्चभिर्वा शूर्पैर्निर्माणमिष्यते।
स्कन्धछाद्यवासेन वामेषा सवणोदिता(?)।।१०५।।

Having divided the elevation threefold and ghaṇṭā (bell shaped roof) by a part one may get created by 3 parts as tilaka and by a half of tilakanaśobhanā. By three steps or by five Śūrpas the structuring is desired as such. In the erection of Skandhachādya his Vāmā her developed by all.

शोभां भद्रेषु कर्णेषु यथायोगं प्रकल्पयेत्।
वीथीभिश्चन्द्रशालाभि: सिंहकर्णैश्च शोभनै:।।१०६।।
रथिकाभिर्वरालैश्च तिलकैश्चारुदर्शनै:।
शुकनासैर्गजै: सिंहैरन्यैरित्येवमादिभि:।।१०७।।

The make up in the Bhadras and Koṇas, one may create as per amenability by vithi's Candraśālās and Siṁha koṇas of lovely norms. By Rathikās and Varāla and Tilakas of lovely visibility, Śukanāsas, gajas and siṁhas and others of this type.

कर्मप्रकार: कर्तव्या मण्डपे भूषणक्रिया।
त्रिविधैरथवा कूटै: सङ्कटै: कक्षकूटकै:।।१०८।।

The decorative activity in the maṇḍapa deserves to be done, by varieties of structuring process. OR by three typed Kūṭas and tight normed Kakṣa kūṭakas.

तिलकैर्वा तमङ्गैर्वा खुरच्छाद्यै: संघट्टकै:।
शृङ्गादिभि: प्रभेदैश्च कार्या मण्डपसंवृति:।।१०९।।

Or by Tilakas or tamaṅgas (platform),[1] Khurakachādyas of combining norm (Saṅghattakas) and by varieties of Śṛṅga (sub-spire) deserves to be created the covering of maṇḍapas.

शुकनासोच्छ्रितेरूर्ध्वं न कार्या मण्डपोच्छ्रिति:।
अधस्ताद् यत्र या प्रोक्ता कर्तव्या सा त्वशङ्कितै:।।११०।।

Above the roof of the Śukanāsa the roof of the maṇḍapa deserves not to be created. And below that which has been spoken of deserves to be created by the non-approaching ones.

वलभ्यां शुकनासान्ता कर्तव्या मण्डपोच्छ्रिति:।
(मण्डप: शुकनासान्तं योग्रासकुलम्?)।।१११।।

On the roof ending in a Śukanāsa deserves to be created the roof of the maṇḍapa[2] and

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1. MW, p. 438.
2. स पुत्रयस्तवधवतस्य तप: कर्तकारकै: is absolutely not rectifiable.

maṇḍapa deserves to created as ending in śukanāsa.

न च तत् पुरमध्ये तु यत्र सा मण्डपोच्छ्रितिः।
(स पुत्रयस्तबन्धवतस्य तयः कर्मकारकै?)।।११२।।
हीनाधिकप्रमाणेषु (दूविडेषु?) वास्तुषु।
द्रव्यैर्वाधिकप्रमाणेषु(?) स्युरनर्थाः पदे पदे।
ऋद्धिः पुरस्य न भवेत् स्यात् पुराधिपतेर्भयम्।।११३।।

In the lesser and greater Pramāṇas may crop up calamities at every step. The progress of the town may not be there and there may be a danger for the chief person or headman of the town in the architectures on houses badly composed having extents lesser and greater, as such as also having materials employed lesser or greater.

क्लृप्तैरेवं मण्डपैः सुप्रमाणैर्लक्ष्मोपेतैः सद्विधानेन कर्तुः।
ऋद्धिः सिद्धिः कारकस्यापि लोके क्षेमं च स्याद् भूमिभर्तुर्जयश्च।।११४।।

By the maṇḍapas created this way of greater or lower extents, endowed with good marks by the nice erection of the architect the progress and success may be there of the architect in the world and may there be well being and victory of the lord of the land.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
सप्तविंशतिमण्डपाध्यायो नाम सप्तषष्टितमः।।६७।।

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CHAPTER 68

The allocation of specific parts to the land

त्रिदशागारभूत्यर्थं भूषाहेतोः पुरस्य तु।
भुक्तये मुक्तये पुंसां सर्वकालं च शान्तये।।१।।

For the beneficence of the temples (abodes of gods Tridaśāgāra) and for the sake of adornment of the town, for the enjoyment and emancipation of men, and for all time peace.

निवासहेतोर्देवानां चतुर्वर्गस्य(हे?) सिद्धये।
मनस्विनां च कीर्त्यायुर्यशस्सम्प्राप्तये नृणाम्।।२।।

For the installation of the gods and for the success of the fourfold aims of human existence (Dharma, Artha, Kāma, Mokṣa) for the fame, age or longevity of life and acquisition of popularity, of men.

जगतीनामथ ब्रूमो लक्षणं विस्तरादिह।
प्रासादं लिङ्गमित्याहु(स्त्रिग?)ल्लयनाद् यतः।।३।।

Here we talk in details the pre-requisites of the lands since a Prāsāda or house or palace or temple is deemed as a land mark inline with the installation of images.

ततस्तदाधारतया जगती पीठिका मता।
आकारविस्तृतायामानुच्छ्रायं (तत् क्रिया?)।।४।।

Therefore on the basis of the basement of that one, the land is known as the surfaced one; the shape, breadth and length and elevation are the structural norm.

विना तमङ्गप्रत्यङ्गा कल्पना नापि+क्रमम्(?)।
विभक्तिं तिलकन्दानां भद्रविस्तारनिर्गमम्।।५।।

Without the platform and quarter position of the roof[1] (Pratyaṅga) the structuring may not be viable as per normal routine and the division of the Tilakandas and the bhadra vistāra nirgama i.e. outlet and breadth of Bhadra.

जलाधार(प्रदेशांश्च?) प्रवेशं निर्गमोद्गमम्।
मानसंख्यां च शालानां संस्थानोन्मानलक्षणम्।।६।।

To the areas constituting the basis of the water courses, and to the vestibule having exit and entrance, and to the quantity of measurement of the Śūlās (Halls) establishment and extent their definition.

परिक्रमं (तमेवासां?)संज्ञां च त्रिविधामपि।
शट्प्रकारत्वमे(वासां?) सम्भवस्य च कारण:(णम्)।।७।।

And the circumambiation of these, and the definition of 3 norms and six-fold norm of these and the cause of this structure.

मूलशालो(ला)परिच्छित्तिं परिक्रमविनिर्गमम्।
सञ्चयद्वारसोपानमुण्डिकामण्डसम्भवा(न्)।।८।।

The carving out of the basic halls and the exit door of the enclosure and Sañcayas Dvāras, Sapānas, Muṇḍikās and Maṇḍa Sambhavas.

द्वित्र्यादिदेवताधिष्ण्याज्जगतीस्तोरणानि च (?)।
युक्तानि लक्षणै: सर्वैर्यथावत् सम्प्रचक्ष्महे।।९।।

Two or three ādīdevatas and their temples, and the arched portals of the Jagatī (i.e. land) endowed with the specific marks all of them we shall talk of suitably.

चतुरश्रा समा शस्ता मनोज्ञा सर्वत:प्लवा।
अंशप्रगूढदिग्भागा प्रासादानुगता शुभा।।१०।।

Square shaped and level ground is excellent fascinating and all around Boat like or floating as such, having divisions of quarters unlocatable favouring the Prāsādas or endeared by the Prāsādas being auspicious.

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[1] Glossary to Prāsāda Śikhara, p. 151.

चतुरश्रायता यद्वा वृत्ता वृत्तायता तथा।
अष्टाश्रिर्वा विधातव्या सा संशोध्यादितः क्षितिम्।।११।।

Or may be square oblong circular, circular oblong as such, and octagonal deserves to be created that deserving to be swept off from the start the land.

निरूप्य त्रिदशागारं संस्थानोन्मानलक्षणैः।
तदाकारवतीं पार्श्वे जगतीं तस्य योजयेत्।।१२।।

Having examined the abode of gods i.e. temples, by spot, measurement and pre-requisites of the same shape as that one, on the flank that ground one may combine.

कनीयसी मध्यमा च ज्येष्ठा चेति त्रिधैव सा।
कनीयः प्रभृतिष्वेताः प्रासादेषु नियोजयेत्।।१३।।

Smaller one, larger one, middle normed, that is three typed. In smaller and others the temples, one may employ these.

जगत्यो(भ्ररमणीभिः स्फारौकद्वित्रिस्त्रिभिः?) क्रमात्।
(नानाशातिशान्तिन्यकनिष्ठाद्या?) मनोरमाः।।१४।।

The Jagatī (land) may be in due order, equipped with 2 to 3 segments fully extended as such.

प्रासादस्यासु(नु)रूपेण साङ्गोपाङ्गादिसंख्यया।
शालास्तासां मताः कर्म प्रोच्यते सामुदायिकम्।।१५।।

In condignment of the Prāsāda, by the quantity of parts and sub-parts the halls therein are commendable. Their structuring is being given in a collective manner.

'श्री आ द्वादशकरादूर्ध्वमोर्ध्वा?) विंशतिहस्ततः।
शालात्रिभागं तुर्यांशः स्याद्वा द्वाविंशता पुनः(?)।।१६।।

The Śrī upto 12 cubits height and the roof upper part may be of twenty cubits. The Śālā part triad may be of four digits of 32 cubits.

आसनार्धात्तु पञ्चाशच्छाला(?) प्रासादतो भवेत्।
बहुदेवकुला या तु प्रासादस्यानुसारतः।।१७।।

The Śālā that may be in line with the Prāsāda having many temples, that may be fifty percentage of the half of the āsana.

ब्रूमः प्रकाराञ् शालानां यथायोगमिहाधुना।
कर्णोद्भवा भ्रमोच्छा(त्था) च भद्रजा गर्भसम्भवा।।१८।।

We now talk of the varieties of Śālās as per connectivity Karṇodbhavā. Bhramoctthā, Bhadrajā, and garbha Sambhavā.

मध्यजा पार्श्वजा चेति भेदास्तासां भवन्ति षट्।
(विस्तारायामतोस्यभिः कर्णजा पूर्वमारिणा?)।।१९।।

Madhyajā and Pārśvajā the varieties of these constitute as six. In light of breadth and length Karṇajā is Pūrvabhāsikā.

भ्रमजा तत्प्रमाणेन सार्द्ध पादेन वेष्टिता।
भद्रजा कर्णजातीया सार्धायाम्य(मा)प्रकीर्तिता।।२०।।

Bhṛamajā by the extent of that one, is engirt by half a pāda. Bhadrajā Karṇa Jātīyā is described as Sārdhāyāmyā i.e. of length of one and a half.

गर्भजा मध्यजा चेति कर्णजायस(त)सम्मिते।
पार्श्वजा भ्रमजायासा(मा)स्थानं तासामथोच्यते।।२१।।

Garbhajā and Madhyajā are similar in length and the length of Pārśvajā and Bhramajā and their place is being told now.

कर्णेषु कर्णजा ख्याता भ्रमजा च परिभ्रमे।
भद्रेषु भद्रजा ज्ञेया त्रयमध्ये च गर्भजा।।२२।।

In Karṇas Karṇajās are proclaimed well and Bhramajā in Paribhrama. In Bhadras Bhadrajā is to be understood. where in the centre is the garbhajā.

मध्ये व्यवस्थिता या तु पञ्चानां मध्यजा तु सा।
(पार्श्वसंस्थानश्चतस्रो यास्तासां शान्ताः?) पार्श्वद्वये स्मृताः।।२३।।

In the centre that is established that is the Madhyajā of five Pārśva-saṁsthānajāsthat are the three are known as existent on the flank twain.

पार्श्वद्वयं स्युः कर्णानां या स्ता अपि च पार्श्वजाः(?)।
प्रासादविस्तृतेरर्धं विधातव्या भ्रमन्तिका।।२४।।

The Pārśva tawain of Karṇas that may be, these may also be Pārśvajas. the half of the breadth of the Prāsāda deserves to be created Bhramantikā.

पदवृद्धतिबाह्यस्याः कन्दा दिक्षु +++ च।
सुरसद्मानुसारेण कुर्यादष्टौ विचक्षणः।।२५।।
(आरभ्य भद्रमालत्या यावत् त्रिंशमत्रिकाम्?)।
नवाण्डकाया यावत् स्यादेकत्रिंशत्तमे क्रमात्।।२६।।

In line with the Surasadma (i.e. temple) one may create 8 as expert.[1] Having started from Bhadramālati upto Triniśamātrikā upto Navāṇḍaka may be 30 in due order.

शालाकन्दाः स्मृतास्तासां चतुर्वर्गविभाजिताः।

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[1] GOSE, p. 0545. Padavaddheti Vāhyasyoḥ Kandā Dikṣa .. ca is not translatable.

चतुष्पदा तत्र सामी(?) स्याद् द्वादशपदो भ्रमः।।२७।।

Śālākandas are known of these or divided into four sections of four padas may their be Sāmī and Bhrama of 12 padas.

क्रमेणानेन कर्तव्यं शालाकन्दनिवेशतः(नम्)।
तदूर्ध्वं तु भ्रमो नास्ति शालागणविभाजने।।२८।।

In this order should be created the Śālā Kandaniveśana. Above that the Bhramaīs not there in division of Śālāgaṇa.

रु(भ)द्राद् भ्रमोऽयं न पुनः कर्णनिर्गमधारिणाम्।
रुचकस्येव कर्तव्यः कर्णदेशात् परिक्रमः।।२९।।

From Bhadra this Bhrama again is not there of those bearing the nirgama of Karṇa. Like that of Rucaka deserves to be created from the area of Karṇa the circumambiater or rotator.

शालानुसारतो भद्रे विस्तारैः कन्दकाद् बहिः।
कर्तव्यो निर्गमस्तत्र बुधैः पदचतुष्टयम्।।३०।।

As per sequence of the Śālā (Hall), in Bhadra by breadths on the outside of the Kandaka, an exit door (nirgama) by the wise having a pada tetrad deserves to be created.

उदकान्तरविस्तारो भागेनार्धेन वा क्वचित्।
प्रजाङ्गस्य विधातव्यं क्षोभणं च पदद्वयम्।।३१।।

Somewhere the breadth of the water channel by a part half of Prajāṅga or Pratyaṅga or quarter position of the roof[1] deserves to be created and Kṣobhana of pada twain.

प्रासादस्य च विस्तारं दत्त्वाग्रे सलिलान्तरम्।
गण्डौ तत्सूत्रगौ कार्यौ भ्रमाद् द्विपदनिर्गतौ।।३२।।

And the breadth of the Prāsāda having created a water-channel in front, two gaṇḍas (towers)[2] incorporated within the Sūtras of that one deserve to be created having two pada projections from the Bhrama.

प्रासादानां तु विस्तृत्या स्युरेकद्वित्रिनिघ्नया(?)।
कर्णाद् विनिस्सृतौ गण्डौ ज्येष्ठमध्यकनीयसा(म्)।।३३।।

By the breadth of the Prāsādas of one, two or three grooves, are the two towers (Gaṇḍas) projected out of Karṇa of larger, middling and smaller ones.

(तदग्रे स्तुण्डिकाः ?) कार्याः कर्णशालाविनिर्गमः(ताः)।
मालासोपानसंयुक्ताः प्रतीहारसमाकुलाः।।३४।।

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[1] Glossary to Prāsāda Śikhara, p. 151.

[2] Gaṇḍa may gaṇḍī. Ibid. p. 149.

The chimney's[1] or domes (stūpikā) deserves to be created issued out of the Karṇaśālās equipped with series of rundles (Sopānas) and thronged by door panels or door-keepers.

प्रतोली चाग्रत: कार्या सपटो+र्गला दृढा।
ब्रूमोऽथ जगतीपीठं तत् कुर्यादेकहस्तके।।३५।।

The Pratolī the turret on the parapet deserves to be created in the front portion quite strong having a latch or iron bar fixed in a door panel. Now we talk of the Jagatī pīṭha (the pedestal on the ground) that one may create at one cubit.

प्रासादे विस्तृतेस्तुल्यसमुत्सेधे विचक्षण:।
द्विहस्तके तु पादोनं त्र्यंशहीनं त्रिहस्तकम्।।३६।।

In the Prāsāda having equal in extent the breadth and elevation the expert one at cubit twain reduced by a quarter, and three digits and of 3 cubits (may create).

चतुर्हस्ते (तु) कर्तव्ये सार्धहस्तद्वयोच्छ्रितम्।
चतुरिष्टा त्रया कायी पद द्वादशहस्तकम्(?)।।३७।।

In the four cubited norm deserving to be created elevated by 2½ cubits Caturiṣṭātrayā of 12 cubits.

कनीयोमध्यमज्येष्ठानुदयान् कल्पयेत् क्रमात्।
अर्धं वा कर्णशालाया: पादोनं वाथ तत्समम्।।३८।।

One may create larger, middle ordered and smaller Udayas in serial order, either half of Karṇaśālā or even reduced by a quarter or similar to that.

अनेन (च) प्रकारेण ज्येष्ठमध्यमयोरपि।
प्रासादयोर्जगत्युच्चा कर्णप्रासादमानत:।।३९।।

In this very manner of even the larger and the middle one, the Prāsādas elevated over the land by the extent of Karṇa Prāsāda.

पीठस्य य: समुत्सेधो दशधा विभाजयेत्।
भागेन खुरकं कुर्याद् भागेनैकेन वर्त्मना(?)।।४०।।

The elevation that may be of the Pīṭha that one may get divided in ten parts. By a part one may create the Khuraka by a passage of one part.

कुम्भस्य खुरका(कं)भागं द्विभागं कुम्भकं तथा।
कलशं भागिकोत्सेधं तथैवान्तरपत्रकम्।।४१।।

The Kumbha of Khuraka is one parted and Kumbhaka of part twain. Kalaśa hang elevation of one part and that very way the antara patraka.

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[1] तदग्रेस्तूपिका GOSE, fn. 7, p. 546.

वरण्डीं भागिकीं कुर्यात् तथा पट्टं च भागिकम्।
जगत्याः खुरकाद् भागं प्रविशेत् ततैः सुरः।।४२।।

The Varaṇḍī one may create as one parted and that very way the Paṭṭa of one part. From the Khuraka of Jagatī the Sura may enter Kumbhaka from the opening.

पट्टो भागेन सार्धेन प्रतिष्ठाजगतीखुरान्।
(खुरकारकुम्भकाकिञ्चित्कुम्भका क्षणकस्तथा?)।।४३।।
(कणकादन्तरपत्रं?) कपोतालीं तथैव च।
पट्टिकानां प्रवेशांश्च नासिकावर्तनास्तथा।।४४।।

Paṭṭa may be by a part and a half entered from the Khura of Jagatrī, Khuraka, Kumbhaka some what and Kumbhaka and Kṣaṇikā likewise. From Kaṇaka the antarapattra and likewise Kupotālī[1], (as also) the entrances of the Paṭṭikās and likewise Nāsikavartanas.

निम्नोन्नतप्रवेशांश्च विदधीत मनोहरान्।
अधिकाभिर्विचित्राभिः कूटैश्चानेकशेखरैः।।४५।।

And the entrances low and high one may create as fascinating by projected ones and variegated ones by Kūṭas of many roofs.

सुविभक्ता विधातव्याः शालानां कन्दकामू(स्त)ले।
कर्माण्यतिविचित्राणि स्थानस्थानोचितानि तु।।४६।।

Nicely divided deserve to be created the Kandakas of Śālās on the storeys or floors[2] the textures of highly variegated suited to every spot.

कुर्यात् पीठेषु शोभार्थं प्रासादानां विचक्षणः।
यथा सिंहासनं राज्ञां शोभते मणिदीप्तिभिः।।४७।।

On the pīthas of the Prāsādas for fascination the skilled one may create the way the lion seat of the kings gleam forth by bejeweled lamps.

तथा प्रासादराजस्य पीठं कर्मभिरुत्तमैः।
पट्टस्योर्ध्वं विधातव्यमुत्कृष्टं राजसेनकम्।।४८।।

That very way of the Prāsādarāja may be Pīṭha by excellent structuring norms. Above paṭṭa deserves to be created the excellent Rājasenakas.

पुष्पितैः कमलैर्युक्तं शोभितं भारपुत्रकैः।
तदर्धं वेदिका देया नानापत्रसमाकुला।।४९।।

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[1] Cyma Recta cornice or moulding (PS, p.148). Also, a pigeon house, an aviary, crown work, fillet, gable edge (EOHA, p.109).

[2] Glossary to प्रासाद शिखर p. 154 (barrel vaulted roof).

Equipped with blown lotuses and engleamed by Bhāraputrakas[1] a half of that a Vedikā is to be created decorated by many leafy designs.

(रूपं संघटकोपेता ततश्चासमघट्टक:।
स्तम्भिकाभिरनेकाभिर्धारयेत् तं समन्वित: ?)॥५०॥

Rūpa equipped with Saṅghaṭaka and then asamaghaṭṭaka. By many typed Stambhikās one may support that.

तस्योपरि विधातव्यं (करव्यासनसमुत्तमम् ?)।
अन्तरं कर्णशालानां तलपादार्धपट्टयो:॥५१॥

Above that deserves to be created Kara Vyāsana Samuttama and antara of the Karṇaśālās on the two talapādārdhapaṭṭas.

राजसेनयुतां वेदीं तत् त्रिभागने कारयेत्।
वेदिकार्धं त्रिभागं वा तले स्याद् राजसेनकम्॥५२॥

The Vedī[2] (a seat; a flank like element below the dado on top of a spire) equipped as such one may create by a part triad. And Rsjāsenaka may be of part triad in the tala (storey or roof) having part triad halved by the Vedikās.

कूटागारं त्रिभागेन वेदेरूर्ध्वं मनोहरम्।
करमात्रसमुत्सेधं कर्तव्यं मत्तवारणम्॥५३॥

Kūṭāgāra[3] by a part triad above the Vedī being attractive to the mind deserves to be created and having elevation of a single cubit deserves to be created the Matta Vāraṇaka (railing or aisle).

सुखलीलाशनार्थं तत् सप्रवेशं सनिर्गमम्।
(मन्द्राग्रे सुकाग्रे ?) च प्रतोल्यग्रे तथैव च।
तोरणं त्रिविधं ज्ञेयं कनीयोमध्यमोत्तमम्॥५४॥

For the purpose of food taking, sport and comfort, that may be equipped with entrance, and exit in front of Mandrāgra and Sukāgra (pillars)[4] likewise. Toraṇa is known as of three types, smaller, medium sized and larger one.

इत्थं जगत्यायतनस्य सम्यक्
प्रासादपीठस्य च सम्प्रदिष्टम्।

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[1] Beamed puppets.

[2] Glossary to प्रासादाशिखर p. 153.

[3] A small room at the top of the building (EOHA, p.141).

[4] EOHA, p.540.

विधानमेतज्जगतीषु (नार्त-
मन्यथाभिदध्म: सह लक्षणानाम्?)॥५५॥

This way of Jagatyāyatana quite suitably and of Prāsāda Pīṭha has been illustrated the arrangement is not depleted in Jagatīs: otherwise the names we talk of along with definitions.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
जगत्यङ्गसमुदायाधिकारो नामाष्टषष्टितमोऽध्याय:।

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CHAPTER 69

Features of 39 kinds of Jagatī

वसुधा वसुधारा (च) वहन्ती च तथापरे(रा)।
श्रीधरा भद्रिका चैव एकभद्रा द्विभद्रिका॥१॥
त्रिभद्रिका भद्रमाला वैमानी भ्रमरावली।
स्वस्तिका हरमाला च कुलशीला महीधरी॥२॥

Vasudhā and Vasudhārā (the bearer of riches or beneficence) and likewise one being a bearer or supporter or propper, Śrīdharā and Bhadrakā Ekabhadrā, Dvibhadrikā. Tribhadrikā, Bhadramālā, Vaimānī Bhramarāvali, Svastikā and Haramālā Kulaśilā, Mahīdharī.

मन्दारमालिकानङ्गलेखाथोत्सवमालिका।
नागारामा मारभव्या तथा च मकरध्वजा॥३॥
नन्द्यावर्ता(नं?) च भूपाला पारिजातकमञ्जरी।
चूडामणिप्रभा चैव तथा श्रवणमञ्जरी॥४॥

Mandāra Māhlikā, Anaṅgalekhā and Utsavamālikā, Nāgārāma, Mārabhavyā and that very way Makaradhvajā. Nandyavartā and Bhūpālā Pārijātaka Mañjarī and Cūḍamaṇi Prabhā and that very way Śravaṇa Mañjarī.

विश्वरूपादिकमला तथा त्रैलोक्यसुन्दरी।
गन्धर्वबालिका चान्या विद्याधरकुमारिका॥५॥

Viśvarūpādi Kamalā or Viśvarūpā and Ādi Kamalā and likewise Trailokya Sundarī and the other one Gandharvabālikā, Vidyādhara Kumārikā.

सुभद्रा च समाख्याता तथान्या सिंहपञ्जरा।
(वज्जपकुरवाद्या:[1]?) गन्धर्वनगरी तथा॥६॥

And Subhadrā is well known and likewise another one Siṁhapañjarā Vajrapakuvedhā and Gandharvanagarī.

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1. वज्रपुकवेराधा, GOSE p.549, fn 5, verse 8.

तथामरावती ज्ञेया रत्नधूमा च नामतः।
त्रिदशेन्द्रसभा चैव तथान्या देवयन्त्रिका।।७।।

And likewise Amarāvatī deserves to be known as Ratnadhūmā by name. Tridaśendrasubhā and likewise the other Deva yantrikā.

चत्वारिंशद्द्वितीयं स्यादेकोना नामसंख्यया।
यमल्यम्बुधरा नेत्रा दोर्दण्डा खण्डिला सिता।।८।।
अथातः कथ्यते तासां प्रविभागो यथा यथा।
जगतीनां क्रमेणैव शालानां च यथोदितः।।९।।

The second one may be forty and Ekonā by name and by counting. *Yamalyambudharā Netrā Dordaṇḍā khaṇḍilā sitā*. In this way deserves to be created the śālā as part twained.

चतुरश्रीकृते क्षेत्रे (षडेते स?) विभाजिते।
समं वा चार्धयुक्ते वा गुणेऽथ मुखायताम्(?)।।१०।।
मण्डपेनोज्झिते कुर्याज्जगतीमनुसारतः।
द्वौ भागौ मध्यदेशे स्यात् प्रासादो भागिको भ्रमः।।११।।

Now is being illustrated their the division as per existence of the Jagatīs in due order and of śālās the way having been said. By the exclusion of Maṇḍapa one may create the Jagatī as per condign norm. Two parted may be in the central part the Prāsāda and Bhrama as one parted.

(कर्णादृशां समुज्य?) पार्श्वयोरुभयोः पुरः।
श्रीखण्डिका विधातव्याः प्रासादमं ++ मिमात्(?)।।१२।।
मत्तवारणसंयुक्ता प्रतोल्यादिविभूषिता।
प्रथमे(मा) च समाख्याता जगती वसुधाभिधा।।१३।।

Having excluded by two Karṇas in front in both the parts Śrīkhaṇḍikā decorated by Prāsāda. Equipped with railing or aisle, (Mattavārāanaka) and decorated by Pratolī the first one is declared as such the Jagatī named Vasudhā.

वसुधा वसुधारा स्यात् समायुक्ताग्रशालया।
निर्गमः पुरतः कार्यः प्रासादस्य प्रमाणतः।।१४।।

Vasudhā may be Vasudhārā (a stream of riches or beneficence) joined by a frontal Hall (śālā). The door may be created in the opening of the Prāsāda by a specific measurement.

स विस्तारस्तथा कार्यस्तं चतुर्धा विभाजयेत्।
भागिका श्रमणी कार्या शेषशाला द्विभागिका।।१५।।

The breadth deserves to be carved out and to that one may divide by four. One parted Bhramaṇī deserves to be created and Śeṣa Śālā as part twained.

सुण्डिका चापि पूर्वोक्तमानेनैवायता भवेत्।
वसुधा च पुनः कर्णशालाभ्यां राजसिंहिका।।१६।।
प्रासादार्धेन ते कार्यं(र्ये) कर्णयोरुभयोरपि।
स्वमानार्धेन च तयोर्भ्रमणीं परिकल्पयेत्।।१७।।

And Suṇḍikā also as per earlier narration of measurement and may be oblong normed Vasudhā again then by two Karṇaśālās as Rāja Simhikā. By a half of the Prāsāda deserves to be created two in both the Karṇas and by a measure half of these two one may create Bhramaṇī.

मूलप्रासादविस्तारा कर्तव्या सुण्डिका पुरा।
शाला स्याद् वसुधा राजहंसाः(?) पुरो यदा।।१८।।
श्रीधरी सा तदा तस्याः (सुरोयद्यन्द्र?) पूर्ववत्।
यदा तु हंसिकास्थाने शाले स्तोऽपरकर्णयोः।।१९।।

The Suṇḍikā deserves to be created to begin with having breadth equal to that of the fundamental Prāsāda. Śālā may be Vasudhā when Rājahaṁsā may be in front. Śrīdharī then that of that one, Suroyaccandra as of earlier norm. And when in place of Haṁsikā two Śālās (halls) may there be in two Para Karṇas.

तद्रूपे तत्प्रमाणे च तदा सा भद्रिका भवेत्।
चतुरश्रीकृते क्षेत्रे षोडशांशविभाजिते।।२०।।
पूर्वोक्तक्रमसम्पन्ने यथाकामं मुखायते।
मण्डपायामसंयोगाद् यथाभागं विभाजिते।।२१।।

In that form and extent then that Bhadrikā may be there. In the square shaped field divided into 16 digits. In the one serial order as procalmed earlier oblong in the opening as per desire owing to the combination of the length of the Maṇḍapa divided as per divisibility.

मध्ये देवालयः कार्यश्चतुर्वर्गपदान्वितः।
बहिर्द्विपदविस्तारो भ्रमस्तस्य समन्ततः।।२२।।

In the centre temple deserves to be created endowed with the padas of four fold grouping on the exterior, the breadth of two padas and bhrama all around that.

कर्णे कर्णे च कर्तव्या द्विपदायामविस्तृता।
चतुर्दिशं कर्णशाला या (पदि?)भ्रमणान्विता।।२३।।

The Karṇaśālā that deserves to be created on four sides on every Karṇa having breadth and length of two padas endowed with Bhrama.

पदद्वितयविस्तारा त्रिपदायामसंयुता।
पदिका च भ्रमणाः(?) कार्या भद्रशालाश्च सुन्दराः॥२४॥

Having breadth of two padas and equipped with the length of 3 padas, Padikā deserves to be created Bhramaṇās and Bhadraśālās beautiful ones.

वार्यन्तराणि परितः कुर्यान्मध्येषु शालयोः।
पदमेकं प्रविष्टानि तदर्धं विस्तृतानि च॥२५॥

In the centre of the two śālās all around one may create Vāryantaras entered within by a pada and broad by a half of that.

शालायाः पृष्ठभद्रे स्यादेकभद्रद्विभद्रिका(?)।
कुथोः कृताभ्याम् शालाभ्यां त्रिभद्रा पृष्ठकुक्षिषु॥२६॥

On the Pṛṣṭhabhadra of śālā Ekabhadra devī bhadrikā. And one may create a Tribhadrā by the two śālās craeted as such in the rear quarters.

शालाभिः स्य(श्चा)च्च तिसृभिर्जगती भद्रमालिनी।
एकभद्रादिचतुष्टयम्॥
चतुरश्रीकृते क्षेत्रे चतुर्विंशतिभाजिते॥२७॥

The Jagatī Bhdramālinī may be created by three śālās. In the square shaped field divided into twenty fours.

षड्वर्गलक्षणोपेतो मध्ये कार्यः सुरालयः।
देवालय(स्य)परितस्त्रिपदः स्यात् परिभ्रमः॥२८॥

Equipped with marks of six groups in the centre deserves to be created the temple. All around the temple, the Paribhrama may be of 3 padas.

ततः शालाविभक्तिश्च कर्तव्या प्रोक्तलक्षणा।
पञ्चभागायता मध्ये(चतुर्भिविस्तृता?) पदै॥२९॥

Then the division of śālās deserves to be created by said marks oblong by five parts in the centre broad by four padas.

भद्रशालाश्च कर्तव्यास्तन्मध्ये भागिकभ्रमः।
भद्रस्य पार्श्वद्वितये द्वित(प)दायामविस्तृतम्॥३०॥

Bhadraśālās are to be created in their centre and Bhāgikabhrama of Bhadra in the flank twain as broad by length of two padas.

शालाद्वयं विधातव्यं द्वादशंशकृतग्रमम्।
भागमेकं प्रवेशस्तु तयोः (कर्ण?)द्वयोर्भवेत्॥३१॥

Śālādvaya (the Hall twain) deserves to be created having Bhrama created by twelve digits and the entrance of one part of these two Karṇas may there be.

तिस्रस्तिस्रो भवंत्येवं शालादिक्र(क्षु) ति(सृ)ष्वपि।
षडेवोदकमार्गाश्च कार्या भागार्धनिस्सृताः॥३२॥

Three each do exist in these two, in three quarters of the śālās (Halls) and six only the water channels deserve to be created broad by half a part.

भागमेकं प्रविष्टाश्च भवेयुर्दिक्त्रयेऽपि ते।
कर्णौ च पुरतः कार्यौ भागद्वितयसम्मितौ॥३३॥
ससुण्डिका(?) विमानोऽयं सुरासुरनरार्चिता(तः)।
सुण्डिकाग्रे यदेतस्यां शालाप्रासादसंमुखम्॥३४॥

In the quarter triad also there may be entered as such by one part. And Karṇas deserve to be created in front equal in norm to part twain. This Vimāna is equipped with a Suṇḍikā adored by gods and demons. And in front of the Suṇḍikā that which is in it that which is the projection of the śālā Prāsādas.

संस्तुता किन्नरैः सिद्धैस्तदा स्याद् भ्रमरावलिः।
वक्त्रशालाविहीना तु पार्श्वशालाद्वयान्विता॥३५॥
तद्रूपा तत्प्रमाणा या स्वस्तिकी सा प्रकीर्तिता।
प्रासादाभिमुखी शाला स्वस्तिक्यामेव चेद् भवेत्॥३६॥

Eulogised by kinnaras and Siddhas, then there may be Bhramarāvali divested of the facial Śālā equipped with flanked Śālā twain as such. Of that form and extent Svastikī that is declared as such. The śālā facing the Prāsāda if may be in Svastikī.

तदानीं हंसमालेति विख्याता जगती भुवि।
मुख्य(ख)स्य पार्श्वद्वितये भागं वार्यन्तरं यदा॥३७॥

Then Haṁsa mālā is well known as such, Jagatī on the Earth. In the flank twain of the Mukha when there is a part within the Vāri.

कृत्वा (प्रासादयेद्रग्रे?) भद्रमानेन निर्गमम्।
प्रासादसंमितं सूत्रं शालास्तु गलभूषिताः॥३८॥

Having created in front of the Prāsāda a nirgama (an exit door) by the extent of a Bhadra, a plumb equal is norm to the Prāsāda and śālās decorated by necks.

शुण्डिका तदवस्थे च मुखे स्याच्छालया विना।
कुलशैला तदा ज्ञेया हंसमालागमाश्रया॥३९॥

And Śuṇḍikā in that state may be at the opening without the śālā. Kulaśailas then deserve to be known recumbent on Haṁśamālā.

सदा महेश्वरस्येश स्कन्दस्य तु विशेषतः।
अस्या एव यदा शाला पुरोभद्रे विधीयते॥४०॥

Always dear to Maheśvara (i.e. Śiva) and particularly to Skanda of this one when Śālā (Hall) is created on Purobhadra.

तदा महीधरी प्रोक्ता महीधरमनःप्रिया।
चतुरश्रीकृते क्षेत्रे साशविंशतिभाजिते।।४१।।

Then Mahīdharī is spoken of dear to the mind of Mahīdhara (Viṣṇu)[1]. In the field square shaped, divided into 28.

चतुःषष्टिपदं मध्ये कुर्याद् देवालयं बुधः।
चतुष्पदो भ्रमः कार्यो देवागारस्य सर्वतः।।४२।।

The wise one may create a temple in the centre of 64 padas. The Bhrama is to be created as of four padas of the temple of gods.

भ्रमसूत्रस्य कर्णस्था द्विपदायतविस्तृताः।
शालाश्चतुस्त(तस्त्रः) कर्तव्या भागिकभ्रमवेष्टिताः।।४३।।

Of Bhramasūtra stationed on Karṇa having breadth and length of two padas, this śālās form deserve to be created surrounded by a single parted Bhrama.

तासां पार्श्वेषु सन्त्यज्य भ्रमाद् भागचतुष्टयम्।
(शालां कं +) प्रकुर्वीत+भागायतविस्तृतम्।।४४।।

In the flanks of those having left out, from Bhrama of four parts Śālā Kanda,[2] one may create, broad and long by a part.

एकभागिकविस्तारः कर्णः (स्यात्) पार्श्वशालयोः।
मध्ये भागे जलाध्वा स्याद् विहाय त्रिदशं वहिः।।४५।।
द्विभागविस्तृतां तां च कुर्याद् भागत्रयायताम् (?)।
अन्तरेण जलाध्वा स्याद् भद्रपार्श्वजला(शा)लयोः।।४६।।

In the flanked Śālās (Halls) Karṇa may have the breadth of one part. In the central part a water course may be there having left out the Tridaśa (god) on the outskirts. And that one may create as broad by two parts and oblong by part triad within the interval. There may be the water course within the two reservoirs of Bhadra Pārśva.

स च भागार्धमायामा(त्) प्रविष्टस्तावदेव च।
कृत्वा तिसृषु दिक्ष्वेवं सुण्डिकाकन्दमध्यतः।।४७।।

And that one, from the length of half a part may be projected inside to that very extent having created in 3 quarters, this way from the centre of the Suṇḍikā kanda.

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1. V.S. Apte, p. 432.
2, GOSE, p. 552, verse 44, pāda 3 शालाकन्दं प्रकुर्वीत।

प्रासादार्धसमायामौ सम्यक् तुण्डौ निवेशयेत्।
तयोरपि च शाले द्वे भ्रमक्रमविभूषिते॥४८॥
कार्ये मन्दारशा(मा)ला स्यादेवं हरमनःप्रिया।
सुण्डिकायां यदा तस्याः शाला सम्पद्यते तदा॥४९॥

The two Tuṇḍas one may incorporate suitably having length of the same norm as Prāsāda of those two śālās decorated by the series of Bhramas deserve to be created as such. Mandāra śālā that may there be this way dear to Hara's (Śiva's) mind.

अनङ्गलेखा भवति जगती पार्वतीप्रिया।
यत्रास्मिन्नेव विन्यासे मुखशाले विना कृते॥५०॥

Anaṅgalekhā Jagatī is dear to Pārvatī wherein this very establishment having two śālāsa not created as such.

शुण्डिकागण्ड++ न्यौ शाला सोपानमालिकाः।
मुखशालान्विता सैव यदा नागाङ्गना तदा॥५१॥

The two Śuṇḍikāgaṇḍa maṇdanis as śālās twain as Utsava mālikās or śālās having series of rundles, equipped with Mukhaśālā which is that same may be as Nāgāṅganā then .

चतुरश्रीकृते क्षेत्रे द्वात्रिंशद्भाग(वि?)भाजिते।
चतुःषष्टिपदं मध्ये कर्तव्यं सुरमन्दिरम्॥५२॥
कार्यस्तस्य भ्रमः सम्यक् समन्ताच्च चतुष्पदः।
भ्रमन्ति(न्ती) द्विपदायामे शाले(तु) भ्रमसंयुतौ(ते)॥५३॥

In the square shaped field, divided into 32 parts, the Suramandira (the temple of god) deserves to be created in the centre of 60 padas. The Bhrama of that one deserves to be crested properly all over of 64 padas. The Bhramanti in the length of Dvipadas is the śālā equipped with Bhrama.

स्वप्रमाणाद् विधातव्ये मध्यगे भद्रकर्णयोः।
स्युः षोडशपद्रः(दाः) कन्दास्तेषु शालाश्चतुष्पदाः॥५४॥
चतुर्ष्वपि च कर्णेषु प्रविश भ्रमजाः पदम्।
कर्तव्यं द्विपदायामं भद्रशालायुगं तथा॥५५॥

In the Bhadra and Karṇa the central ones deserve to be created by their own measurement. There may be Kandas of 16 padas and śālās in them of 4 padas. Even in 4 Karṇas the Bhramajas entered as such to the extent of a pada, deserve to be created as having length of 2 padas and a pair of Bhadraśālās likewise.

विस्तारात् प्र+पादोनमन्योन्याभिमुखं भवेत्।
आयता(द्) द्व्यंशविस्तारा पदेनैकेन वेष्टिता॥५६॥

भद्रशाला विधातव्या सार्धत्रिपदनिर्गमा।
सौम्यानिलीवारुणीषु नैर्ऋतीया(म्ययो)रपि॥५७॥

From the breadth reduced by a pāda may it be facing as such face to face and oblong as compared to the breadth of 2 parts engirt by a single pada.

Bhadraśālā deserves to be created having an opening of 3½ padas. In Saumya, Anila, Vāruṇī, Naiṛti and Yāmyā i.e. northern, the north western and western, south western and the southern.

शालास्तिस्त्रः प्रतिदिश(मशालाग्नेय्यायदिना मुरविद्विषः?)।
अस्या एव मुखे शाला यदि तन्मकरध्वजा॥५८॥
अमराणां कृतानन्दा कृत्वैनां मोक्षमाप्नुयात्।
मुखशालां परित्यज्य यदैकैकाग्रकर्णयोः॥५९॥

The 3 śālās in every quarter, a śālā in the south eastern quarter[1] of the Maśālavidvis (Viṣṇu). In the opening of this very one the śālā if that is the shark bannered god.

Having glee given to the gods, having created it one may attain emancipation. Having left aside the opening śālā when one each in 2 frontal Karṇas.

शाला प्रदीयते सा स्यान्नन्द्यावर्त(यत्यहर्पतेः?)।
विकर्णकन्दधोराग्रे(?) यदास्याः पृष्ठवंशगा॥६०॥
द्विभागायामविस्तारा शाला भवति शोभना।
चतुर्ष्वसंस्थिता(?) शाला शालायाः संमुखी भवेत्॥६१॥

A śālā is provided, then that may be Nandyāvartta dear to the Sun. In the front of Vikarṇa and Kanda that may be the one gone over to its diagonal of the back.

Having breadth and length of two parts, the śālā becomes beautiful. Unadjusted in the four the śālā may be one as facing the śālā.

ताम्रचूला तदा ज्ञेयाः ब्रह्मविष्णुहरि(र)प्रिया।
यदास्याः पृष्ठवंशस्था (हस्तायाम्योत्तरात्तथा॥६२॥
शाले क्रियेते?) तदा ज्ञेया पारिजातकमञ्जरी।
(वारणीचतुष्कःस्थिता?) शालायाः सम्मुखी भवेत्॥६३॥

Tāmracūlā then deserves to be recognised as dear to Brahhmā, Viṣṇu and Hara (i.e. Śiva) when installed in the rear side diagonal beam, having the south northern norm in cubits or having hands in the south northern direction.

The temple rooms or halls created as such, then may be deemed as Pārijātakamañjarī. And Vāraṇī stationed in Catuṣka may be facing the Hall (śālā).

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[1] V.S. Apte, p. 76.

(ताम्रयाम्यासौम्यासु?) शाला: स्युर्यदि वंशगा:।
प्रिया स्यात् सर्वदेवानां तदा चूडा(मणि: प्रभा:?)।।६४।।

In east, south and north if śālās may be projected diagonally, then they may be dear to all gods then the light may be of the crest jewel.

चतुरश्रीकृते क्षेत्रे चतुरश्र: समन्तत:।
दशांश: (स्यादुभायान्ता?) मध्ये प्रासादनायक:।।६५।।

In a field square shaped as such square shaped all around, may be in the centre Prāsāda nāyaka on both the sides.

पुरत: पृष्ठतश्चैव पार्श्वयोरुभयोरपि।
भ्रमास्तस्या विधातव्या: अमुमैव पञ्चभि पदै:।।६६।।
कर्णकन्दाश्च कर्तव्या भ्रमसूत्राद् बहि: स्थिता:।
द्विभागायामविस्ताराश्चतु:शालोपशोभिता:।।६७।।

In front as well as in the rear (purataḥ pṛṣṭhataścaiva) and even in two flanks, the bhramas of that one deserve to be created, by five padas. Karṇa kandas deserve to be created stationed outside the Bhramasūtra. the breadth and length of part twain decorated by four śālās or squares.

अमुनैव क्रमेण स्युर्भद्रकन्दा: पदाधिका:।
मूलप्रासादमालायां मालात्रितयधारिणाम्(?)।।६८।।
कर्णे कर्णे तु या: शालास्ता द्व्यंशायामविस्तृता:।
द्विभागिकजलाधारा(स्तथा) भागपरिभ्रमा:।।६९।।

In that very order maybe the Bhadra Kandas having a pada in excess. In the Mūla Pṛṣāsādamālā having the bearing of Mālā triad. On every Karṇa that are the Śālās, those are broad and oblong by a digit twain having water sources (Jalādhāras) have one parted Paribhramas.

पदप्र(वि)शाम्बुपदा भ्रमपद्धतिसंयुता:।
तुल्याश्चतुर्षु कर्णेषु तुल्या भद्रत्रयेऽपि च।।७०।।
भागद्वितयविस्तीर्णा भागत्रितयमायता:।
(मृग?) भ्रमाश्च कर्तव्या भ्रमशालादिशान्तयो:।।७१।।

Having Ambupadas entered within a pada equipped with Bhramapaddhati and similar in four Karṇas and similar in Bhadra triad, even. Broad by part twain and oblong by part triad, on the two corners of the directions of the Bhrama śālā deserve to be created Mṛgabhramas.

शेषं च पूर्ववत् कार्यं शुण्डिकागण्डमण्डनम्।
स्यात् कर्णमञ्जरीत्येषा त्रिलोक्यानन्ददायिनी।।७२।।

And śeṣa deserves to be created as of earlier norm, as decoration of Śuṇḍikā gaṇḍa. The Karṇamañjarī may be this way as afforder of joy to the world triad.

कर्णमञ्जरिकाभद्रे विभक्ते दशभिः पदैः।
द्विभागायामविस्तारां तुर्यां शालां निवेशयेत्।।७३।।

Karṇamañjarikābhadra being divided by ten padas and the fourth śālā one may incorporate as broad and oblong by part twain.

उद(क) क्षणपूर्वाणि मुखान्यासां प्रकल्पयेत्।
परिक्रमस्त्रि(स्तु) सर्वासां भागैकः सर्वतो भवेत्।।७४।।
द्वौ भागौ भद्रकर्णाभ्यां संक्षेपो(भयपार्श्वयो ?)।
भागिकोभयविस्तारा भद्रेऽन्या कर्णिका भवेत्।।७५।।

The openings of this one may create having the frontal water channels and parikrama of all may be of one part all around. Two parts by Bhadras and Karṇas and both the flanks of Saṅksepas and within Karṇikā in the Bhadra having breadth on both sides as one parted.

पदैः षोडशभिर्युक्त(क्ता) विचित्रभ्रमविभ्रमं(मा)।
भद्रास्या (च) चतुष्की स्यात् पुरतः संवृतान्तरः(रा)।।७६।।
श्रीमण्डपं प्रकुर्वीत प्रभूतस्तम्भमण्डितम्।
(वितानैष परिक्षिप्तं छाद्यकाले हसंयुक्तं)।।७७।।

Equipped with sixteen padas, having rotation of variegated rotators, the Bhadrā of this one may be Catuṣki having space in between covered in front. Śrīmaṇḍapa one may create decorated by many columns covered all over by canopies at the times of covering joined to the Haṅsa.

(एश्वर्यात् विश्वरूपे च कस्यायास्यपुरस्कर?)।
चतुष्किका(भि)स्तिसृभिर्भवेत् त्रैलोक्यसुन्दरी।।७८।।
चतुरश्रीकृते क्षेत्रे भक्ते द्वादशभिः पदैः।
त्रिभागायामविस्तारा मध्ये शाला चतुर्मुखी।।७९।।

Owing to godhead ship having frontal face as such, by three Catuṣkikās may be the Trailokya Sundarī. In the square shaped field divided by twelve padas, having breadth and length of three parts may be the śālā four faced one.

सर्वतः सार्धभागाश्च(च) कर्तव्या पदपद्धतिः।
तस्याः प्रागुदकं व्याप्तं शालाचतुष्टयम्।।८०।।

द्विभागायामविस्तारं विधातव्यं सुशोभनम्।
भागिकालिन्दकेनैतत् स्यात् प्राक्से+न वेष्टितम्।।८१।।

All around of 1½ parts deserves to be created padapaddhati circumambiated in east and north by a śūla-square. Having breadth and length of 2 parts deserves to be creates handsome as such by the one parted balcony structure surrounded by Prāksena.

कक्ष्यास्थाभिर्द्विभागाभिः कर्णिकाभिरलङ्कृतम्।
एवै(त)त् कर्णमञ्जर्याः कर्णेरूपं विधीयते(?)।।८२।।
जगती स्याच्छिवस्येष्टा तदा गन्धर्वमा(बा)लिका।
इयमे वापरे भागे चतुर्थ्या शालयान्वितं(ता)।।८३।।

Decorated by Karṇikās having two parts and incorporated in this, the Kakṣyas this way the Karṇamañjari is created by a Karṇa alone. Jagatī may be Śiva's dear one, and likewise Gandharva bālikā. This, verily, in the other part equipped with fourth śālā.

विज्ञेया जगती नाम्ना विद्याधरकुमारिका।
अपरस्यां चतुर्थी(र्थी) तु हित्वा शालां (विधीयते?)।।८४।।
ते द्वे + (कुद्यो?) कुर्वीत सुभद्रां त्रिदशप्रियाम्।
(चतसृषु भद्रेषु प्रत्येकं पञ्च कर्णिगा।।८५।।

A Jagatī may be known as Vidyādhara Kumārikā in the other one as having left aside the fourth one the śāla. That Sushadrā dear for the gods one may create as one. In four bhadras in each five Karṇkās may be there.

शालाः स्युर्यदिश्चन्द्राश?) तदा स्यात् सिंहपञ्जरा।
चतुरश्रीकृते क्षेत्रे चतुर्दशविभाजिते।।८६।।

When the śālās may be Candrāṣṭā, their it may be Siṁhapañjura. In a field square-shaped as such, divided in to fourteen.

त्रिभागायामविस्तीर्णं मध्ये देवकुलं भवेत्।
भागेनैकेन कर्तव्यो भ्रमो दिक्षु तिसृष्वथ।।८७।।

There may be a devakula (a temple) in the centre having breadth and length of 3 parts.

प्रासादायामविस्तीर्णे तस्याग्रे मुखमण्डपः।
भद्रस्य पार्श्वद्वितये बाह्यतो भद्रविस्तृत(म्)।।८८।।
शालायुग्मं विधातव्यं त्रिपदायामविस्तृति।
भागिकभद्रमा(भ्रम)णोपेतं (यदिकाच्च पयास्वित?)।।८९।।

In that having breadth and length of a Prāsāda in the front may be the Maṇḍapa. In the flank twain of Bhadra on the outside the broad one by a Bhadra. A Śālā twain deserves to be created having breadth and length of 3 padas. Equipped with one parted Bhramaṇa having water course of a single part.

द्विभागायामविस्तारे भागिकभ्रमणान्विते।
शाले द्वे पुरतः कार्ये साम्मुख्याच्च परस्परम्॥९०॥

Two śālās having breadth and length of part twain and equipped with a single parted Bhramaṇa deserve to be created in front face to face with each other.

(पञ्चस्वलं?) भवेदेवं पृष्ठभद्रं यदा शुभम्।
याम्योत्तरे चतुःशाले (भद्रद्वयपञ्चकञ्जरा?)॥९१॥
पृष्ठभद्रं यदैतस्या +++ न्मध्यशालया।
(कक्षाभद्रे तथा स्यायुते?) गन्धर्वनगरी तदा॥९२॥

Five Halled then may this be Pṛṣṭabhadra one of auspicious norm along with the southern and northern squares bhadra twain and five squares. Pṛṣṭhabhadra when of this one, may be as much by the Madhya śālā on the Kakṣābhadra then may it be the Gandharvanagari there as such.

पञ्च त्रीण्येव भद्राणि पञ्चशालान्वितानि च।
(शिशुतत्?) षड्त्रिंशत्तमा ज्ञेया सा जगत्यमरावती॥९३॥

Five and three bhadras alone, endowed with five śālās śiśutā of 36 norm, may be known as Jagatī Amarāvati.

शुण्डिकाग्रे यदैतस्याः शाला सम्पद्यते क्व चित्।
तदा स्याद् दन्तचूडेति जगती जगतः प्रिया॥९४॥

When in the front of the Śuṇḍikā of this one, a Śālā assumes form sometimes, then may it be Dantacūḍā the Jagatī dear to this world.

इयती शुण्डिकाशाला गण्डशालाद्वयान्विताः।
त्रिदशेन्द्रसभा ज्ञेया ससुण्डी देवयन्त्रिका॥९५॥

This Śuṇḍikā Śālā twain deserves to be known as Tridaśendra Sabhā the Devayantrikā equipped with Suṇḍi.

(इति चतुरस्त्राणां कीर्त्यतेषायताः कासानकामा?)।
सप्तभागायते क्षेत्रे भागपञ्चकविस्तृते॥९६॥
द्विभागायतविस्तारे स्तः शाले वामदक्षिणे।
चतुष्किकैकभागेन तयोरेवाग्रतो भवेत्॥९७॥

This way is being illustrated of the square shaped ones Kāsānakānas. In the field oblong by seven parts broad by five parts. The two Śālās may be there on the left and right having breadth and length of part twain and Catuṣkikā by a part may be there in front of those two.

भ्रमश्च भागिको मध्ये समन्ताच्च विधीयते।
प्रतोल्या भूषिता खण्डशुण्डिकाभिरलङ्कृता।।९८।।
मत्तवारणशोभाढ्या (यमालेखा?) प्रकीर्तिता।
यदा स्यात् पृष्ठतः कन्दो भागत्रितयविस्तृतः।।९९।।

And Bhrama as of one part is provided in the centre and all around. Decorated by a Pratoli and adorned by Khaṇḍa Śuṇḍikās. Rich in the grace of railings or aisles, twin normed (Yamālekhā) is illustrated as such, when Kanda may be on the rear, broad by a part triad.

भागत्रितयनिष्क्रामश्चतुर्धा भाजितः पुनः।
द्विभागायामविस्तारा शाला भागद्वयं भ्रमः।।१००।।
तदा पयोधरा नेत्रा शालाभ्यामग्रपृष्ठयोः।
(नेत्राद्याश्चेत्यरशालास्यातां तु काया।।१०१।।

Having projection of part triad and divided four fold, having breadth and length of part twain the Śālā and Bhrama of part twain. Then PayodharāNetrā by 2 Śālās in front and rear may there be. And Netra and the like the other Śālās that may be in the two tukas.

पौरस्त्ययोरुभयोः साम्नस्तत्कन्दो भागनिर्गतः?)।
भागमन्तः प्रविष्टश्च विभाज्यः सोऽपि पूर्ववत्।।१०२।।
(शालयोः स्यांतमोमानभ्रमयोरपि पूर्ववत्।
पार्श्वयोर्भ्रामण्यं भागौ द्वौ च चेन्मूलशालायाः।।१०३।।

In both of the Paurastyas that may be Sāmnastatkanda projected by one part and entered inside by a part, that even deserves to be divided as of earlier norm. In two Śālās even having Syāntamomāna and Bhrama as of the earlier norm. In the flanks Bhrāmaṇya having two parts of Mūlaśālā.

शेषं तु पूर्ववत् सर्वदोर्दण्डा प्रासादाः प्रकीर्तिताः?)।
दोर्दण्डयो(ण्डाया)स्तु पार्श्वेऽपि शालासुश्लिष्टकर्णयोः।।१०४।।
राक्षसानिलयोः शाले कुर्यादाखण्डला भवेत्।
अखण्डालायास्तु यदा पश्चाच्छाला विधीयते।।१०५।।

Śeṣa, however, as of earlier norm the Prāsādas having all arm staves have been illustrated. And on the flank of the dordaṇḍā even may be a Śālā in the two Suśliṣṭa Karṇas. In the Rākṣasa[1] (i.e. Nairta) (south western direction) and Anila[2] (Vāyavya) i.e. North western 2 Śālās one may create (then) it may be Akhaṇḍalā. And when in the rear of

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[1] V.S. Apte, p. 304.
[2] V.S. Apte, p. 502.

Akhaṇḍalā a Śālā is created.

(पयो यं सरयोनि इव वच्छिदेति?) जगती भवेत्।
(शिवायं वारुणी यद्वा शालात्रयविभूषिता।।१०६।।

Then the Jagatī may be auspicious as Vāruṇi (west normed) decorated by Śālā triad.

शुण्डिकारालय मचेन्माहेन्द्र वंपका तदा।
कोणेषुयम लायासाद्यदा शालाचतुष्टय।।१०७।।
भद्र्त्रयोऽपि तिस्त्रस्ता: पूर्वभद्रमनालकम्।
ये कर्ण व+कन्दा: स्यु: सार्धद्व्यंशविनिर्गत: ?)।।१०८।।

Śuṇḍikārālayā may then be the one as Vaṁpakā of the East. In the Koṇas of Yamalā[1] Sādyadāśā in the Śālā tetrad. In the Bhadra triad[2] those three and Pūrvabhadra as anālaka and these two in the Karṇa may be Kandas projected by 1½ part.

चतुर्भिस्तेषु भक्तेषु शाला भागद्वयं भवेत्।
भागं भागं भ्रमण्य: स्यु: कर्णशाला इमा बहि:।।१०९।।

In those divided by four Śālā may be of part twain. One parted each of these Karṇaśālās may be bhramaṇis outside.

(त्रिनिष्क्रान्ता सुविस्तीर्णा भद्रकन्दास्थिते बहि:।
चतुर्भिस्तेषुतै: शाला स्युर्द्वेनद्धे भ्रमस्तथा।।११०।।
पदार्धसंमित: कुष्टौ जलमार्गो विधीयते।
पृष्ठसाधोसिकास्तस्या द्वे कुलामोदिकाष्टमा।।१११।।

Projected by three and absolutely broad, as established over the Bhadrakanda on outside the Śālā equipped with four walls and a bhrama of half a part. In the Kuṣṭi the water course is equal in norm to half a part and Pṛṣṭhasādhosikās (plumb line drawn by the backbone) of that one may be eighth one as Kulāmodikā.

भागार्धयलमाला+++द्वितयशालिना।
पृष्ठभद्रेण जगतीतिलकाले लोकविश्रुता।।११२।।

Of half a part Yalamālā equipped with part twain. By Pṛṣṭhabhadra[3] the Jagatī is well known as well known in the world.

एतस्यां शुण्डिकायां स्याच्छाला चेन्मुखभूषणम्।
असौ+पल्लवा नाव(म) जगती जायते तदा।।११३।।

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1. कोणेपु यमलाया: GOSE, p. 557, verse 107, pāda 3.
2. भद्रत्रेयेऽपि तिस्सत्ता: पूर्व भद्रमनालकम्। verse 108 padas 1-2.
3. A type of partico, a moulding, a rear partico, a rear moulding (EOHA, p.407).

In the Śuṇḍikā of this one if Śālā may there by as an ornament of the opening that is the Jagatī named Pallavā becoming existent as such.

तिलका गण्डकण्डेषु(?) शाला(ले) द्वे भ(व)तो यदा।
(तदा सिद्धार्थशाखां?) तदा विद्याधरी भवेत्॥११४॥

In Tilakā, Gaṇḍakaṇḍas when do exist two śālās, then Siddhārtha Śākhā and Vidyādharī may it become.

त्रिविस्तृतं द्विनिष्क्रान्तं पृष्ठशालातलं यदि।
विद्याधर्या: पृष्ठभद्रे तदा यक्षं विनिर्दिशेत्॥११५॥

If Pṛṣṭaśālā tala (the roof of the rear block or floor of the rear block) is broad by three and projected by two, in the Pṛṣṭhabhadra of Vidyādharī then one may declare it as Yakṣa.

षड्भागविस्तृते क्षेत्रे दशभागकृतायते।
द्विभागायामविस्तारं कुर्याच्छालात्रयं बुध:॥११६॥

In the field broad by six parts having length created of ten parts the wise man may create a Śālā triad having breadth and length of part twain.

तदग्रे तत्समा कुर्यान्मण्ड(पा अधिवाधिकात्?)।
यथाकामं प्रकुर्वीत कर्मशोभाविभूतये॥११७॥
भागं भागं भ्रमं कुर्यात् तासां पार्श्वचतुष्टये।
(विशेषकरणायंच शालानां मध्यमैरपि?)॥११८॥

In the front of that one may create equal to that maṇḍapas developed as such and as per desire one may create for the affluent of the Hall (Śālā). Of one part each one may create Brahma in the flank tetrad of those for specification of Śālās by the middle order ones.

मत्तवारणसंयुक्ता: सुण्डिकागण्डमण्डिता:।
इयं त्रिकूटा जगती ख्याता (त्रिपुरा रातिका?)॥११९॥

Equipped with railings or aisles (matta vāraṇakas) may be Śuṇḍikās decorated by Gaṇḍa, then the Jagatī may be Trikūṭa well known as of Śiva.

त्रिकूटा पूर्ववंशस्था त्रिभागायामविस्तृता।
(विदध्यात् सप्तमांम् शालां प्राग्वत् स्याच्चित्रकूटिका?)॥१२०॥

Trikūṭa existent in Pūrvavaṁśā broad and oblong by three parts; one may create in serial order Śālā or seventh one and may be Citra Kūṭikā as of earlier norm.

यथा पृष्ठे तथाग्रेऽपि यदि शाला विधीयते।
तदा सरनिकूटीति विज्ञेया जगती बुधै:॥१२१॥

The way in the rear likewise in the front if a Śālā is created then Saranikūṭi this way deserves to be recognised the Jagatī by the wise.

(युक्ता प्राणास्य लाभ्यामग्रशालाविवर्जिता)।
उपमेवाजोत्तमा?) सा जगती विश्रुता भुवि॥१२२॥

Endowed with the Lābhya of Prāṇa, divested of frontal Hall, then the Jagatī may be Upamevājottamā well known as such on the Earth.

नैर्ऋतानलवाय्वीशकर्णप्रासादकैर्युता।
(त्रिकूटैर्भवेन्नन्दे विभक्तषडला यथा)॥१२३॥

Equipped with Prāsādas of south western (Nairta), south eastern (anala Āgneyī) northwest (Vāyaviya) and north east (Īśāna– Īśa koṇa) Karṇa or Koṇa by Trikūṭa Kandas the way.

चित्रकूटा क्रमान्नर्यां द्विभजनं पूर्विविकूटवद् विचक्षणः।
त्रिकूटायामतो रूपे सिद्धिर्द्व्यायामविस्तृतम्?)॥१२४॥

Citrakūṭa in Kramānnaryā, Dvibhajane like Pūrvivikūṭa the wise one (may create). In rūpa (form) from the length of the Trikūṭa the Siddhi may be broad by two lengths.

कर्णे कर्णे कृतं कन्दं चतुर्धा प्रविभाजयेत्।
भागद्वयेन शाला स्याद् भागेन भ्रमणं तथा॥१२५॥

A Kanda created in every Karṇa one may divide fourfold and the Śālā may be by part twain, and Bhramaṇa by a part.

(मूलतार्धविस्तारं भवेच्चेह मानतः।
याम्योत्तरे चतुर्भागविस्तार भागं निर्गताम्॥१२६॥

'Mūlatārdhavistāra' may be here by a measurement. In south north may be a part having breadth of four parts projected as such.

++++++ भद्रं भागिकंद्वयान्वितम्?)।
शेषं तु भ्रमणं तत्र मध्यपार्श्वेषु कारयेत्॥१२७॥

Bhadra as endowed with part twained norm. Śeṣa, however, may be the Bhramaṇa there one may get created in central flanks.

एवमग्रेऽपि शाले द्वे द्वारस्योभयपार्श्वयोः।
कर्तव्ये भागनिष्क्रान्ते भागिकायामविस्तृती॥१२८॥

This way in the front may be the two Śālās in both the flanks of the Dvāra (gate) and deserve to be created projected by a part having breadth and length of one part.

पृष्ठभद्रं च कर्तव्यं सार्धांशद्वयविस्तृतम्।
द्विभागनिर्गमं युक्तं शालया सार्धभागया॥१२९॥

Pṛṣṭhabhadra deserves to be created having breadth of 2½ digits . the projection of two parts being suitable along with Śālā of 1½ parts.

याम्योत्तरेण चास्यैव कार्यं शालाद्वयं ततः।
(प्रमाणे पसन्नकार्ये भागे प्रवेशनम्?)॥१३०॥

By the south north of this one deserves to be created Śālā twain of 1½ parts. By the south north of the very one, deserves to be created a Śālā twain two Pramāṇas deserving to be created hard by and an entrance by a part.

शेषो भ्रमः स्याच्छालानां सप्तानां मध्यगस्ततः।
स्याच्छैवी (श्रयणी?) त्वेषा सर्वामरगणप्रिया॥१३१॥

Śeṣa Bhrama may be of the Śālās seven as such having gone within the centre. This one as Śrayaṇī may be dear to all gods.

अस्या एव मुखे शाला यदा सञ्जायते तदा।
त्रिविक्रमेति विख्याता जगती जायते शुभा॥१३२॥

In the opening of this one may be the Śālā when got created Trivikramā this way known, Jagatī becomes auspicious one.

यदा सार्धविनिष्क्रान्ते सार्धांशद्वयविस्तृते।
पार्श्वभद्रद्वये शाले भवेतां भागविस्तृते॥१३३॥

When the two Śālās having flanked Bhadra (partico or moulding) twain broad by 2½ parts are projected by a part and a half and broad by a part.

++++++ सार्धभागिकं(क)भ्रमणान्विते।
(लिप्यते चापि मा शाला?) क्रमायाता तदा भवेत्॥१३४॥

With Bhramaṇa of 1½ part endowed or provided, that Śālā may be plastered oblong in a systematic order.

शालायाः शुण्डिकाग्रे तु त्रिपथा सैव जायते।
(चतुरश्रायताः प्रोक्ता?) कथ्यन्ते वृत्तजातयः॥१३५॥

In front of the Śuṇḍikā of Śālā getting on having 3 paths square shaped and oblong have been illustrated[1] and globular normed are being spoken.

चतुरश्रीकृते क्षेत्रे चतुर्भागविभाजिते।
मध्ये देवगृहं वृत्तं सार्धांशायामविस्तृति॥१३६॥

In a field square shaped as such divided into four parts, in the centre a temple (lit. abode of god) globular shaped having breadth of and length of 1½ digits.

भ्रमयेज्जगतीवृत्तं (समगां?) भागिकं ततः।
पूर्वोक्तविधिना कार्यं पार्श्वतो मत्तवारणम्॥१३७॥

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[1] चतुरश्रायताः प्रोक्ताः। (fn 11, p.559, verse 135, pāda 3)

One may rotate the circle of Jagatī equilateral as such being one parted and by a technique as said earlier, deserving to be created a railing or aisle on the flank side.

गोपुरद्वारशोभाढ्या जगती वलया भवेत्।
वलयापृष्ठतः कन्दं मूलशालासमायतम्।।१३८।।

The Jagatī Valayā may be rich in the grandeur of Gopura and Dvāra and in the rear of Valayā the Kanda oblong like the Mūla Śālā.

पूर्वोक्तविधिना भक्तां शालां कुर्यात् तदर्धतः।
कलशेयं समाख्याता जगती कलशाकृतिः।।१३९।।

By a technique illustrated earlier, one may create a Śālā divided by a half part. 'Kalaśā' is declared this Jagatī of the shape of a Kalaśa (a pitcher).

कर्णस्थं द्विपदायामं कर्णशालाचतुष्टयम्।
चतुरश्रं भवेद् यत्र सा कर्णेत्यभिधीयते।।१४०।।

Where there may be square shaped Karṇa Śālā (Catuṣṭaya) (the square of Karṇaśālās), having length of 2 padas established in the Karṇa that is called as Karṇā (Jagatī).

सप्तभागायते क्षेत्रे चतुरश्रे समन्ततः।
भागांस्त्रीन् वर्जयेदग्रे चतुरः (पृष्ठतश्चतान्?)।।१४१।।

In a field oblong by seven parts square shaped as such all around, one may evade three parts in the front and four in the rear as such.

सार्धांस्त्रीन् पार्श्वयोर्भागांस्त्यक्त्वा (गर्भं ततोऽङ्कयेत्?)।
द्विभागायामविस्तारं वृत्तं स्याद् देवमन्दिरम्।।१४२।।

3½ parts in the flank having evaded may mark the garbha from there[1] and the temple of god may be globular, having breadth and length of 2 parts.

भागमेकं भ्रमस्तस्य विधातव्यः समन्ततः।
भ्रमण्याः पृष्ठतः कन्दो भागायामविभूषितः।।१४३।।

One parted may be the Bhrama of that deserving to be created all around on the rear of Bhramaṇī the Kanda decorated by a length of one part.

तस्यार्धेन भवेच्छाला तदर्धेन परिक्रमः।
गर्भाद् भागद्वयस्यान्त ईशानानलयोर्दिशोः।।१४४।।

By a half of that may be Śālā and by a half of that the Parikramā. From the garbha at the end of part to twain in the Īśāna (north-eastern quarter)[2] and south eastern quarter (Anala or Āgneyī).

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1. गर्भं ततोऽङ्कयेत्।
2. V.S. Apte, p. 76.

द्विभागौ भवतः कन्दावर्धभागप्रवेशितौ।
पृष्ठशालोर्ध्वगे तिर्यक्सूत्रे(ण?) दत्ते भ्रमान्तिके।।१४५।।

Two parted become the two Kandas, incorporated within by a part half within the corners of Bhrama provided by a plumb line aslant as such gone over to the upper part of the rear Śālā.

कर्णिकाद्वितयं कार्यं राक्षसानिलयोर्दिशोः।
(व्यग्र?)शालां च कुर्वीत पृष्ठशालासमां ततः।।१४६।।

The Karṇikā twain deserves to be created in the Rākṣasa[1] (Naiṛta) i.e. south western quarter and the Anila or Vāyavya (the north western quarter) and one may create the Vyaya Śālā equal in norm to the rear Śālā.

प्राक् (च?) पश्चात् कन्दगर्भस्था(स्थ)सूत्रद्वितययोगतः।
कुर्वीत कर्णिका(कां) तीक्ष्णा(क्ष्णां)पार्श्वयोरुभयोरपि।।१४७।।

In the front and rear of the garbha by the combination of plumb twain, one may create as sharp Karṇikā in both the flanks.

(शेषा भ?) पूर्ववत् सर्वा शुण्डिकादिक्रिया भवेत्।
(यदागर्भी?) करवीरेयमीशादित्रिदशप्रिया।।१४८।।

And Śeṣa all of them as of earlier norm may be such as having work man-ship of Śuṇḍikā and the like Yadāgarbhī Karavirā this one may be dear to the god Īśa (i.e. Śiva) and the like.

एतस्या एव पृष्ठस्था यदा सन्त्यष(ष्ट) कर्णिको(काः)।
वामशाले विधीयेते नलिनीति तदा भवेत्।।१४९।।

When of this very one as stationed in the rear three are eight Karṇikās, then the two Vāmaśālās stand provided and Nalīni (may be) (the Jagatī) then.

(दत्तंशस्य सालिख्यात् तद्यौ दशभिः पदैः?)।
सूत्राणि पातयेत् तस्य ततो दिक्षु विदिक्षु च।।१५०।।

The Śālā may be of ten parts (daśāṁsā śālākhyāt) divided by ten padas. The Sūtras or plumb lines or thread bare structures of that one may marks to get down in facial and rear quarter.

प्रासादभ्रमणस्यान्ते द्विपदायामव(वि)स्तृती(न्)।
कुर्वीताष्टसु सम्पातेष्वष्टौ कन्दान् समन्ततः।।१५१।।

At the end of the Prāsāda bhramaṇa length and breadth one may create in eight meeting points (Sampātas) the eight Kandas all around.

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[1] V.S. Apte, p. 304.

(विधाम तांश्चतुर्भक्तान् कुर्यात् दिक्षु भ्रमांस्तथा?)।
अन्तरेण च कन्दानां कर्तव्यं कर्णिकाष्टकम्।।१५२।।

Having created them as divided into four, one may create Bhramās in direction likewise. By the intervals of Kandas deserves to be created an octagon of Karṇikās.

देशात् सार्धं यदा सूत्रे(?) यथा सम्पत्स्यते मिथः।
पार्श्वद्वयात् कर्णिकानां संस्थानं स्यात् तथाविधम्।।१५३।।

When the plumb line is of 1½ part from the spot the way gets on to the meeting points then from the flank twain of the Karṇikās the plinth may be of the same norm.

भक्त्वैवं सर्वभद्राणि त्रिपदोऽन्तः सुरालयः।
पार्श्वभ्रमो व्यर्धपादो(?) दशधा भाजिते भवेत्।।१५४।।

Having divided this way all the Bhadras the Surālaya (temple) is such as having 3 padas inside and Pārśvabhrama also of half a pāda may be in the spot divided ten fold.

कन्दाश्च द्विपदाः कार्या बहिर्दिक्षु विदिक्षु च।
अन्योन्याभिमुखास्तेषु शालाः कार्या यथोदिताः।।१५५।।

And Kandas deserve to be created of two padas, outside in facial and rear normed quarters and face to face with each other deserve to be created Śālās the way illustrated as such.

(शक्तयस्ताः समाख्यायेत्?) विष्णोरप्रतिमौजसः।
कार्येयं तस्य (तान्येस्युः?) (पुण्डरीकेतिनामतः?)।।१५६।।

The powers of one may examine of Viṣṇu of extraordinary powers. Deserves to be created of this one by name as Puṇḍarikā (the Jagatī).[1]

एतस्याः कर्णिकास्थाने यदा वृत्तं प्रकल्पयेत्।
तदानीमातपत्रं स्यात् कर्तव्या ब्रह्मणश्च सा।।१५७।।

Of this one at the spot of Karṇikā when a circle is drawn, then it may be Ātapattra deserving to be created as such of Brahmā.

कृत्वा वृत्तायतं क्षेत्रं विभजेद् दशभिः पदैः।
तस्य मध्ये विधातव्यं देवागारं पदैस्त्रिभिः।।१५८।।

Having created the field circular and oblong, one may divide it by ten padas. In the midst of that deserves to be created a temple of god by 3 padas.

तस्य पार्श्वेषु कर्तव्यो भ्रमः सार्ध(द्वि)भागिकः।
द्विभागं बाह्यवृत्तं स्यात् तत्र कुर्यादिमां क्रियाम्।।१५९।।

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1. विधाय ताश्चतुर्भक्तान् कुर्याद्दिक्षु भ्रमांस्तथा।

Within the flank of that one deserves to be created "Bhrama" of 2½ parts. The two parted may be the outer circle. There one may perform such an action.

भागैर्द्वादशभिस्तच्च तुल्यमानैर्विभाजयेत्।
एकैकं च पुनर्भागं चतुर्धा तेषु भाजयेत्।।१६०।।

And that one may divide by twelve parts of equal measurements and one each part one may divide in them in four parts.

द्विभागायामविस्तारा शाला मध्ये विधीयते।
भागिकश्चतुरश्रश्च शालमां (त्रि)तये भ्रम:।।१६१।।

Of breadth and length of 2 parts a Śālā therein the centre is provided. One parted and square shaped a Bhrama is stipulated in the Śālā triad of the side quarters.

वामदक्षिणत: शाले (तासां?) ये भवत: शुभे।
ते वृत्ते संविधातव्ये संमुखे च परस्परम्।।१६२।।

Of these on the left and right that are the two Śālās, they are quite auspicious ones. These two deserve to be created as circular at the opening as front part in mutual concord.

(शालातुखिमार्गस्याच्छालार्द्धभागविस्तृत: ?)।
कल्प्यस्तेनैव मानेन (यच्चाग्रे?) भ्रमणं भवेत्।।१६३।।

Śālā however, may be enroute as one having breadth of a half part of half of the Śālā and deserves to be created by that very measurement, that which may be the Bhramaṇa at the opening.

जगत्येषा समाख्याता चक्रवालेति नामत:।
दिवाकराय कर्तव्या सग्रहायाथवेन्दवे।।१६४।।

Jagatī this one stands proclaimed Cakravālā by this nomenclature. For Sun (Divākara) it deserves to be created along with planets or for moon.

(समक्षवायभद्रायामात्रिषुक्ताय वा पुन?)।
चतुरश्रीकृते क्षेत्रे दशभागविभाजिते।।१६५।।

(समक्षवायभद्रासामाजिषुकायवापुना) In the field square shaped divided into ten parts.

गर्भात् कोणगसूत्रेण सर्वतो वृत्तमालिखेत्।
बहिस्त्रिपदविस्तारं कन्दं कुर्याच्चतुष्पदम्।।१६६।।

From the garbha by the Koṇagasūtra all around one may draw a circle on the outside. One may create a Kanda as four parted one (Catuṣpadaḥ) having breadth of 3 parts.

शालायां(लां) च द्विपदायामां विस्तारात् सार्धभागिकाम्।
शेषं तु भद्रशालाया: समन्ताद् भ्रमणं भवेत्।।१६७।।

The Śālā of a length of two padas, from breadth as having 1½ parts and Śeṣa as such of

Bhadraśālā all around a Bhramaṇa may be there.

भद्रस्योभयतो वृत्ते द्विभागायतविस्तृते।
शाले च वृत्तयोरन्तर्भागिकायामविस्तृती।।१६८।।

On both sides of the Bhadra in a circle having breadth and length of two parts, the two Śālās within the centre of the two circles, having breadth and length of a part.

याम्यसौम्यापरास्वेवं दिक्षु भद्रत्रयं भवेत्।
सार्धमायामविस्तारास्त(त्त)दर्धभ्रमणान्विताः।।१६९।।

In the southern, northern and western quarters there may be bhadra triad having 1½ length and breadth endowed with half a bhramaṇa.

शाला विदिक्षु कर्तव्याः शोभनाश्चतसृष्वपि।
भद्रमध्ये स्थितां शालां हित्वा प्राच्या(तु सा) भवेत्।।१७०।।

Śālā deserves to be created in four different quarters, beautiful as such having spared the Śālā in the middle of Bhadra the one may be Prācyā.

सार्धमायामविस्तारास्त(त्त)दर्धभ्रमणान्विता।
सनक्षत्राय सोमाय कर्तव्या पुष्टिहेतवे।।१७१।।

Having breadth and length of 1½ digits, and equipped with an individual half of Bhramaṇas for soma (moon) accompanied by stars, deserves to be created for the purpose of strengthening.

चतुरश्रीकृते क्षेत्रे दशभागविभाजिते।
पञ्चभागायतां मध्ये शालां वृत्तां प्रकल्पयेत्।।१७२।।

In the square shaped field, divided into ten, one may create a Śālā globular one in the middle, oblong by five parts.

सार्धभागद्वय(स्त?)मिता देवागारस्य बाह्यतः।
(भ्रमणी धीतव्या?) कर्णशालाश्च कर्णगाः।।१७३।।

Measured by 2½ parts on the outskirts of the abode of god (i.e. temple) Bhamaṇī deserves to be created and Karṇaśālā gone within Karṇa.

कर्णमानं बहिर्वृत्तं भ्रमयित्वासारन्द(समन्त)तः।
भद्रोपभद्रकर्णेषु वृत्ताः शालाः प्रकल्पयेत्।।१७४।।

Karṇamāna as circular on the exterior, having rotated all around, in the Bhadrak and upabhadra karṇas one may create circular Śālās.

पदद्वयसमायामा(:) पदत्रितयविस्तृता(:)।
भागिका(क)भ्रमणोपेता(:) शालाः कुर्वीत भद्रजाः।।१७५।।

Having length equal to pada twain and broad by pada triad, one parted and equipped with a Bhramaṇa the Śālās one may create as born of Bhadra (Bhadraja).

द्वे भद्रात् पार्श्वयोः शाले द्वे च प्रतिरथाश्रये।
भागिकायामविस्तारा(रे) कुर्यादर्धपरिभ्रमे।।१७६।।

From the Bhadra on the two flanks, two Śālās, fixed on Pratiratha. One may create on the Ardhapari bhrama, having breadth and length as one parted.

वौ(बा)हल्यायामतः सार्धभागा(:?) शालाश्चकर्णगा।
तासां तदर्धमानेन विधातव्यः परिक्रमः।।१७७।।

The Ardhakarṇagāśālā of 1½ parts from the length and thickness or breadth point of view, the Parkrama deserves to be created by a half measurement of those.

प्रविष्टौ तु पदार्धेन भद्रान् प्रतिरथावुभौ।
इत्येषा जगती प्रोक्ता मानतश्चन्द्रमण्डला।।१७८।।

Entered within by a half pada, the Bhadras and two Pratirathas this way this Jagatī is called in measurement Candra maṇḍalā.

अथ वृत्ता यताः ब्रूमो जगतीः षड् यथाक्रमम्।
पञ्चभागायताः क्षेत्रा विस्तरेण चतुष्पदाः(?)।।१७९।।

Now we talk of Jagatī as per serial norm, circular and oblong. Oblong by five parts the Kṣetras in breadth as of four padas.

विद्ध्यादायतं वृत्तं (तमस्यां भवभागिकम्?)।
मध्ये स्यात्(त्रिपदास्तामा सार्द्धद्विपदविस्तृताः?)।।१८०।।

One may create oblong and globular, in Camasi bhavabhagika. In the centre may be one as having length of 2 padas and breadth of 2½ parts (tripadāyāmā sārdha dvīpada vistṛtā).

मत्तवारणसंयुक्ता य(प्र)तोल्यालङ्कृता शुभा।
सोपानशुण्डिकाप्रान्तं स्याच्च गण्डितमण्डिता।।१८१।।

Equipped with railing or aisle, and decorated by Pratolī the auspicious one, having at Sopana (a staircase) and Śuṇḍikā, decorated by a gaṇḍikā.

उक्तेयं मातुलिङ्गीति जगत्यमरवल्लभा।
अस्या एव यदा पृष्ठे द्विभागायामविस्तृतिः।।१८२।।

This Jagatī is named as Mātuliṅgi dear to the gods (amaravallabhā) on the rear or on the roof of this very one, there is breadth and length of two parts.

शाला पूर्वक्रमेण स्यात् तदा ज्ञेया घटीति सा।
तद्रूपे (तद्यतालालं?) द्वे शाले वामदक्षिणे।।१८३।।

The Śālā may be in line of the earlier order, then it may be termed on Ghaṭi, of that very norm when there are the two Śālās on the left and right endowed with two balconies, or

Verandahs.

(यदि पश्चिमशाला च आयमती जगती तदा?)।
घटीकर्णेषु सर्वेषु द्विभागायामविस्तृती(ता:)।।१८४।।

Then the Jagatī Āyāmati having a Śālā in the rear, with all the ghaṭī Karṇas being broad and oblong by two parts.

यदि स्युर्भ्रमसंयुक्ता(:) शाला(:) प्राग्वद विभाजिता(:)।
(कुरुक्ष्येर्धायंतरिक्षे द्वे च पृष्टे वार्तन्तदूर्य?)।।१८५।।

In case may be the Śālā equipped with Bhramas divided as per earlier norm, (Kurukṣyardhāyantarikṣa dve ca pṛṣṭie vārtantadurya).

कालिङ्गीयं भवेदेवं (पार्श्वयो अंयुर्लमदात्रेषु?)।
पुस्यांसु (एतस्यां तु) यदा शाला शुण्डिकाननसंत्रि(स्थि)ता।।।१८६।।

Kāliṅgī then this may be (Prāśvayo yo aṁyurlamadātregu). In this one when the Śālā is established within Śuṇḍikāma.

वृत्तायतविनिर्माणा जगती स्याश(त्) ++++।
एता वृत्तायता:।।
ब्रूमोऽथाष्टाश्रिसंस्थान(ना) जगती: शुभलक्षणा:।।१८७।।

Having structure of globular and oblong norm, then the Jagatī may be aṣṭāśrisaṁsthani. Now we do illustrate the octagonal normed Jagatīs of auspicious marks.

चतुरश्रीकृतं क्षेत्रं सपादैर्दशभिर्भजेत्।
परित्यजेत् ततः सूत्रं कर्णे कर्णे पदत्रयम्।।१८८।।

The field square shaped one may divide by 10¼ parts and may leave out therein at each Karṇa this pada triad.

सपादांश्चतुरो भागान् मध्यभागेऽवशेषयेत्।
संसिध्यते(ति) च साष्टाश्रि तस्यार्धे स्यात् सुरालय:।।१८९।।

To 4¼ parts one may leave out at the central part. Then the octagonal normed one gets completed. In the half of that may be the abode of god (i.e. temple).

अष्टाश्रिमध्यभागस्थ: + शेषं भ्रमणं भवेत्।
प्रासादश्च (च)तुर्द्वारश्च(च ?)तुर्भिर्मण्डपैर्युता:(त:)।।१९०।।

Stationed in the central part of the octagonal normed one, the Śeṣa and Bhamaṇa may be there and the Prāsāda of four gates equipped with four pavilions (maṇḍapas).

(प्रासादसाकसूत्र?) मुखलिङ्गं निवेशयेत्।
मूलकन्दार्धत: (कन्दान् क्रमादिक्षु विदिक्षु?)।।१९१।।

One may create Mukhaliṅga of Prāsāda Sakasūtra for a half of the Mūlakanda in serial order within direction and counter direction.

तुल्यप्रमाणकानष्टौ चतुर्भागविभाजिता(तान्)।
भ्रमशालाश्च पूर्वोक्तक्रमेण परिकल्पयेत्॥१९२॥

Of equal dimensions eight divided into four parts one may create Bhamaśālās in line with the earlier norm.

सोपानशुण्डिकागण्डस्ता(गो)पुराद्यैरलङ्कृता:।
(करव्यासामेरुपेता ववा सर्वायमुदाहृता?)॥१९३॥

Sopāna Śuṇḍikā gaṇḍas or Sopānas (stairs) Śuṇḍikas and gaṇḍas adorned by Gopuras (Karavyāsāmerupetā ca sarvāyaminudahṛtāḥ).

कृत्वा पूर्ववदष्टाश्रि क्षेत्रं भद्रं वि(द्वि)धा भजेत्।
कुर्याद् भागार्धकं भद्रे पक्षयोश्च विनिर्गतम्॥१९४॥

Having created as of earlier norm as octagonal, a field and Bhadra, one may divide into two. And one may create a half of the part in Bhadra in the two flanks projected as such.

तद्विस्तारं भजेत् षड्भिर्निर्गमस्तैस्त्रिभि: पदै:।
परिक्रमो भवेत् ++ पार्श्वयो: पृष्ठ(तोऽ)ग्रत:॥१९५॥

The breadth of that one may divide by six with an outlet or exit door by 3 padas. Parikrama may there be likewise in two flanks, in the rear and front.

शेषं (शाला)युगं कार्यं भागद्वितयमायतम्।
सार्धभागिकविस्तारं (संघचेस्यरस्यं च?)॥१९६॥

Śeṣa and Śālā twain deserves to be created oblong by part twain having breadth of 1½ parts (संघचेस्यरस्य च)

अनेनैव प्रकारेण भद्रे भद्रे भवेद् गति:।
कर्णभद्रं विधातव्यं त्रिपदायामविस्तृति॥१९७॥

By this very process there may be movement on every bhadra Karṇabhadra deserves to be created having breadth and length of 3 padas.

चतुर्धा भाजिते तस्मिन् भागेन भ्रमणं भवेत्।
शेषं तु शाला विज्ञेया द्विपदायामविस्तृता॥१९८॥

In that divided into four Bhamaṇa may be by one part. Śeṣa deserves to be known as Śālā having breadth and length of 2 padas.

विदिग(न्ते)षु सर्वेषु न्यासोऽयमतिसुन्दर:।
मूलशाला तु कन्दार्धे (भ्रमश्चार्धभ्रमस्तत:?)॥१९९॥

In all the counter quarters the establishment this one is highly handsome. Mūlaśālā however, in the half of the Kanda and Bhrama is of half of the Bhrama thereafter.[1]

मातृकेयं समाख्याता (जगतुपसरचन्दितकिन्नरोशप्रदिति ?)।
भद्रं ++ पदेभ्य: स्याद् भद्र(भाग)त्रितयनिर्गतम्।।२००।।

"Mātṛkā" this one then is declared the Jagatī Kinnarāṁśa Prada. Bhadra for Prati padas may there be projected by part triad.

चतुर्भागिकविस्तारं त्रिपदायामकन्दकम्।
तदा स्याच्छेखरा नाम भद्रत्रितयभूषिता।।२०१।।

Having breadth of four parts and Kandaka of length of 3 padas then may be (Jagatī) decorated by Bhadra triad.

नित्यप्रमुदितानेकदेववृत्तद(न्द)कृतास्पदा।
प्रागश्च(श)श्रीकृते क्षेत्रे चतुर्भागविभाजिते।।२०२।।

Having abode created of groups of gods, in great number highly jubilant, in the field octagonal creation in the east, divided into four parts.

द्विभागायामविस्तारे प्रासादे दशमे भ्रमे।
अश्रिभि: समविस्तारा(दासष्ट कन्दान्++ ?) प्रकल्पयेत्।।२०३।।

In a Prāsāda having breadth and length of two parts and tenth Bhrama, similar by angles eight Kandas one may create.

सदा भागप्रविस्तारं(रान्) तांश्च कुर्यात् पृथक् पृथक्।
निर्गमेण चतुर्भागो(गान्) भागिक भ्रमणान्वितान्।।२०४।।

Always having breadths of one part, one may create separate as such and by Nirgama the four parts equipped with Bhramaṇas of one part.

द्विभागायामविस्तारं मध्ये शालाद्वयं भवेत्।
पद्मगर्भेयमित्युक्ता प्रजापतिमन:प्रिया।।२०५।।

In the centre a Hall twain (Śālā dvayam) may there by having breadth and length of two parts - Padmagarbhā this way named dear to or favourite of the mind of Prajāpati.

भवेता(दा)र्यादिदेवीनां सदा चित्र(त्त)प्रसादिनी।
विधाय(क्षेत्रमष्टाश्रि तदर्धायामविस्तृती ?)।।२०६।।

May be a perennially heart gladdening for goddesses such as Ārya. Having created a field of octagonal norm having breadth as of a half in extent of that.

मध्ये देवगृहं कार्यं तदर्धेन भ्रमो बहि:।
भद्रं भवेद् द्वादशभिस्तैश्चतुर्भिर्विनिर्गम:।।२०७।।

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1. GOSE, p. 565, verse 199, pāda 4 has भ्रमश्चार्धप्रमस्तत: fn. 1.

In the centre the abode of god i.e. temple deserves to be created and by a half of that the Bhrama outside Bhadra may be by twelve and by four the Nirgama.

तस्य(स्तात्य?) भद्राणां निर्गमोऽपि चतुष्पदः।
विस्तारे षट्पदस्तेषां चतुर्भिस्तं विभाजयेत्॥२०८॥

Of that one may even of the Bhadras the Nirgama of pada square and breadth of six padas of those and by four one may divide them.

भागार्धेन (च) शाला स्याद् भागत्रितय(स?)मायात्(यता)।
भ्रमश्च स्या+ (त्तु)कर्तव्यो भागं तत्पार्श्वयोः (रुद्राया?)॥२०९॥

By a half part may the Śālā be oblong by part triad. And Bhrama of that deserves to be created of one part in the two flanks of Rudrā.

द्विभागायामविस्तारा(रे) शाले स्यातां पदभ्रमे।
इयमंशुमती प्रोक्ता जगती शुभलक्षणा॥२१०॥

In the Padabhrama two Śālās may there be having breadth and length of part twain. This is called Aṁśumatī Jagatī of auspicious marks.

विधाय क्षेत्रमष्टाश्रि तदर्धायामविस्तृति।
मध्ये देवगृहं कार्यं तदर्धेन भ्रमो बहिः॥२११॥

Having created a field octagonal one, having breadth and length of half of that, in the centre a temple is to be created and by a half of that a Bhrama outside.

प्रासादसमविस्तारं भद्रं कृत्वा ततो भजेत्।
चतुर्दशभिरस्य(स्यान्तिर्गमो?) दशभिश्च तैः॥२१२॥

Having created a Bhadra having breadth equal to that of the Prāsāda, then one may divide by fourteen and the Nirgama may be by ten parts.[1]

मौलिकभ्रमणस्यान्ते त्रिपदायतविस्तृता।
शालातिशोभना कार्या सार्धभागभ्रमान्विता॥२१३॥

At the end of the Bhramaṇa of Maulika broad and long by pada triad, the Śālā deserves to be created highly handsome equipped with a Bhrama of 1½ part.

द्विपदायामविस्तारे भागिकभ्रमणान्विते।
कर्तव्ये पार्श्वयोस्तस्याः शाले द्वे चारुदर्शने॥२१४॥

Having breadth and length of part twain equipped with a Bhramaṇa of one part deserve to be created on the two flanks of that one the two Śālās of auspicious looking.

प्रतिभद्रं विधातव्यं भागपञ्चकविस्तृतम्।

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1. GOSE, p. 566, verse 212, pāda 24 स्य त्रिर्णमो fn. 8.

भागत्रयं प्रविष्टं च तत्र शाला त्रिभागिकी।।२१५।।

Pratibhadra deserves to be created broad by Bhadra pentad and a part triad incorporated within there may be Śālā of part triad.

भागद्वितयविस्तारा भागिकभ्रमणान्विता।
पार्श्वयोः प्रतिभद्रस्य कर्णिके भागनिर्गमे।।२१६।।

Having bradth of part twain, endowed with a Bhramaṇa of one part and in the two flanks of Pratibhadraka two Karṇikās of a single parted Nirgama.

सार्धभागायते स्यातां कर्णाः शालायुगान्विताः।
पूर्ववच्छुण्डिकाद्यं च कमलेयमुदाहृता।।२१७।।

May be oblong by 1½ part Karṇas may be equipped with a Śālā twain and of earlier norm may be Śuṇḍikā and the like. This is called Kamalā.

चतुर्दशविभक्तासु सप्तस्वस्तिषु(?) कल्पयेत्।
निर्गमायामतुल्यासु शालाः पञ्च पृथक् पृथक्।।२१८।।

In seven Svastis divided into fourteen having similarity in the length of Nirgamas one may create five Śālās separately.

अग्रभद्रे तु कर्तव्यं शालात्रितयमुत्तमम्।
इति विज्ञेय(ज्ञैः) समाख्याता शाला वज्रधरप्रिया।।२१९।।

In the Agrabhadra deserves to be created Śālā triad an excellent one. This way is declared by the experts Śālā Vajradhara Priyā i.e. favourite to Indra.

इत्थं जगत्यश्चतुरश्रसंस्थाः
(तदायता?) वर्तुलसन्निवेशाः।
(वृत्तायता थस्तियुताश्चय: सम्यग्?)
जङ्घाः सदा शिल्पिभिरप्रमत्तैः।।२२०।।

This way Jagatīs established as square normed oblong by a Pada having circular structure, circular and oblong and nicely equipped with cubits may be created by architects the Jaṅghās (walls)[1], having undelinquent minds.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
जगतीलक्षण नामैकोनसप्ततितमोऽध्यायः।।

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[1] Glossory to Śikhara p. 150.

CHAPTER 70

The illustration of images on the pedestal of a Śiva phallus[1]

अथ प्रमाणं लिङ्गानां लक्षणं चाभिधीयते।
(लोहं हस्तत्रिभागेन कनीयसम्?)।।१।।

Now the extent of phallus shaped images as well as the definition is being illustrated. The iron the smaller one may be by a cubit triad.

(त्र्यंशवृद्धा नवैवं स्युश हस्तत्रितयवधे:?)।
(ह्रस्वमध्योत्तमाख्यानि त्रीणि त्रीण्यकल्पकादिभि:।।२।।

Increased by part twain and nine, upto the limit of cubit triad. Smaller, larger and middling by name three each by akalpaka and the like.

लिङ्गनामभि: प्रासाद्स्यानुसारत:?)।
अतश्च द्विगुणानि(स्युदारुणाजानि प्रमाणत:?)।।३।।

By the names of the gender, as per the structure of the mansion, on that account may be redoubled as carved out of wood by measurement.

(त्रिगुणान्यश्मजातानि?) मृत्तिकाप्रभवानि च।
स्वस्य स्वस्य कनिष्ठस्य पदेन परिवर्तनात्।।४।।

And those moulded out of clay and those chiselled out of stones may be triple fold normed owing to the moulding by a pada of individual smaller size.

कनिष्ठायानि(?)हीनं च कर्तव्यं लक्षणं बुधै:।
(सप्तमे यदि वा तिर्यग्गतुलोधनसन्निभम्)।।५।।

In the structure of the smaller one, the reduced size deserves to be created with marks by the wise one in the seventh if it is of the shape of a rafter.

स्तम्भद्रातौ दैतकैवलेषा विष्णुवारिता?)।
पक्षरेखा विधातव्या लक्षणोद्धरणार्धनी(?)।।६।।

In the carved out structure of a pillar, having the carving alone of a demon having been demolished by Viṣṇu, the side lining deserves to be created by a half of the extent by the adjustment of marks.

पक्षक्षेत्रे कृते षोढा त्यक्तवाधांशकैर्वृता(?)।
पुत्रार्थिनां पक्षलेखा हिता (विद्यार्थिवामपि?)।।७।।

The Pakṣakṣetra having been carved out, sixteen times, surrounded by cubits half digit having been left out of those seeking a son, pakṣalekhā is salubrious even for the students.[1]

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[1] MW, p. 902.

अष्टभिर्नवभिर्वास्मिन् भक्ते त्यक्त्वांशकावधः।
स्यात् पक्षलेखा षड्भिश्च सप्तभिश्चेष्टकामदा॥८॥

By eight or nine in this divided as such, having left out a digit normed space the Pakṣalekhā may be by six or seven being an endower of cherished end.

यद्वा षोडशभिर्भक्ते विहायाधोंऽशकद्वयम्।
(पशुरेखासरैर्नन्दैः स्तर्यैः शक्रैश्च शस्यते?)॥९॥

Or in a spot divided by sixteen having left out 2½ parts by Paśurekhā saras nandas and by staryas and śakras it is acclaimed as appreciable.

लिङ्गेऽङ्गुलानि यावन्ति यवत्र्यंशैस्तदुन्मितैः।
लक्षणोद्वारणं कार्यमन्तरं लक्ष्मरेखयोः(?)॥१०॥

In the phallus as many are the cubits by three Yavas digits measured as such, the carving out of the Lakṣamas is to be done, within the space of Pakṣa and Rekhā.

रेखान्तरेषु (मांशस्य नर्थाशे?) पूर्वकसम्मितम्।
खातं कुर्वीत रेखायां विस्तारं च विचक्षणः॥११॥

Within the spaces of the Rekhās within the digit of a half digit, equal in norm to the Pūrvaka a Khāta one may create in the Rekhā and a breadth the skilled one.

कुर्यान्न लक्षणोपेतं द्वारं लिङ्गे (लोहेच्चरत्रजे?)।
वाणलिङ्गे चले चापि (तथातेजोहिलक्षणम्?)॥१२॥

One may not create a dvāra equipped with Lakṣaṇas and in the liṅga loheccaratraja and in the moving vāṇaliṅga also tejohilakṣaṇa.

पूजांशमेकादशधा भक्त्वोर्ध्वं सर्वतः समा(म)म्।
तिर्यक् तथैकनवतिं भागानां शिरसो भजेत्॥१३॥

Pūjāmśa as eleven fold having divided at the top equal all over, aslant as ninety one parts it may be at the crest.

भवेत् सहस्रं लिङ्गानां सैकमित्यसमैः पदैः।
सहस्रलिङ्गमित्युक्तं (पञ्चाङ्कव्यङ्कमेवता?)॥१४॥

A thousand may be of the phalluses the single one by dissimilar padas Sahasra liṅga is called this way Pañcaṅka vyaṅkamevatā.

(अर्था विभागं वलधा लिङ्गे सर्वमे भावयेत्?)।
ऊर्ध्वं भागत्रयं त्यक्त्वा भागभागेन कल्पयेत्॥१५॥

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1. GOSE, p. 568, verse 7, padas 3-4 पुत्रार्थिनो पक्षलेखा हिता विद्यार्थिनामपि।

Carthā Vibhāgaṇvivatā liṅga sarva me bhāveyet. Having left out part triad at the top, one may create by an individual part.

भागेन (शिकास्य?) ग्रीवा: कुर्यात् ततः परम्।
भागद्वयेन (स्कन्धांशपणौ युग्मपटानि च?)।।१६।।

By a part, the digital as such one may create its grīvā (i.e. neck) thereafter. By a part twain the shoulder range with Paṇas the yugmapaṭas.

(पुष्पसंस्थे च?)माशासु विहिते चतसृष्वपि।
चतुर्मुखं भवेल्लिङ्गमर्चितं सर्वकामदम्।।१७।।

And in the Puṣpasaṁstha, provided in four directions, the four faced may be the liṅga adored as such an accomplisher of all desires.

त्रिमुखं(खे) तु ललाटा(दी)ना(न्य)ङ्गान्यंशेन साङ्घ्रिणा।
पृथक् पृथक् विधेयानि शेषांशात् स्कन्धकल्पना।।१८।।

In the trimukha the lalāṭas i.e. in the face triad the foreheads and the like, with other limbs with feet deserve to be created separate as such individually and the make up of the shoulder from the part of the crest.

एकवक्त्रे(?) तु सार्धेन ललाटादान(दीनि) कल्पयेत्।
नवभक्ते त्यात्रे(त्यजेद्) द्वौ द्वौ विभागौ पार्श्वयोर्द्वयो:।।१९।।

In one Vaktra (ekavaktra for Ekacakra corrected) by 1½ one may or in one faced idol or image one may create forehead and the like by 1½ digits. In the one divided into nine, one may leave out two parts each in two flanks.

विधिरेष चतुर्वक्त्रे (विभक्ते?) पार्श्वयोर्द्वयो:।
सार्धं सार्धं त्यजेद् (भूषा?)मेकवक्त्रे(र्धशस्य च?)।।२०।।

Such a process is also in the four faced (Idol), divided into 2 flanks and one may leave out 1½ part in each in a single faced (idol).

चन्द्रार्धालङ्कृतं कार्यं कू(ज)टाकूटधरं शिर:।
शिरसो (वर्तते?) कार्या पूर्वप्रोक्तेन वर्त्मना।।२१।।

The Kūṭākūṭa dhara crest (Śirah), deserves to be decorated by a half Moon digit created as such. From the Śiraḥ vartanā deserves to be created by a system provided earlier.

(एकत्रि चतुरास्यानां विस्तृते?) मुखनिर्गम:।
स्याद्वा विभागै(राकेन्द्रि काराख्यैर्यथाक्रमम्?)।।२२।।

Of one, three, and four faced (idols) (Ekatricaturāsyanāṇ corrected for Ekatra Cāturasyātaṁ viṣṛte) of the breadth (Viṣṭṛteh for viṣṛteḥ) an upsurge of the face, by parts the rākendri kārākhyaiḥ yathākramaṁ.

मुखलिङ्गं न कर्तव्यं लिङ्गात् सर्वसमादृते।
सर्वेषां मुखलिङ्गानां द्विदलं पीठमिष्यते।।२३।।

Mukhaliṅga deserves not to be created without the liṅga equal in size to others. Of all the Mukhaliṅgas, the pīṭhas is deserved as of two dalas.

(तैज दैर्घ्य?) जायन्ते त्रयस्त्रिंशत् सहोदितैः।
लो(लौ)हानि तद्वद् दारूत्थान्यस्म(ष्टम)मृत्प(त्प्र)भवानि च।।२४।।

By those long ones do get created 33 risen along steel built ones as well as woolen ones, stone built one, and clay normed ones.

तेषां (यवनवाल्यायान्यान्तराणि च ततोऽपि षट्?)।
चतुराद्याश्चतुर्वृद्धा हस्तैः (सहस्तपद्धतेः?)।।२५।।

Of those Yavanabālyā Yanyantrāṇī from them even are six, four in the opening and four advanced as such by cubits of that one equipped with one cubit.

ये प्रासादा निरन्धारा नवलिङ्गानि तेष्विह।
पञ्च+द्वादशाद्येषु साधारेष्वा शतार्धतः।।२६।।

The Prāsādas that are Nirandhāras in them also nine phalluses are ordained five and twelve in the opening ones in these having supports upto fifty (Śatārdhataḥ).

एकाद्येकोत्तरैहस्तैः शैलजानि प्रचक्षते।
प्रासादगर्भमानाद् वा पञ्चद(ञ्चां)शैस्त्रिभिरुत्तमम्।।२७।।

By cubits one at the end and one at the opening, they call as Śailajas or from the extent of the interior of the Prāsāda the excellent one is by five digits as well as by three.

नवांशैः पञ्चभिर्मध्यं कनीयोऽर्धेन तद् भवेत्।
प्रभेदैरन्तर(रै)स्तेषां यथायोगं त्रिभिस्त्रिभिः।।२८।।

By nine digits and by five, the middling, the smaller by a half of that may be there, by distinct spaces of those ones, as per combination by three each.

षडन्यानि भवन्त्येवं नवलिङ्गानि पूर्ववत्।
तेभ्योऽप्यवान्तरैर्भेदैः प्राग्वत् सत्रिविधैर्युता(?)।।२९।।

Six others do become this way, the nine phallus like the earlier norm from these even by intermediary intervals like earlier norm equipped with them.

दिशानया दारूजानि कल्पये यल्लोहजानि च।
दौप्ये(दैर्घ्ये) षोडशधा भक्ते चतुर्भिः सुरपूजितम्।।३०।।

By this direction those moulded out of wood, and those that are moulded out of steel in length sixteen times divided as such by four adored by the gods.

लिङ्गं विष्कम्भतो (नाद्यं भूतैः यंशतैः?) स्तुतैः।
भवेत् सर्वसमं षड्भिराद्याख्यं चतुरश्रकम्।।३१।।

The liṅga (phallus) from Viṣkambha is not the first one spread out by three digits the auspicious ones. The one known as Ādya may be similar to all as square shaped.

कोणे कर्मा(र्णा)र्धसूत्रेण लाञ्छिते शेषलोपमा(ना)त्।
अष्टाश्रि स्यात् सप्तभक्ते (हानात्कर्णांशियोरथ?)।।३२।।

In the Koṇa by a half Sūtra of the Karṇa marked as such by the oblivions of the Śeṣa, the octagonal may be by one divided into seven. The smaller one may be by a Karṇa of the other two.

गर्भसीमार्धसूत्रेण वर्तनाद् वृत्तनिर्मित(ता)।
अधोमध्योर्ध्वभागाः स्युश्चतुरश्रादिकाः क्रमात्।।३३।।

By the Sūtra a half of the extremity of the central part by revolving or turning round moulded as globular, the lower middle and upper parts may be square shaped in serial order.

ब्रह्मविष्णुमहेशानां दैर्ध्याल्लिङ्गे समोत्तमाः।
(नमस्तेष्वपि लिङ्गानामष्युष्णुभागतः?)।।३४।।

Of Brahmā, Viṣṇu and Maheśa by the length in the phallus the similar ones are excellent ones. Obeisance be to those liṅgas by thirteen parts.

(पुनरर्धैर्वे?) विधातव्यौ भागौ ब्रह्मशिवाश्रयौ।
लिङ्गस्य दैर्ध्यजं पीठे विस्तारोऽसौ विधीयते(?)।।३५।।

By Asaṁbya half deserve to be created two parts pertaining to Brahmā and Śiva the development of the length of the Liṅga on the Pīṭha that breadth is ordained as such.

लिङ्गविस्तारतश्चान्यत् पार्श्वपीठे विशिष्यते।
तत्समो ब्रह्मणो भाग(गा)त् संप्रदायापहृत्य वा।।३६।।

From the breadth of the Liṅga the other one, becomes specified on the flanked Pīṭha equal to that from the part of Brahmā having provided or divested.

रुद्रभागो विधातव्यो ब्रह्मभागे(गो)ऽपि तद्वशात्।
एवं कृते परिहृतस्वा(स्त्वा)य दोषो भवेदिह।।३७।।

The Rudrabhāga deserves to be created, and Brahmabhāga also by that order. This way having been done, diverting may be useful.

कर्तुः (करेष्टेतुश्च?) स्यात् तस्मिन् परिहृते शुभम्।
ऊर्ध्वं त्र्यंशस्य दानेन वर्तनाद् बालचन्द्रमाः।।३८।।

Of the builder and the architect may be good on its being divested. At the upper part by the provision of three digits, owing to revolving it may be Bālacandramāḥ.

(कुक्कुटाण्डचंतुर्यस्य त्रपुसम्भवे तु?)।
अष्टमांस्या स(शस्य) तुच्छत्रां दानादर्धस्य वर्तनात्।।३९।।

Of which one are the four eggs of a cock in the Trapusambhava, aṣṭamāmāsyā is laudable chattre is by the offering of the half owing to rotation.

कृतेऽष्टांशे चतुर्धास्मिन् भागवृद्ध्या तदुच्यते।
पुण्डरीकं विशालाख्यं श्रीवत्सं (शत्रुमर्दनम्)।।४०।।

The eight digited one having been created, four fold in this is declared by the growth of one part. Puṇḍarika Viśāla by name Śrīvatsa is one of Indra.

लिङ्गेषु (लक्षणौद्धारः?) कर्तव्यः स च कथ्यते।
रुद्रभागं त्रिधा भंक्त्वा द्वाभ्यां लक्षणमुद्धरेत्।।४१।।

In liṅgas the repair of the gate, deserves to be created and that is being illustrated. The rudrabhāga is by three fold norm, having broken, or divided, by two one may extricate out the Lakṣaṇa.

(शिरोर्धायतो लिङ्गे लक्षणापि?) तदिष्यते।
यद्वायताननं षष्ठे कर्तव्य(व्यं) नवमांशके।।४२।।

In a phallus having neck provided, a definiton is required to be enunciated. By the part triad of the flanked lining broad and square shaped.

+ वायं ++ वाकारपक्षरे(खा)विवर्जितम्।
पार्श्वरेखात्रिभागेन विस्तृतं चतुरश्रकम्।।४३।।
प्रागवदष्टास्ति(श्रि) वृत्तं च षडश्रिच्छत्रमस्तकम्।
शत्रुमर्दनसंज्ञेन च्छत्रेण समलङ्कृतम्।।४४।।

Like the earlier one octagonal and globular, hexagonal having forehead like that of a parasol decorated by an umbrella named Śatrumardana.

लिङ्गमिन्द्रार्चितं शस्तमैन्द्रदिग्विजयार्थिना(म्?)।
प्रतिष्ठाप्यमिदं शत्रोर्यद्वा स्तम्भनमिच्छता।।४५।।

A phallus adored by Indra is excellent of those having conquest of quarter of Indra i.e. the east deserving to be installed this way by one desiring the blockade of the enemy.

लोकपालैश्चिति कुर्यात्+त्र्यंशार्धार्धलक्षणम्।
ऐन्द्रे वज्राभमध्येऽस्या(स्य) (प)क्षरेखा विधीयते।।४६।।

By the Lokapālas stacking one may create having marks of half of the half of 3 digits. In the Aindra having centre like the glean of adamant (vajra) the Pakṣarekhā is provided.

स्वदैर्घ्यदलरुद्रांशैः पञ्चभिश्चित्रभावना(म्?)।
विस्तृतं चतुरश्रं स्यान्मध्ये वृत्ते च पूर्ववत्॥४७॥

By *Svadairghaya dala rudrākṣas*, five as such, the variegated normed structure is needed.

अश्रिभिः सप्तभिर्युक्तं वृत्तं स्वास्रा(स्त्र)विवर्जितम्।
(प्राग्विस्तारार्धविस्तारि लक्ष्मस्योतमस्तकम्?)॥४८॥

By seven angles endowed or equipped as such, globular and divested of personal weapon, having breadth half of the breadth of the earlier norm *Lakṣmasyota mastaka*.

पूद्व्ये(यद्वै)कादशभिर्भक्ते पक्षयोश्च(छिभि?)स्त्रिभिः।
लुप्तैरंशैस्तदेवांशैर्नो(शेनो)च्छ्रितं छत्रमिष्यते॥४९॥

Or in the structure divided by eleven digits in the flank, by three aṁśas obviated as such the parasol is required to be high by those very digits.

इदमग्न्यार्चितं लिङ्गं कृत्वाग्नेर्योजयेद् दिशम्।
चिकीर्षुणारिसन्तापं प्रतिष्ठाप्यमिदं सदा॥५०॥

This is the liṅga adored by Agni. Having created one may install in the Āgneyī (southeastern quarter) desirous of creating trouble for the enemy. This is to be installed always.

स्वथै(दै)घ्यार्धनवांशानां पञ्चकेन प्र(वि)स्तृतम्।
कुर्यात् कुण्डं च(पृष्ठं च पार्श्वयुगं च?)त्रिभिस्त्रिभिः॥५१॥

Broad by the pentad of nine digits of half of the it parasol length one may create the Kuṇḍa and Pṛṣṭha with flank twain by three each.

नवधा सर्वतः कृत्वा त्रींस्त्रीनुत्सुज्य कोणगान्।
कुर्वीताप्यस्त्र(स्त्र)मेवं स्यात् क्रमाद् वृत्तं विनाश्रिभिः॥५२॥

Nine times having done all around, having left out three each those gone within the Koṇas one may create even the aśra (angle). This way may be in serial order the globular one without the angles.

मूर्धानं दशभिर्भङ्क्त्वा भागत्रितयला(लो)पने।
पक्षयोर्विहिते कुर्यादुच्छ्रितिं दशमांशतः॥५३॥

Having divided the crest by ten, in the oblivion of part triad, in the two flanks created as such one may create the elevation by ten digits.

लक्षणं पूर्ववत् कार्यं (दण्डाप्रकारो?)मग्रतः।
स्थाप्यं याम्यदिशि लिङ्गमेतज्जिगीषुभिः॥५४॥

Lakṣaṇa deserves to be arranged in front of his daṇḍa prākāro (corrected for daṇḍāgrakara) and deserves to be established in the southern quarter, this liṅga by the ambitious conquerors.

वधार्थं वा विपक्षाणां सर्वैर्वैवस्वतान्वि(र्चि)तम्।
(आग्नयवत्कविष्णोसा: किन्त्वर्तुस्यदशापिक।।५५।।

And for the destruction of the opponents by the one adored by Vaivasvata (Yama) (आग्नथवत्कविष्णोसा: किंत्वर्तु स्वदशापि:)

स्वराशिर्मस्तकेरुक्ते?) सार्धभागपरिक्षते।
पार्श्वयो: (स्यादभिर्लाभ?) खड्गाग्राभं च शस्यते।।५६।।

स्वराशिर्मस्तकेरक्ते सार्वभाग परिक्षते। In the two flanks, may also be Lābha khaḍgagrabhā is belauded as such.

षड्भा(खड्गा)भिधमिदं लिङ्गं प्रतिष्ठाप्य(तु) निर्ऋति:।
(अथापश्यन्दिरासत्व?) तत्त्वव्यो(यो)गं च शाङ्करम्।।५७।।

This liṅga is named Khaḍga having established or installed in Nirṛtiḥ (south western quarter). Then not looking to Śāṅkara having combination of tattva in light of his spirit.

(सार्व सप्तांशकलिंविंष्वास्यारुणान्वितो?)।
चतुर्भिर्लक्ष्म चैतस्य पाशाग्राभं (कतासिचत्?)।।५८।।

(सार्वं ससांश कलिं विंष्वकस्यारुणन्वितो।) By far is the lakṣaṇa of this one, Pārśvigrāha कतास्वित्।

लिङ्गमेतत् प्रतिष्ठाप्य (वरुणा स्वादिनीशताम्?)।
योनं(गं)तथाप्तवानैशं किन्तै(न्त्वे)तच्छान्तिपुष्टिकृत्।।५९।।

Having installed this liṅga Varuṇa may be in the quarter governed by Īśa (northeastern quarter) Then it assumes the combination of Īśa, but thios is such as comprising peace.

(स्वर्धे द्वादशभागांशै: सप्तभि: पुवतेनिले।
वेष्णासांकं शोकै: भक्ते द्वित्रिलोपने परश्चतम्?)।।६०।।

Nicely halved by the digits of twelve partitions, and by seen in this puvatenila - वैष्णालोकं शोकै: भक्ते द्विजिलोपने परश्चतम्।

विधेयं पूर्ववद् वृत्तं शरच्छत्रं विनापरम्।
लक्ष्म ध्वजाग्रवच्चास्य (कृत्वैतत्पृषतांपरि:)।।६१।।

Deserves to be created the circle as of earlier norm the autumnal parasol Vināpara and Lakṣaṇa of this one, like the top of a flag having created as such, as the over bearing norm of variegated structure.

अथाप (स्वादिगीशत्वम्?) तथा योगं च शाम्भवम्।
द्विषदुच्चाटविश्लेष(परौक्षकंपान्विधे श्वाभि:?)।।६२।।

The parasol direction may be Īśa (north-eastern one) (Svadigīśatvaṁ) and likewise the

Yoga of Śambhu Dviṣaduccātaviśkṣa Paraukṣa Kampānvidha Śvābhiḥ).

प्रतिष्ठाप्यमिदं लिङ्गं (वायव्यायां+ ?) मनीषिभि:।
(कार्यवारुण: सव्याक्षं किन्त्वाच्चोसे गुरुदशाम्?)।।६३।।

This liṅga deserves to be installed in the (north western quarter) (Vāyavyāyāṁ corrected for Vyadhiāṁ) by those seeking inspiration from mind. Kāryavāruṇaḥ SAvyākṣaṁ Kintvāccase gurudaśaṁ).

(स सप्तांशे मूर्ध्नि?) पार्श्वस्थ + पादांशपरिच्युते:।
छत्रं स्यात्(व्याप्तं?) लक्ष्म चैतस्य गदाग्रसदृशं भवेत्।।६४।।

In the seven digited crest of the close abiding down fall of quarter portion, Chattra may be of abiquitous norm the Lakṣaṇa of it like the tip of the mace.

एतन्ननेश्वर: कृत्वा (स्वदिर्गासत्वसाद्य?)वान्।
योगं च शिवधामाप्त्यै विभूत्यं(तिं) प्राप्तवानत:।।६५।।

On one side having created Kubera having his own presiding quarter (i.e. North) and having provided a combination for the acquisition of the abode of Śiva one may attain to affluence of high order.

(स्वद्वे ?) रुद्रांशकै: षड्भिर्विस्तृतं चतुरश्रकम्।
(भक्तं भामत्रयं?) त्यामाद् भवत्यथा(ष्टा)श्रि पार्श्वयो:।।६६।।

In half of that by six Rudrāṁśakas, broad as such and square normed in the divided one by a cleavage of part triad, it becomes octagonal in two flanks.

वृत्तं तु पूर्ववत् कार्यं कुक्कुटाण्डनिभं शिर:।
(त्र्यंशवसयैर्नवभि: ?) कुक्कुटाण्डमिदं भवेत्।।६७।।

The circular one deserves to be created as of earlier norm, having a crest like that of the egg of a cock divided by three digited nine parts it become a Kukkuṭaṇḍaṁ as such.

(मूषनवभि: पार्श्वयोस्त्रिस्त्रिशातना: कुक्कुटाण्डकम्?।
अश्रित्रयं च कर्तव्यं पूजाभागसमाश्रयम्।।६८।।

By nine Mūṣas in the two flanks Triśatanāḥ Kukkudaṇḍakaṁ. And an angle triad deserves to be created recumbent on the Pūjābhāga.

शूद्रा(ला)ग्रप्रतिमं लक्ष्म लिङ्गे कर्तव्यमैश्वरे।
स्यादिदं योगसाम्राज्यज्ञानसम्प्राप्तिकारकम्।।६९।।

Sthūlāgra[1] Pratima lakṣma is to be created in this liṅga of Īśvara (Śiva). This may be a source of acquisition of knowledge of the sovereignty of Yoga.

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1. A mark of the image of a pointed trident.

ब्राह्मे स्याद् रौद्रवत् सर्वे(र्वं) पद्मकुड्मलवच्छिर:।
लक्ष्मास्मा(स्मि)न् कमलाकारं लिङ्गं(ङ्गे) कमलजन्मनि(न:)।।७०।।

In the Brāhya may be all like Raudra having crest like that of the lotus sprout. The Lakṣma in it is of the shape of Kamala (lotus) in this phallus (liṅga) of the lotus born one i.e. Brahmā.

लिङ्गमेतत् प्रतिष्ठाप्य प्राजापत्यं प्रजापति:।
लेभे पदमत: (स्थाप्यमिदं श्रेष्ठपदेच्छुभि: ?)।।७१।।

Having installed this liṅga or phallus Prajāpatya i.e. of Prajāpati attuned to the status fit to be installed here as excellent by those cherishing a status of excellent norm.

वैष्णवे रौ(द्र)वत् सर्वं शिरोऽस्मिन् कुन्तु(न्त)सन्निभम्।
भक्ता(क्त्वा) भवजतुल्यं वा कर्तव्यं लक्ष्म वैष्णवे।।७२।।

In the Vaiṣṇava like Raudra, all and the crest in it may be like a javelin. Having divided at par with Bhavaja the Lakāma deserves to be created in Vaiṣṇava.

पुण्यक्षेत्रोद्भवमिदं द्विजादीनां (सिताद्यया ?)।
संग्राहयेच्छिलाद्रव्यं (गुक्त्योषितयान्वितरतम् ?)।।७३।।

This risen out of the Puṇyakāetra from the crest of the Brāhmaṇas of buds and the like, one may collect the Śilādravya endowed with suitable stumpage.

दं पक्वमपक्वं वा (लोहतू ?)भयगर्भितम्।
अपक्वं(क्वे) वज्रलेपाद्य कर्तव्यं सिद्धि(सास्नु ?)भि:।।७४।।

This one baked or unbaked, having interior made of steel, in the unbaked one, the cementing and the like deserves to be done, by way of successful accomplishing norm.

भूतये लोहजं लिङ्गं सीसकत्रपुवर्जितम्।
काञ्चन(प्रभवं ?)शत्रुच्छेद(कायथि संचितम् ?)।।७५।।

For beneficence, the liṅga or phallus is required to be of head and tin divested fit to be plaited by gold, being fit for the annihilation of the enemies.

(यास्य लिङ्गोक्तलक्ष्मैतत त्रापुंसांनागाकुन्मचात्र्यादि ?)।
लोहोद्भवं वा यन्मातृ + गुह्यकसिद्धिकृत्।।७६।।

That which is the Lakṣma spoken of the liṅga of head, tin and the like, or even created out of iron, that is the one affording success to the Guhyakas and the divine mothers.

भिक्ष(क्षू)णां चलमेतत् स्यान्मुमूक्ष(मुक्षू)णां च वेश्मसु।
श्रेष्ठं समस्त(रान्ताछूं ?) वज्जज्जं(व्रजं) तदरिच्छिदे।।७७।।

Of the mendicants or beggars it may be the mobile one and of the emancipation seekers as such in the abodes excellent one in all internal spots and an adamantine one an obviator of foes.

पद्मरागं (महाभूत्यै ?) सौभाग्या(य तु ?) मौक्तिकम्।
पुष्परागम(हा)नीलौ+धातीरसमुद्भवम्।।७८।।

Padmarāga (ruby) is for great eclat and the pearl salubrious for conjugal felicity Puṣparāga (topaz) and Mahānīla (Sapphire) are for affluence.

यशसे कुलसन्तत्यै तेजसे सूर्यकान्तर(क)म्।
तापिच्छं स्फाटिकं सर्वकामदं (शूलारसो ?)।।७९।।

For fame and the propagation of lineage for radiance is the sun-stone. Tāpiccha and crystal or marble is the accomplisher of all desires.

मणिजं +++ शक्र(त्रु)क्षयाय (पुलका ?) तथा।
सस्यकं सस्यनिष्पत्त्यै (भोजगं ?) दिव्यसिद्धिदम्।।८०।।

The gem created one is for the Pulaka likewise. The Sasyaka is meant for the flourishment of corns and Bhojaga is an accomplisher of divine norm.

श्रेष्ठं (सारक्त+ ?) लिङ्गमारोग्याहितचेतसाम्।
वैकृत(न्त)कसहावर्तराकायस्कान्तजं हितम्।।८१।।

Excellent is the ruddy glowed liṅga for healthy hearted ones. Vaikṛntaka sahāra kāyas kāntaja (the magnet) created one is beneficent.

(क्षुद्र सिस्त्रिषु ?) तन्मन्त्र +++ जातिसंस्कृतम्।
फलं सम्यग् गुणादूह्यमन्यासु मणिजातिषु।।८२।।

In Kṣudra women, sacramented by their caste, the fruit is properly bearable by merit in other species of gems.

वर्णाभिधानसंस्थानविशेषाभ्यश्च तद्विदा।
(पृथिष्यो वास्वपीठं वा ?) तत्स्योत्तोर्ध्वं नवाङ्गुलात्।।८३।।

By the specification of the spot and nomenclature of the varṇas, by the one expert in that, on the ground or on the personal pedestal the roof may not be less than nine cubits.

सिद्धये (चरदारान्तावश्वनकाद्वा ?) प्रशस्यते।
सुसंस्थानं सुदीप्तं चेद(वाक्यं पिनयं ?) दोषकृत्।।८४।।

For the success of spies and women, horses and the like that is considered as excellent. The happy spot if is excellently brilliant, the illumination of that becomes a cause of harm.

(सूक्ष्मोपकोगुणोपेत ?) बलीयान् सर्वदोषकृत्।
सान्निध्यकारणं दीप्तिः समस्तमणिय(ज)न्मनाम्।।८५।।

The powerful mode of chiseling in minuter state of corner is harmful. The close propinquity bear it's the cause for brilliance of all those carved out of gems.

मानोन्मानप्रमाणादित्येषु ग्राह्यं नवा बुधैः।
शैलं हस्तादधः स्थे(श्रे)यः प्रासादेषु च शस्यते॥८६॥

In the sun stones of extent of measurement and weight, deserves not to be acquired by the experts the Śaila superior one as lesser than a cubit and is considered as best in Prāsādas.

ततश्चलमपि प्राहु (र्हीणाश्रयसिस्त्रियौ।
इतश्चेदकृत्ये सुयवांकं पिण्डिकाधियाङ्कम्॥८७॥

Then even they call that even cala as the smaller one on the supports there as such. (इतश्चेदकृत्ये सुवाकं पिण्डिकापिकम्)

अर्था भागद्वये ता ++ भागपिण्डिकावटे?)।
वृत्ता भागास्त्रयोऽप्यस्य प्रतिष्ठा स्याद् गुहासु च॥८८॥

अर्थाभागङ्कये ता - आभापिण्डिकावटे। The three parts of this one are globular and Pratiṣṭhā may be in the Guhās.

क्षेत्रे परिगृहीतेऽसौ देशे देशाधिपक्षयः।
निष्पन्नरूपप्रगुप्तं मण्डलां भाव्यसाकया॥८९॥

In the field circumambiated as such, in the area there ensues, the loss of the overlord of the land (निष्पन्नरूप प्रसुप्तं मण्डला भावसाकया)।

सिद्धरालाप्तधौतेस्मिनभिः सिद्धरसं गतम्।
यत्रोक्तः गर्भस्तंकास्यात् तत्रालेखात् समा भवेत्॥९०॥

सिद्धर प्लासष्टैतेऽस्मिनभिः लिङ्गरसं गतम्। यत्रोक्तः गर्भस्तं कास्यात् तत्र लेखात् समाभवेत्॥[1]

करवीरजटाकाङ्क्षी हरितालविष्टेधिभिः।
सर्वेषाभिः प्रविष्टाभिरनालिं स लेखनीकृतम्॥९१॥

Karavīra Jaṭā Kaṅkī[2] Haritāla Viṣṭadhibhiḥ - सर्वेषाभिः प्रविष्टाभिरनालिं स लेखनीकृता।

प्रदेशो यानित्यां विभ्रान्ति?] व्याक्तिकृद् भवेत्।
विषरुद्रजटापथ्या(चब्रू?)कन्दविभीतकैः॥९२॥

प्रदेशो यानित्यां विभ्रान्तिः व्यक्तीकृद भवेत्। विषरुद्र जटापथ्या शत्रुकन्दतविभीतकैः।

सुदर्शनाश्वमाराभ्यामविदुग्धेन संयुतः।
प्रलेपो यदि वा पार्श्वे (चि)ह्नाभिव्यक्तिहेतवे॥९३॥

By Sudarśana and Aśvamāra equipped with Avidugdha (goat's milk) the anointment or cementing if there is at hand, the matter becomes the cause of explanation.

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1. Absolutely uninterpretable.
2. करवीरजटाकांकी GOSE, p. 575, fn. 14, verse 91, pāda 1.

इदानीमिह पीठानां (तथा च लक्ष्म?) कथ्यते।
मानतो नामतो (र्घाच?)विशेषेतरसिद्धये॥९४॥

Now the Lakṣma (definition) of Pīṭhas is being illustrated in measurement and nomenclature, for accomplishment of Viśeṣetara.

(देव्यादि भेदवतीठं तु पदेको गर्भमानतः।
तत्सिद्धिर्मुखतः प्रोक्त शुनं षंगे मुक्तयो॥९५॥

Devyādibheda vatidhaṁ however, is of a single pada owing to the measurement of the garbha. The success of that is spoken of from the opening Śunaṁ Ṣaṅga muktayo.

कारादिलिङ्गमानेन यामितंन्यमुखं ततः?)।
भुक्तये मुक्तये चैतान्युपदिष्टानि मुख्यतः॥९६॥

By the measurement of the Kārādi liṅga यामितन्य मुखं तत for enjoyment and release are these illustrated primarily.

लिङ्गवद् गर्भमानेन सम्यग्वा ता(नि) कल्पयेत्।
लिङ्गदैर्घ्यप्रमाणानि (मानेषु वेश्मसा?)॥९७॥

Like the liṅga by the measurement of the garbha properly one may create those. लिङ्गादैर्घ्यप्रमामानि मानेषु वेदगता।

अव्यक्तमुक्तलिङ्गानां समं [विष्पतः।
कारादिलिङ्गमानेन यामितान्यनुषङ्गतः॥९८॥

Of Avyaktamukta liṅgas the similar structuring as such (सम विष्पतः). By the measurement of Kāra and the like Yāmitasara by Anuṣaṅga.

भुक्तये मुक्तये तेनात्फपदिव्यभानां तदर्दाघ्रविस्तृतिः।
नृपार्कवित्तजायामास्तदर्धोच्छ्रायविस्तृतिः?]॥९९॥

For bhakti and mukti (enjoyment and deferment) by that the length and breadth may be likewise - नृपार्कवित्तः जायामास्तदर्धोच्छ्राभिविस्तृतिः।

उत्तमादि सहार्घानां(?) सिद्ध्यै कुर्वीत पीठिकाम्।
वृत्तं वा चतुरश्रं वा सर्वप्रासादलिङ्गगम्॥१००॥

For the success of Uttamādi Sahārdhas one may create the Pīṭhikā, globular or square shaped, come within the range of the liṅgas of all the Prāsādas.

वृत्तं व्यक्तेषु न हितं विनाशादि ++++।
विधिना पृथिवी ++ पो(पा)वकी पूर्णसंज्ञिता॥१०१॥

Vṛtta in vyuktas is not salubrious and may spell disasters (विनाशादि. . . .). By a process the ground Pṛthivī or land is ear-marked pāvakī Pūrva Saṁjñitā.

भाभावती त्रपाक्षी (?) च गण्यन्ते ताश्च नामतः।
इन्द्रादिलोकपालानां कार्या लिङ्गे(व्यचसु?)क्रमात्।।१०२।।

Bhābhāvati Trapākṣī these are recognised by name. Of lokapālas (quarter guardians) such as Indra deserves to be created in liṅgas in that order.

ऐशानलिङ्गे रौद्रान्ति ++ या पीठिका भवेत्।
ते चैतासु त्रयेऽन्यास्तु(?) भुक्तिमुक्तिफलप्रदा।।१०३।।

In Aiśānaliṅga Raudrānti the Pīṭhikā may there be. Those in these other three becomes an endower of bhukti and mukti.

(पपापपावरावापी वज्ज?) चन्द्रकला स्मृता।
संवर्ता नन्दिकावर्ते(र्ता) चैताः साधारणा मताः।।१०४।।

पपापपावरावापी is known as Vajracandrakalā. Saurmtar and Nandi Kāvartas these one known as ordinary normed.

अथ लक्षणमेतेषां (तासां) सर्वासामभिधीयते।
ऐन्द्रलिङ्गा वृत्ता पृथ्वी स्तम्भादौ चतुरश्रिका(?)।।१०५।।

Now of these all the Lakṣaṇa is being illustrated Aindraliṅga land is globular in columns and the like square shaped.

चतुरश्रस्य यः कर्णस्तच्चतुर्थांशमष्टधा।
कृत्वांशसप्तकेनास्य (तुर्यान्तर्गत्सकल्पनात्?)।।१०६।।

The Karṇa that is of the square shaped one that is eight fold in the fourth digit. Having created by the seventh part of this one, तुर्यान्तर्भतत्ससल्पनात्।

पाश्चात्यभागयोः पार्श्वे बहिः सूत्रस्थिताव(थे?)।
वृत्तद्वयस्य भ्रमणं विदधीत विचक्षणः।।१०७।।

In the two rear portions and in the flanks and outskirts, Sūtrasthitāvathā the Bhrāmaṇa of Vṛtta twain the expert one may create.

(चतुरश्रे पुरोगर्भसूत्राष्टस्यासवर्धनात्।
कृतपत्रतमुद्देशं पार्श्वाभ्यां सूत्रमात्रयेत्?)।।१०८।।

In the square shaped one, पुरोगर्भसूत्राष्टस्यासवर्ध 2244 Having that or having a leafy design created by the flanks one may create a Sūtra.

लोपनात् त्यक्तभाग(स्या होतासि?) पीठिका भवेत्।
आग्नेयलिङ्गं स्याच्छक्र(त्रु)नाशसन्तापदाहकृत्।।१०९।।

Owing to lopana of the left out part on the rear may be the Pīṭhikā. the Āgneya[1] liṅga may be an annihilator of foes and an assuager of torments.

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[1] V.S. Apte, p. 76. South east quarter.

क्षेत्रे+चतुरश्रेऽस्य द्वादशांशं परित्यजेत्।
(पामदो गर्भनस्तेन?) वृत्तस्यार्धं समालिखेत्।।११०।।

In the square shaped area of this one, one may leave a side twelve digits and to the left of the garbha one may carve out a half of a circle.

इत्यर्धचन्द्राकारोऽयं (सामी ?)भवति पीठिका।
याम्यलिङ्गस्य नगारा(दिक्षिणास्था?)रिनाशनी।।१११।।

This way half lunar digited shaped one this the Pīṭhikā becomes Sāmi. From the nagara of the Yāmyaliṅga the south stationed is annihilator of foes.

चतुरश्रे विभागार्धवर्धनात् पार्श्वयोर्द्वयो:।
(पुरिस्त्री?) भागवृद्ध्या च सूत्रद्वयनिपातनात्।।११२।।

In the square shaped by the augmentation of half a part, in the two flanks, is puristrī by an increase of one part by the reduction of Sūtra twain.

(रौत्संत्तत्या?) नैर्ऋती स्त्रीमरणद्वेषरोगकृत्।
(पूर्वचन्द्राकृति: कार्य?) वारुणी परिमेखला (:?)।।११३।।

By Rautsaṁttatri, Nairṭi (south western quarter) an instrument of the death of a woman, hatred and disease, the western Mekhalā deserves to be created of the shape of the full moon.

शान्तिके पौष्टिके चश(चाथ) मृत्युनाशने(च) पीठिका।
प्रतीच्यो(?) षडंशस्य वृद्धिं कृत्वा तदग्रत:।।११४।।

In the Śantika and Pauṣṭika the Pīṭhikā is the evader of death. In the west having created increase of 6 parts, in front of that one may create a graft.

(गर्भाच्च?) वृत्तलेखेन यत् सम्पातचतुष्टयम्।
(कर्णाभ्यणे?) भवेत् तेन वृत्ति (तत्त)स्थानद्वयेन च।।११५।।

From the garbha by the circular carving what may be the meeting point quarter closer to the Karṇas may there be by that and by the circular spot twain.

षडश्रं समा(ले)ख्यं यद्वा वज्रसमाकृति।
नाभस्वती पीठिका स्यात् (पर्णेनि?) मरुतो दिशि।।११६।।

Hexagonal a similar one the painting or even the shape equal to the thunder bolt. Nabhasvati Pīṭhikā may be in the Marut's Vayavya Koṇa (the north west quarter).

कर्मसूच्चाटनाद्येषु विनियोज्या जिगीषुभि:।
याक्षी त्रिमेखला वृत्ता वित्ताप्त्यै धनदार्चिते(ता)।।११७।।

In activites such as extirpation deserves to be provided by the ambitions conquerors, Yākṣī Trimekhalā globular one, for the obtainment of money, adored by Kubera (Dhanada).

(गणाद्विमखलाष्पश्रित: ?)।
कुर्वीतैकेन खुरकं चतुर्भिर्जाड्यकुम्भकम्।।११८।।

(गणाड्दिखलात्यश्रित:) one may create by one Khuraka by four the Jāḍyakumbhakaras.

(द्वाभ्यामङ्गं तथैकेन प्रवेशोऽत्र जाड्यकुम्भस्य शस्यते।
अङ्घ्रयस्य चतुर्भिस्तै: कर्णिकाया द्वये नरा: ?)।।११९।।

By two another one, and likewise by one, the incorporation here of Jāḍyakumbhaka is belauded.

एकेन कण्ठकस्या(श्चा)तो निर्यात्येकेन कर्णिका।
(विभागैरम्बुजै: ?) षड्भिस्ततश्चैकेन मेखला:।।१२०।।

By one Kaṇṭhaka and from that issues out by one Karṇikā. By six divisions the Ambuja[1] and then by one the Mekhalā.

पद्मेयं पीठिका ख्याता सर्वकामप्रदायिनी।
क्षेत्रे षोडशधा भक्ते भागेन खुरको भवेत्।।१२१।।

Padmā is this Pīṭhikā declared accomplishes of all cherished ends. In the field divided sixteen fold by a part may be the Khuraka.

चतुर्भि(जुगती) कुम्भस्त्रिभिरेकेन कर्णिका।
त्रिभि: कण्ठश्चतुर्भिश्च पूर्ववन्निर्गमो भवेत्।।१२२।।

By four Jagatī, Kumbha by three and by one Karṇikā. By three Kaṇṭha and by four may be Nirgama as the earlier manner.

इमं(यं) + व्यक्तलिङ्गेषु पीठिका स्यात् पयोधरा।
(एवंविधैव चापीठ स्यात्किंमोक्तोक्त ?) लक्षणे।।१२३।।

This one in specific liṅgas Pīṭhikā may be Payodharā and of this very type may be Pīṭha. Somewhat such as having pre-requisites spoken of as such.

भक्ते द्वादशभि: पीठमानं द्विर्भागिको भवेत्(?)।
जगतीति(तु) त्रिभि: (कुम्भो ?) द्वाभ्यामेकेन वेदिका।।१२४।।

In the space divided into 12, the Pīṭhāmāna may be part twained, the Jagatī this way may be created by three Kumbha and Vedikā by two.

कण्ठो द्वाभ्यामथैकेन वेदिका पुनरुत्तरा।
एकेनैव तु भागेन तत: स्यात् पट्टिकाद्वयम्।।१२५।।

Kaṇṭha by two by one Vedikā, and subsequently Uttarā. By each one of the parts that

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1. विभागैरम्बुजै: verse 120, pāda 3, fn. 4.

very may be the Paṭṭikā twain.

एवं षडश्रा कर्तव्या वज्राक्षा पीठिका बुधै:।
(पीठिका क्षेत्रेण निर्भक्ते?) भागेन खुरको भवेत्।।१२६।।

This way deserves to be created hexagonal (Ṣaḍaśrā) the Pīṭhikā Vajrākṣa by the experts. Pīṭhikā by a divided field, may be there and Khuraka by a part.

द्वाभ्यां जङ्घाथ भागेन वेदी द्वाभ्यां तु कण्ठय(क:)।
(उभयाभ्यां निर्गम: सा स्त्रीरित्थं?) चन्द्रकला भवेत्।।१२७।।

By two Jaṅghā and by a part Vedī and by two Kaṇṭhaka. And by two Nirgama may be Strī this way Candrakalā.

(आप्यायनायपुष्ट्यौ च पदारेखैव चामृता?)।
भवेत् षणमेखलादर्धादूर्ध्वकण्ठोऽथ भागिक:।।१२८।।

(अप्यायनायपुष्ट्यौ च पदारेखैवचस्तृता) May be by half of the Ṣaṇmekhalā the Ūrdhvakaṇṭha as single parted one.

पट्टिकात्रितयं शेषे क्षेत्र(त्रे) स्यान्निर्गमान्तरम्।
रुद्रार्चिता पीठिकेयं संवर्तेत्यभिधानत:।।२९।।

Paṭṭikā triad on the Śeṣa kṣetra may be having at the intermediary space an outlet or an exit door. Rudrārcitā Pīṭhikā is this one, Saṁvarttā having this name.

यां कृत्वा प्रकृतेरूर्ध्वं गता: संवर्तकादय:।
रुद्रचोत्थस्तदाराख्यं(?) ते भेजिरे पदमव्ययम्।।१३०।।

Having carved out which one, above the Prakṛti, get established the Saṁvarttaka and the like. They attain to the subjection of one named Rudracotthātadā.[1]

षोढा पीठोदये भक्ते भागं स्यात् पट्टिकात्रयम्।
एकेन कण्ठो भागेन पट्टिकान्यापि भागिका।।१३१।।

Six fold at the Pīṭhodaya divided as such may be one parted Paṭṭikā triad. By a single part the Kaṇṭha and the other Paṭṭikā also of one part.

नन्द्यावर्ताङ्किता सेयं नन्द्यावर्तेति कीर्तिता।
साधारणीयं सर्वेषां लिङ्गानां सर्वसिद्धिदा।।१३२।।

Marked by Nandyāvartta this one is known as Nandyāvarttā being the fit pedestal of all the liṅgas as accorder of all accomplishments.

(भवाकण्ठसुवासध्यानामियं सिद्धखुरा।
दोदेरन्योनमिथै?) भवन्त्यन्याश्च पीठिका:।।१३३।।

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1. रुद्रचोत्थस्तदाराख्यम् 2252 verse 130, pāda 3, fn. 5.

This verse seems to be corrupt and therefore not interpretable.

मास(न)संस्था न कथितास्तासामानन्त्यकारणात्।
त्र्यंशेन गर्भः स्यादासां षोडशांशेन मेखला।।१३४।।

Māna Saṁsthā na kathitāstāsāmānantya Kāraṇāt. By part triad may be quarter and Mekhalā by a sixteenth digit.

खातश्च नेयः श्वभ्रान्तं मेखलामध्यतो ह्यतौ(सौ)।
(प्राणालार्घसमा?) दैर्घ्यविस्ताराभ्यामुदग्दिशि।।१३५।।

Khāta is to be carried on to the end of the Śvabhra at the centre of the Mekhalā. Equal in norm to the half of the Praṇāla in point of length and breadth in the northern quarter.

पञ्चाशद्विशयंस्ताल सद्वयंमन्तरा।
सदांसद्विभयं प्रान्ते खातोऽग्रे द्विगुणामुखान्।।१३६।।

Fifty Visayaṁstāla saptā sadvyamantara. सदांसद्विभयं प्रान्ते खातोऽग्रे द्विगुणामुखान्।

सार्धानमेखला कार्याः प्राणालः स्वसृतं भागतः।
गुणागुणास्त्रयो लिङ्गे तान्यापत्रेव? भावयेत्।।१३७।।

Sārdhānamekhalās deserve to be created Prāṇāla Svasrṛta by a part merits and demerits (guṇas and aguṇas) are there in the liṅga तान्यापत्रेव भावयेत्।

आवर्ताः शोभनाकाराः शुभाः स्यु ++++ धः।
(नतु?) पीठब्रह्मशिले शस्ते लिङ्गजात्यनुगे सदा।।१३८।।

Āvarttas of lovely form, auspicous ones may be by measurement. pīṭha brahmaśilā twain is laudable in line with the liṅgajāti.

भर्ग(गर्भ)कर्णचतुर्थांशमाना स्याद् ब्रह्मणः शिला।
ब्रह्मभागस्य कर्णेन यद्वा ब्रह्मशिला भवेत्।।१३९।।

The Śilā of Brahmā may be of the extent of 4th digit of the garbhakarṇa. By the Karṇa of Brahmabhāga the Brhamaśilā may be adjusted as such

(यावताऽभ्यधिका?) ब्रह्मशिला ब्रह्मांशतो भवेत्।
तावत्या(ता)भ्यधिका कार्या तस्याः कर्मशिला बुधैः।।१४०।।

Exceeding by as much extent is the Brahmaśilā that much may be from the fraction of the Brahma and the Karmaśilā of that deserves to be created by that normed increase by the wise ones.

स्थापयेत् (पुरुषत्रया?) शिवा(वं) मध्ये निवेशयेत्।
ब्रह्माणं दक्षिणेनास्य वामतः पुरुषोत्तमम्।।१४१।।

One may instal men triad and may incorporate Śiva in the centre and Brahmā to the right and to the left Viṣṇu (Puruṣottama).

अन्यथास्थापनादेषां प्रत्यवायो महान् भवेत्।
(त्रिभागौना शचा?) स्यातां कोशान्तश्चक्रिणो भवेत्।।१४२।।

By their installation otherwise or reverse ordered there may crop up a mighty obstacle, part-triad reduced or quarter triad reduced may be Śivā (i.e. Pārvatī) installed as such and within the Kośa may there be Cakriṇas (Viṣṇu).

(त्रिभागोनस्तिवासातां कोशान्तश्चक्रिणो भवेत्।
त्रिभागोन्नतस्यादान्तः कोकस्यान्तः?) पद्मजन्मनः।।१४३।।

Reduced by quarter triad may be tivāsātāra and kośāntaḥ may be Cakriṇa and part triad elevated may be the interior and kokasyantaḥ of Padmajanmā (i.e. Brahmā).

ब्रह्मविष्णुमहेशानां क्रमोऽयंस्यात् निवेशने।
प्रमाणमेतेषु (द्विश्च?) पृथक्स्थानां यदृच्छया।।१४४।।

In the installation of Brahmā, Viṣṇu and Maheśa, the extent in these may be twice as that when installed separately at wanton will in this very order.[1]

उमामहेश्वरौ यत्र तत्रोमा ब्रह्मविष्णुवत्।
आकाशे(?) प्रतिमा (येश?) चत्वारिंशच्च पञ्च।।१४५।।

Umā and Maheśvara (Pārvatī and Śiva) wherein may be as such therein Umā (Pārvatī) may be the way there is Viṣṇu. In the open arena the image is excellent one as forty five.

हस्तान् कार्या त्रिभागोना मध्या हीना तदर्धतः।
यात्रार्था प्रतिमा द्वारप्रमाणेन विधीयते।।१४६।।

Cubited one deserves to be created as such, 3 quarter reduced and the middle one as reduced as a half. The idol or image meant for a procession is created in line with the extent of the gate.

भव(तच्च)द्वारं त्रिधा चत्वा(भक्त्वा) पीठं भागेन कल्पयेत्।
ता(द्वा)भ्यां (तु) प्रतिमा कार्या ज्येष्ठास्यां(यां) मानमीदृशम्।।१४७।।

The door may be three normed and having divided the pīṭha in three parts one may develop by a part. By 2 the Pratimā deserves to be created and in the longer one the measurement is of such a norm.

मध्यायां नवधा द्वारं कृते(त्वै)कं भागमुत्सृते(जेत्)।
शेषान् भागान् त्रिधा कृत्वा पीठं भागेन कल्पयेत्।।१४८।।

In the middle one the door is nine normed and having created one may spare one part and having created remaining parts as three normed one may create the pīṭha by a part.

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[1] क्रमोऽयं स्याद् - इति पूरणीयं भवति। verse 144, pādas 1-2.

अर्चामुभाभ्यां हीनायां विदध्याद् द्वारमष्टधा।
एव(क)मुत्सृज्य शेषेण +++++++++++++॥१४९॥

In the smaller one, the Arcā may be created by the both and door as eight fold having one part spared by the Śeṣa.

पीठात्(ठं) त(त्)त्रितयेनार्चामुप(रि?)विशं प्रकल्पयेत्।
द्वारस्यार्धं त्रिधा कृत्वा द्वाभ्यां पीठं विधीयते॥१५०॥

The pīṭha by that triad, above the Arcā installed as such one may create. Having created three fold the half of the door, the pīṭha becomes provided by two.

(चाक्लृप्तिरुक्तवतयद्वा?) द्वेधा चतुर्धा वा द्वारं कृत्वैकमुत्सृजेत्।
शेषं भागत्रयं कृत्वा पीठमर्चां च पूर्ववत्॥१५१॥

(Three fold) (tredhā), two fold or four fold, having created the door, one may spare one as such. Having Śeṣa as part triad normed, one may create pīṭha and arcā the way it is done earlier.

द्वारोच्छ्रितेः पञ्चदशभागं (कृ?) त्यक्त्वा विधीयते।
भागत्रयं तदेकेन पीठमर्चां तु (तद्)द्वयात्॥१५२॥

Having created ten parts of the height of the gate, having spared is created the part triad. By one of that Pīṭha and Arcā by a twain of that.

भागान् पञ्च विधीयते यदि वा भागयुग्मतः।
पीठं (तत्)त्रितयेनार्चामुपविष्टां प्रकल्पयेत्॥१५३॥

Five part one may create or even by part twain, pīṭha may be by a triad of that and arcā as one may create or settled down.

द्वारस्यार्धं त्रिधा कृत्वा द्वाभ्यां पीठं विधीयते।
भागेनार्चा(शयानागार्धे ऽर्चां?) वेश्मानुसारतः॥१५४॥

Having created the half of the door the pīṭha is provided by two. By a part Arcā in the sleeping lounge while following the technical lore.

भक्ते प्रासादगर्भाद्वे(र्धे) दशधा पृष्ठभागतः।
पिशाचरक्षोदनुजाः स्थाप्या गन्धर्वगुह्यकाः॥१५५॥

The Prāsāda garbhārdha (the half of the interior of the Prāsāda) having been divided, ten fold as such from the part of the rear, Piśācas, Rākṣasas and Dānavaas deserve to be carved out as also Gandharvas and Guhyakas.

(आदित्यचन्द्रिकाविष्णुब्रह्मेशानान्ता?) पदक्रमात्।
गर्भे षड्भागभक्ते वा त्यक्त्वैकं (पृथगंशकम् ?)।

स्थापनं सर्वदेवानां पञ्चमेशो (मेऽशे) प्रशस्यते।।१५६।।

The Sun, the moonlight and Viṣṇu, Brahmā and Īśāna (Śiva) getting culminated in due order, the garbha having been divided into six parts, having spared the separate digited norm (Pṛthagaṁśakaṁ).

यदङ्गप्रत्यङ्गप्रहरणगतं लक्ष्म विततं
तदर्थानां (चित्रकनावधो वाच्यमक्ष्य?)।
सपीठार्था(र्चा)लिङ्गोन्मिति(मपि) विदित्वा वटु(हु)मतो
भवेद् भूपालानां कृतिभिरपि पूज्येत सकलैः।।१५७।।

The definition of Aṅga, Pratyaṅga, and related to Praharaṇa that stands illustrated stretched out as such, that same of the material gain becomes conducive to painting and idol making the creation of phallus (liṅgas) along with Pīṭha and Arcā having understood, becomes highly normed. May it be, adorable by all for the kings being a confrontation as such. [1]

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे लिङ्गपीठप्रतिमालक्षणं नाम
सप्ततितमोऽध्यायः।।७०।।

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CHAPTER 71

"Cittroddeśa" The Painting Art

अथ(प्रपञ्चयते?)ऽस्माभिर्विन्यासश्चित्रकर्मणः।
रा(चि)त्रं हि सर्वशिल्पिनां मुखं लोकस्य च प्रियम्।।१।।

Now the favourite one is being illustrated by us the systematisation of art of painting (Citrakarma) painting (Citraṁ) verily is the foremost (mukhaṁ) of all the arts or crafts a favourite one of the Universe.[2]

(पट्टे पटे वा[३]?) कुड्ये वा यथा (चित्रस्य संभवः[४]?)।

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1. Matsya Purāṇa describes all points about pedestals of images and Phallus of Śiva exhaustedly in Chapter 262-263. See English translation published from Parimal Publications, Delhi, ed. 2007.
2. Dr. (Mrs.) Rajani Patki in her article entitled– Bhoja's painting technology in Samarāṅgaṇa Sūtradhāra, (Dr. K.V. Sharma Felicitation volume, p. 345-350 published by Śrī Śāradā Education Society Research Centre, Chennai) says painting is an art which has flourished in India for centuries. The Ajanta caves are world famous for wall paintings. Similar paintings are to be seen in the caves of Bagha situated on the banks of Dhārā river, which is famous because of king Bhoja who was an all rounder, an able king, a soldier, a scholar, and one who was loved by the people of his country.
3. Chapter 71, verse 2, pāda 1, p.582.
4. Ibid, pāda 2, p.582.

वर्तय: कृतबन्धाश्च लेखामानं यथा भवेत्।।२।।

On a canvas or a board or on a wall, the way there is availability of a painting the brushes having ligatures and the measurement of linings the way there may get assumed.

(वर्णव्यक्तिक्रमो[1]?) यादृग् यादृशो वर्तनाक्रम:।
मानोन्मानविधिश्चैव नवस्थाने(न)विधिस्तथा।।३।।

What normed is the working of the painting of colours and what normed is the order of Vartanā [ear-marking] the measurement and figure preparation as also the organisation of the new moded modicums.

हस्तानां यश्च विन्यासो (लक्षणनात्रसंशय: ?)।
दिव्यानां मानुषाणां च (मानुषजन्मनाम् ?)।।४।।

The adjustment of cubits and the nature as such, undoubtedly having the subject matter as gods and men and those having both as divine normed men.

गणरक्ष:किन्नराणां कुब्जवामन(योषिताम् ?)।
विकल्पाकृतिमानानि रूपसंस्थानमेव च।।५।।

Of Gaṇas (attendants of Śiva) Rākṣasas, Kinnaras, Kubjas (Huch backs) Vāmanas (dwarfs) spouses[2] or dwarfs and women figure preparations and measurements and carving out of frameworks.

वृक्षगुल्मलतावल्लीवीरुध्यां पापकर्मणाम्।
शूराणां दुर्विधानां च धनिनां पृथिवीक्षि(भृ)ताम्।।६।।

Of trees, bushes or underwoods creepers and tendrils or creeping plants or winding or entwined plants, shrubs or spreading creepers and the sinister wretches or cruel people the heroes, vile or villainous people, the opulent men and king (the bearers of Earth).

ब्राह्मणानां (विंशाशूद्रजातीनां ?) क्रूरकर्मणाम्।
मानिनामथ रङ्गोपजीविनां चेहप्रोज्यते।।७।।

Of Brāhmaṇas of Vaiśyas and of Śūdra castes and atrocious actioned ones, of the honourable ones those subsisting upon stage acting (dancers and actors), (the painting norm) is here illustrated.

रूपलक्षणनैपथ्यं सतीनां राजयोषिताम्।
दासीप्रव्रजितारण्डा (पतिवल्लीषु लक्षणा।।८।।

The form, specific marks and costumes of chaste women and the spouses of kings the maid servants, the recluses and unchaste women and of those having husbands or married

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1. Ibid, verse 3, pāda, p.582.
2. Ch. 71, verse 5, pada 2 वामन योषिताम्।

women the pre-requisites (in painting canvases or image creation).

कन्यानामसंकारणां च वाध्यानां?)राजवाजिनाम्।
मकरव्यालसिंहानां तथा यज्ञोपयोगिनाम्।।९।।

Of the ornaments of the virgins, of the barren ladies, of elephants and steeds of crocodiles, elephants run amuck or snakes and lions and likewise of those making employment of sacrificial performances or priests and chaplains or sacrificial victims.

(दिवा?)रात्रिविभागस्य ऋतूनां चापि लक्षणम्।
(अत्र योज्यं याप्यंभ्र कथं भवति?)।।१०।।

The illustration or formulation of or displaying of days and nights, their divisions and of the seasons (or the out lining techniques of or figures of human beings celestial bodies, gaṇas, demons, Yakṣas, kinnaras, hunch backs, dwarfs, women, trees, creepers, big trees, wicked and brave men, wealthy persons, bad creatures, kings, Brāhmaṇas, traders, men of status and painters. The characteristic features of chaste women, royal ladies maid servants, ascetics, women, harlots virgins, elephants, horses, crocodiles, serpents, tigers, lions and animals selected for sacrifices, appearance of days and nights and of seasons)[1]

प्रविभागस्य देवानां रेखाणां चापि लक्षणम्।
लक्षणं पञ्चभूतानां तेषामारम्भ एव च।।११।।

And of the distribution of gods and their linings in painting marked out as such; the featuring of five great elements and their initiation.

वृकादीनां विहङ्गानां सर्वेषां जलवासिनाम्।
चित्रन्यासविधानस्य ब्रूमः सम्प्रति लक्षणम्।।१२।।

(The characteristic features) of wolves and others the birds in entirety as also of aquatic birds or animals, we talk of for an adjustment in painting along with pre-requisites) now.

(कर्मणा कर्मा करमे?) यस्माच्चित्रकर्मणि वर्तते।
तस्याङ्गान्यभिधीयन्ते तेन सर्वाणि विस्तरात्।।१३।।

The delineating norm of working out the way it is required in the art of painting, the components of that are being illustrated in entirety in details as such.

वर्तिका (प्र)थमं तेषां द्वितीयं भूमिबन्धनम्।
लेख्यं तृतीयं स्याद् रेखाकर्माणि (वर्ततिमिह लक्षणम्?)।।१४।।

The painting brush (varttikā) forms the initial ingredient, of all those and the second one is Bhūmibandhana (The picking up of the painting canvas or the painting board) the third may be lekhya (making of plaster) and the demarcation of linings (as the fourth one).

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1. Dr. Patki, p. 347. K.V. Sharma, Felicitation volume (verses 14-15).

पञ्चमं (वर्ण कर्म?) षष्ठं स्याद् वर्तनाक्रम:।
सप्तमं (लेखनं लेखकरणं द्विचकर्म?) तथाष्टमम्।।१५।।

The fifth one may be the colour-mixing and the sixth one may be the Vartanā Krama or preparation of figures, seventh one may be plastering and the eighth one may be the drawing of the picture proper.

सङ्ग्रहोऽयमिति (चित्र कर्मण:?) (सूत्र्यतेस्म तदनुक्रमेण य:?)।
भावयेन्न खलु मोहम(मे)त्यसौ चित्रकर्मणि कृती च जायते।।१६।।

This constitutes the collective feature illustration of the art of painting.[1] emulating the norm this very way, one attains to concentration or fascination and becomes accomplished in the art of paintings.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
चित्रोद्देशो नामैकसप्ततितमोऽध्याय:।।७१।।

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CHAPTER 72

Bhūmibandha[2] (Seasoning of the wall of painting)

इदानीं वर्तिकालक्ष्म भूमिबन्धश्च कथ्यते।
गुल्मान्तरे शुभे क्षेत्रे पद्मिन्यां सरितस्तटे।।१।।

Now the definition of a Varttikā[3] (brush- painting brush) and the Bhūmibandha[4] is being illustrated. From the agulma (a thicket or a cluster of trees) in an auspicious field, or a lotus lake or on the bank of a river.

पार्वतानां च कक्षेषु वापि(का)काननान्तरे।

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1. सूत्र्यते स्मतदनुक्रमेण य:। 71.16, pāda 1.
2. Actual Bhūmībandha i.e., seasoning of the wall for painting is to be commenced under a sacred constellation on an auspicious day with the offering of fragrant flowers of different colours, dhūpa etc. for the tutelary deity. Nine parts of the cotton fibre and the clay are then mixed with an equal quantity of water. The paste then should be spread on the wall and pressed evenly with a hair brush, water being sprinkled on it as needed. The plaster would then be crystal clear white and small.
3. V.S. Apte, p. 494 - a paint brush.
4. Clay is to be collected for plaster from the banks of a river, the roots of litus creepers, streams flowing from the hills and the roots of the trees. The clay so collected in the form of lumps red or glossy white, does not develop cracks after it is used for plastering. The collected clay is mixed with rice grains with husk (śali) the preparation being a seventh part of the clay in summer, a fifth part of it in winter, a sixth part in Autumn, and a fourth part during the rainy season.

भौमा लवणपिण्डाः स्युर्मूलेषु च महीरुहाम्।।२।।

From within the marshy soils or slopes of the mountains or from within the forests and oblong tanks, the Earthen bulls or lovely clods of clay, that may be at the root of the trees.

क्षेत्रेष्वेतेषु या जाताः स्थिराः श्लक्ष्णा(श्च) पाण्डराः।
ग्राह्या (मृद्वाच्च सा सेष्वा?) विज्ञेया कर(टु)शर्करा।।३।।

And in the fields such as these, that may be the overgrowths hard, glossy and white, gatherable clay plasters fit to be known as bitter normed gravels.

क्षेत्राणामानुपूर्व्येण मृत्तिका कथिता शुभा।
पेषयेत् कुट्टयित्वा तां ततः कल्कं समाचरेत्।।४।।

(Therein) in accordance with the qualities of the clay in serial order, is deemed as good one. Having crushed that one may pound or pulverise that and then a pulp or tenacious paste (Kalka)[1] one may create.

शालिभक्तस्य दातव्यस्तत्र भागो यथोदितः।
ग्रीष्मर्तौ सप्तमं भागं शीतकाले च पञ्चमम्।।५।।

Of the rice grains with husk[2] the proportion deserves to be mixed up the way it has been prescribed. In the summer season seventh part and in the winter season fifth part.

षष्ठं शरदि वर्षासु चतुर्थं भागमानयेत्।
वर्तिकाबन्धनार्था(दार्ढ्य)मायान्ति तेन ता(:)।।६।।

The sixth part in Autumn and in the rains one may bring fourth part.[3] For the preparation of the brush they attain to hardness.

(अग्राया शालिवक्त्राभा यवं यव्यां सुखगृहम्।
कुर्कुटाराग्रसदृशी?) कर्मभागविकल्पतः।।७।।

(अग्रायाः शालिवक्त्राभा यवंयव्यां सुखगृहम् कुकुटाराग्रसदृशीः) कर्मभागविकल्पत।।[४]

शिक्षाकालेऽङ्गुलद्वन्द्वं प्रमाणेन विधीयते।
कुथरेखासु शस्यन्ते वर्ति(काः)त्र्यङ्गुलोन्मिताः।।८।।

At the time of guidance, the cubit twain is assumed by measurement. In the linings of Kutha (a carpet or a canvas board) the brushes are belauded as of cubit triad.

(पटा?)रेखासु कुर्वीत् मानेन चतुरङ्गुलाः।
इदानीमभिधास्यामो वसुधाबन्धनक्रियाम्।।९।।

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1. V.S. Apte, p. 139.
2. P.347, Dr. K.V.S. Felicitation volume.
3. When these are ground the paste or Kalk would be ready, p. 347. Dr. KVS Felicitation volume.
4. This verse is absolutely not interpretable by the present translator/editor.

In the linings of the canvas chart, one may create four cubited spot, by measurement or plank. Now we shall talk of the Vasudhābandha-nakriyā or Bhūmibandhana Kriyā i.e. seasoning of the wall for painting.[1]

पक्षिका चैव कुहाश्च पटमेव च।
तस्य तस्य (विभागेन?) भूमिबन्धो निगद्यते।।१०।।

The flanks and the upper parts of the canvas are stretched on the ground or wall. The segregation of all those is called Bhūmibandha.

पुण्यनक्षत्रवारेषु माङ्गल्यदिवसेषु च।
(कृतोपवासो भक्त्या) च कर्ता भर्ताथ शिक्षकः।।११।।

On the days of auspicious or sacred constellation and on the days of auspicious norm, having abstained from food with devotion the painter, the guide and the organiser.

अनेकवर्णैः कुसुमैर्गन्धैः (च गृहदेवताम्?)।
नानाधूपैः सुरभिभिरर्चयित्वारभेत ताम्।।१२।।

That i.e., (Actual Bhūmibandha) or seasoning of the wall for painting (the painter) may commence, having offered adoration with perfume giving many incenses (dhūpas) and multi coloured floral scents or multi coloured flowers and perfumes, to the tutelary deity.[2]

नवसूत्रात्तुलमृद्वस्तिंतजलेन समं समम्।
नवत्वामात्सदृशं वृत्तनभविद्वात्यपराक्रियः।।१३।।

By the equal quantity of water mixed as such, having nine parts of cotton fibre and clay having the paste spread on the wall and pressed evenly with the hair brush.

लिङ्गसूत्रविनीक्षेतानिकटं सहतं नवः।
अनुत्ततमनिस्मं च कुर्याद् यावत् क्षितौ समम्।।१४।।

Made of the fibres of a Kapittha tree (Liṅgasūtra)[3] or feronia elephantum with water sprinkled as per requirement paste becoming crystal clear, white coloured and smooth.

सुस्थितं जलवक्षायं?] सम्यगालोक्य धीमता।
कृत्वा भूमिक्रियामेतां पश्चाद् बन्धनमाचरेत्।।१५।।

Well coated and water sprayed when the paste may grow viscous normed, then having taken to this process of clay plastering subsequently one may take to the activity of figure preparation.

(लुचिमलांस्तिस्व?) व्रीहितण्डुलसन्निभाम्।

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[1] KVS, Felicitation volume, p. 347.

[2] अवेकवर्णैः कुसुमैः गन्धैश्च गृहदेवताः। GOSE, verse 12, pāda 2.

[3] V.S. Apte, p. 481. Mw, p. 902. Liṅgaka.

संगृस्य(ह्य)तीर्थमथवा पिष्ट्वा कल्कं समाचरेत्।।१६।।

Having the pounded kernals of Bimba fruits crushed along with Vrihitaṇḍula or Śālī i.e. rice grain having suffused them together and having the process of baking assumed with the activity of its spreading in a thin layer over the canvas.

तेन पिण्डं प्रकुर्वीत (शोषयेच्च तमात्तये?)।
(श्रपयेत्?) कल्कयेद् येन (व्यासाद्व्यषव्यस्तुया?)।।१७।।

By that one may create it into a clay clod pounded down as such and enlayered as such one may dry it in the sunshine and one may bake it (Śrapayed) and turn it into a paste dried as such whereby the layering may be well formed having been spread on the canvas becoming fit for painting when brushed over by Kaṭuśarkarā.

एवमेव (चतुष्कोन्ता?) सप्त वारान् प्रघर्षयेत्।
हस्तेन संमृशेत् पश्चाद् यथा (लोनं?) च जायते।।१८।।

This way the square shaped one's, one may create seven fold and may rub with hand so that a thin layer may become stretched out.

अथवा शिक्षिकाभूमौ (ख)रबन्धनमाचरेत्।
पूर्वोदितस्य कल्कस्य निर्यासे बन्धनं क्षिपेत्।।१९।।

Or on the Śikṣikābhūmi (plane surface) one may draw out a Kharabandhana (hard or rough surface). And in the fluid or resin of paste earlier explained one may draw out a lining.

पञ्चभागप्रमाणेन ग्रीष्मकालेषु शस्यते।
शरद्यंशत्रयं सार्धं त्रीनंशा शिशिरागमे?)।।२०।।

By the extent of five parts it is appreciated in the summer season. In Autumn three digited with 3½ in (winter).

वर्षाकाले हि भागेन प्रदद्यादिति निश्चयः।
पञ्चभागप्रमाणेन ग्रीष्मसं ++++++++++++++।।२१।।

In rainy season by a part alone one may provide, this is the factual norm. By the extent of 5 parts one may take to the development in summer.

(बन्धानेन च प्रकुर्वीत पूर्वोक्तविधानाक्षितो?)।
लो(ले)पयेद् रोमकूर्चेण शुष्कां शुष्कामनुक्रमात्।।२२।।

In the preparation[1] of the paste one may act the way it has been told above and may glue with a hair brush getting dried up in due order.

तोयेन हस्त(कूर्चा?) प्रदातव्यो विचक्षणैः।

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[1] बन्धने च प्रकुर्वीत पूर्वोक्तविधिना क्षितौ। GOSE, p. 585, verse 22, padas 1-2.

विधिनैवं कृतं श्रेष्ठं शिक्षिकाभूमिबन्धनम्।।२३।

With water to the brush in hand a pressing is required to be applied by the experts with a process proper applied as such the laying out of the canvas plastering as excellent.

बन्धनं कुड्यभूमेश्च यथावत् कथ्यतेऽधुना।
स्नुहीवास्तुककूष्माण्डकुद्दालीनामुपाहरेत्।।२४।।

Now the seasoning of painting is being illustrated as per suitable norm. Snuhi (spurge - fluid used as emetic)[1] and Vāstuka (chenopadium album), (a kind of vegetable)[2] Kūṣmāṇḍa (pumpkin gourd and Kuddālī) (the Kāñcanāra-Kacanāra) one may bring together.

क्षीरमन्यतम(स्यापामामीर्गस्येक्षुरसस्य ?)च।
(तेषाणां वागसूत्रे) ? सप्तरात्रं निपाधयेत्।।२५।।

The milk of another one of Apāmārga and Ikṣuruka within the thread bore lining of that one, are may keep that for seven nights.

(शिंशापासननिम्बानां त्रिफलाव्याधिद्यातयो ?)।
समो(मा)हरेद् यथालाभं (त्वचा च ?)कुटजस्य च।।२६।।

Śiṁśapā (Diebergia gibson), Asana (bridelia Montana) and Nimba (Azadirachta Indica0 Triphala (3 Myrobalans), Vyādhighāta (cathartocorpus fistula)[3] one may boil together as per availability as also the bark of Kuṭaja.

कषायका(क्षा)रयुक्तेन सामुद्रलवणेन च।
(पूर्वं कुढ्यं समं कृत्वा कषायैः परिषे चयेत् ?))।।२७।।

With the sea salt mixed with caustic[4] and decoction of one part of a drug mixed with four, eight or sixteen parts of water the whole being boiled down until one quarter is left)[5] having created the earlier wall or canvas as of equal norm one may sprinkle with decoction of astringent substances.

चिक्कण(णां ?) मृदमादाय स्थूलपाषाणवर्जिता(म्)।
(माषांश्चादाय ?)द्विगुणान् क्षोद्वयेत पिष्टिपपणे।।२८।।

Having collected the greasy clay void of thickset stones or gravels one may pulverise it with redoubled quantity of māṣas (Māṣa beans).

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1. MW, p. 1268.
2. वासुतके तु शाक ज्येष्टः प्रवालः क्षारपत्रकः। शाकवीरो वीरशाकः ताम्रपुष्पः प्रसादकः।। Nighaṇṭuśeṣa of Hemachandra IV.348, p. 188 with वाचनाचार्यश्रीवल्लभमणि 's commentary, Ahmedabad, June 1968 edition.
3. MW, p. 1037. Vyādhighita.
4. V.S. Apte, p. 171.
5. V.S. Apte, pp. 140-141.

ककुभस्य (रसंदयात्)न्माषाणां शाल्मलैरपि।
श्रीफलानां रसं तद्वद् दद्यात् कालानुरूपत:।।२९।।

The fluid of Kakubha or Arjuna[1] one may provide as also of Māṣa beans and Śālmali (silk cotton pods) and that very way of Śrīphala (Bilva fruit or indigo plant or emblic myrobalan)[2] one may suffuse as per time honoured factor.

पूर्वकालानुसारेण यत् प्रोक्तं बन्धनं क्षितेः।
तत् सर्वं सिकतायुक्तां कृत्वैकत्र (न)वं बुध:।।३०।।

As per earlier indication regarding the preparation of wall (for painting) all that mixed with sand having got created as fresh one the expert one.

(कुड्यमालेपयत्पूर्व?)हस्तिचर्मप्रमाणत्त:।
(विशेषां ष्याथ प्रतिक्षिपेत् तोयं कुर्यादशसन्निभाम्?)।।३१।।

One may plaster to begin with as per employment of elephant hide and specifically one may sprinkle water and dry up as such.

विशुद्धां विमलां स्निग्धा पाण्डुरां मृदुलां स्फुटम्।
पूर्वोदितां समादाय विधिवत् (कटशर्कराम्?)।।३२।।

Having collected Kaṭaśarkarā (Guilandina Bondacella)[3] or a species of sugarcane, pure, clean, greasy or glossy, white, soft and well knit, as indicated earlier as per suited process.

तां कुट्टयित्वा घृष्ट्वा च कल्कं कुर्याद् विचक्षण:।
पूर्वोक्तभक्तभागं च निर्यासांश्च प्रदापयेत्।।३३।।

Having pulverised and crushed (the clay clods), the expert one may prepare the emulsion and may supply the earlier normed ingredients with the vicious or resinous plaster.

(विष्वङ्क?) यदि वा दद्यात् (कटशर्करया?) समम्।
त्रीन् वारा(न्) लेपयेत् कुड्यं पूर्वोक्तेन विचक्षण:।।३४।।

In case one may add equal normed Kaṭaśarkara[4] the clay emulsion then thrice the expert one may paint the wall as per earlier process.

हलेन हस्तमालिप्य प्रदद्यात् (कटशर्कराम्?)।
जायते विधिमानेन कुड्यबन्धनमुत्तमम्।।३५।।

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1. V.S. Apte, p. 127.
2. V.S. Apte, p. 565.
3. MW, p. 243 (A species of sugarcane : Gullandina Bonducella).
4. MW, p. 243.

Having glued the hand with water or spirituous liquor or wine or alcohol[1] one may paste the baked rice[2] emulsion or Kaṭaśarkara[3] or sugarcane fluid. By this technique the wall plastering bẹcomes excellent.

साम्प्रतं कथयिष्यामः पट्टभूमिनिबन्धनम्।
बिम्बाबीजानि संगृह्य त्यक्त्वा तेषां मलं बुधः॥३६॥

Now we shall talk of the Paṭṭabhūmi nibandhana (preparation of cloth for painting). Having collected the kernal of bimba fruit (the fruit of a tree which when ripe is ruddy and to which the lips of a woman are often compared[4] having left out the refuse of those, the wise one.

एवं विसृद्व(शोध्य) निष्पावान् यदि वा(न्य?) शालितण्डुलान्।
तेषामन्यतमं श्लक्ष्णं पिष्ट्वा पात्रे विपाचयेत्॥३७॥

Having cleansed the winnowed Śālitaṇḍulas i.e. the rice grains one may bake them in a pot having ground them into a pulp.

पट्टमालिप्य बन्धेन पूर्वोक्तमिवा(विधिमा)चरेत्।
पूर्वोक्त(नियासयुतां विधायः?) कटशर्कराम्॥३८॥

Having pasted the cloth with a (thin) layer one may act in a way directed as earlier. Having Kaṭaśarkara (the sugarcane fluff) equipped with a viscous paste or resinous exudation as per earlier norm.

तोयेन तां (द्रवीकृत्य?) पटमालेखयेत् तया।
अनेन विधिना बन्धश्चित्रकर्मणि शस्यते॥३९॥

Having rendered molten[5] with water one may get painted the cloth or canvas by that. By this process the layer becomes laudable in painting.

विधिनान्येन वा कुर्यात् (पट्टानां?) भूमिबन्धनम्।
(प्रदधात् तालपङ्केननिर्यास?)समन्विताम्॥४०॥

By a different technique one may even take to the process of cloth layering and may plaster it with a thin layer of emulsion of the palm tree fruit.

निर्याससंयुतां दद्यात् त्रिस्ततः कटशर्कराम्।
(पट्टानां?) भूमिबन्धोऽयं विक्षेप्तव्यः प्रयत्नतः॥४१॥

Equipped with the viscous exudation one may provide three times the Kaṭaśarkaris (i.e.

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1. MW, p. 1293.
2. MW, p. 300. V.S. Apte, p. 157. Kūrakūrttakā or Kūrakūrcikāṁ.
3. Verse 35, pāda 2 मुद्रित पुस्तके कटशर्कराम् इति स्यात्।
4. V.S. Apte, p. 392. MW, p. 731.
5. निर्यासयुता विधाय। verse 38, padas 3-4.

gravel rubbings). This preparation of the painting cloths is required to be done with effort.

(गोमयेन कटं लिपेन्तेशैस्तदनन्तरम्?)।।
(कटशर्करयायुक्तै:वारां स्त्रीन् कूर्च केन च?)।
(यथा पट्टेतथैव स्यात् भूमिबन्ध: परेऽपिसा:?)।।४२।।

With cowdungs of nocturnal hour, one may plaster the Kaṭa (mat or canvas board or chart) equipped with Kaṭaśarkarā (gravel sand) three times and with the brush. The way on the painting board that very way on the cloth the plastering may be as such.

इति निगदितमेवं लक्षणं वर्तिकाना-
(मिहकपटकुड्यक्ष्मानिविविविधेश्च?)।
इदमखिलमवैति प(ग्र)न्थतो योऽर्थतश्च
(प्रतिवति स विधातुर्विभ्रमस्यास्य योगात्?)।।४३।।

This way has been enunciated the preparation of painting brushes as also of the painting cloth and canvas or painting chart or painting wall along with allied materials. This much all who knows in theory and practice, he abides as such, by the combination of the practical experience and theoretical knowledge.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
भूमिबन्धो नामैक(म द्वि) सप्ततितमोऽध्याय:।।७२।।

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CHAPTER 73

Lepyakarma and the like (moulding, modelling, making models)[1] or plastering

लेप्यकर्म समुल्लक्ष्य (लेखा?)लक्ष्म च कथ्यते।
वापीकूपतटाकानि पद्मिन्यो दीर्घिकास्तथा।।१।।

The Lepyakarma (plastering) along with the marks of clay and the marks of lining are being illustrated. The oblong tanks, the wells, the ponds and the like, the lotus lakes and the puddles, likewise.

वृक्षमूलं नदीतीरं गुल्ममध्यं तथैव च।
मृत्तिकानामिति क्षेत्राण्युक्तान्येतानि तत्त्वत:।।२।।

The root of a tree, the shore of a river and likewise the centre of a bushy spot or underwood, are the find spots of clay. These have been illustrated in their factual position.

तासां वर्ण: सिताक्षौद्रसन्निभो गौर एव च।
कपिलश्चेति ते स्निग्धा: शस्ता विप्रादिषु क्रमात्।।३।।

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[1] V.S. Apte, p. 483. MW. p. 902.

Their colour is like the granulated sugar and honey white as such and even brown or tawny coloured or ferret coloured. These are greasy or viscous or inspissated belauded as such in case of Brāhmaṇas and the like.

(इन्द्रांशी?) मृत्तिका ग्राह्या स्थूलपाषाणवर्जिता।
शाल्मलीशा(मा)षककुभं(मधूकत्रिफलोद्भवम्॥४॥

The clay Indrāmśī deserves to be collected void of thick stone pebbles born within the trees of silk cotton, māṣa bean, Kakubha (Arjuna trees), Madhūka, three Myrobvalans.

रसं विनिक्षिपेत् तस्यां (प्रक्षिस्य सिकतामपि?)।
क्रमुकं(चनका?)बिल्वे सटालोमालि वाजिनः॥५॥

The solution one may pour into that having poured sand even[1] Kramuka (arecanuts) and Bilva (Mermelos) devoid of Saṭālomāli (shags and strings of curls).

गवां रोमाणि वा दद्यान्नालिकेरस्य क(व)ल्कलम्।
मृदां संयोज्य मृद्गीयाद् दद्याद् वा द्विगुणांस्तुषान्॥६॥

One may provide the cow's shags, or coconut's fibres or barks. Having suffused the clays one may pulverise them or even may supply redoubled husks or chaffs.

(वालुकायावती तावतीं योजयेन्मृदम्?)।
भागद्वयं मृत्तिकायै(याः) कार्पासांशेन मिश्रयेत्॥७॥

The clay may be mixed as much sand is mixed. Of the clay one may mix part twain along with a part of cotton.

तदेकीकृत्य मृद्भागं तृतीयमुपरि क्षिपेत्।
पूर्वोंदितां सनि(न्नि)धाय ततश्च कटशर्कराम्॥८॥

Then having combined into one the clay portion one may spray over the third having poured Kaṭaśarkara the way that stands asked for earlier.

कल्यं(ल्कं) विधाय(:?) चीरेण रूपं त्वपरिवेष्टिता(तम्)।
तेन निर्यासयुक्तेन कुर्यादाकारमादृतः॥९॥

Having prepared a paste with a bark[2] one may mould out its framework. By that endowed with resinous fluid or viscous fluid or exudation, one may prepare the figure as such.

कटशर्करया लिम्पेत् कूर्चकेन विचक्षणः।
मृत्तिकाक्वाथसङ्घाताल्लेप(क)र्म प्रशस्यते॥१०॥

One may plaster with Kaṭaśarkarā with the help of a brush the expert one. By the

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1. प्रक्षिप्य सिकतामपि। fn. 6, verse 5.
2. V.S. Apte, p. 210 चीरम्।

suffusion of clay decoction, this plastering work is belauded.

(रचयेल्लोहसङ्घातं लसंकार्यसुधामध्यये।
युक्तं पक्षेत संयोज्य योनमानं चोजयेत्।।११।।

One may create a Loha Saṅghāta i.e. a steel curvature fit for being polished like stucco paint and having combined with a flanked plaster, one may make joined the fluid suffusion.

अनेपकं समायुक्तं?) कर्तुः स्थानविनाशनम्।
लेपकर्ममृत्तिकानिर्णयः।।
विलेखा(ल)क्षणं सम्यगिदानीमभिधीयते।।१२।।

Unbaked and glossy one is a destroyer of the worker or artisan. The pre-requisites of a brushing work are being explained adequately.

कूर्चनं कूर्चकेनाथ द्वितीयं हस्तकूर्चकम्।
तृतीयं भासकूर्चाख्यं चतुर्थं चल्लकूर्चनम्।।१३।।

Brushing by a brush (being the first mode) and the second one is brushing by hand; the third is by Bhāsakūrcaka (a bright aquiline brush) named as such and the fourth as the brushing by a mobile holder[1].

(वर्तनं पञ्चमं वर्तन्यकूर्चमान्यकूर्चनमिष्यते।
लेप्यकर्मणि तच्छस्तमनामणवः।।१४।।

Brushing by rotating action is the fifth method.[2] The brushing by rotating action is desired as an extra-ordinary norm of brushing. In the painting wall that is excellent.

जलचूर्णकमानीतमिह सत्सन्तितो?)++।
कूर्चकं धारयेद् धीमान् वृषश्रवणरोमति (भिः)।।१५।।

Here water colouring is provided for a placid painting. Wise one may bear a brush created by the hair of the ears of an ox.[3]

++++++++++ तत्कृतकूर्चकैः।
वल्कलैर्वा विधातव्यः खरकेशैरथापि वा।।१६।।

Or the brush deserves to be created out of barks or by the shags of a donkey.

कूर्चको (येमतिर्यापि?) विहितोऽत्र प्रशस्यते।
(कूर्चकें धारयेद् धीमान् वृषश्रवणरोमभिः?)।।१७।।
तन्तूतः कूर्चकः श्रेष्ठो विलेप(स्वा)कर्मणि स्वतः।

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1. KVSFV, p. 348.
2. Ibid.
3. Ibid.

(आद्यो वदाङ्कुराकारस्ततो स्वच्छाङ्कुराकृति: ?))।।१८।।

The brushes created out of the fibres of (tantutaḥ) banyan, Aśvatha, Plakṣa and Udumbara trees are good for painting and the brush a wise man may create out of the hair of the ears of an ox. The brush formed out of fibres is excellent one and very useful in painting work. The first one is of the shape of a sprout of banyan tee and then one having shape of a sprout of pippala or a fig tree.

प्लक्षसूचीनिभश्चान्यस्तृतीय: कुर्चको भवेत्।
उदुम्बराङ्कुराकारश्चतुर्थ: परिकीर्तित:।।१९।।

The other one of the shape of a pointed needle like sprout of Plakṣa may be a third one and the fourth one is declared as one of the shape of Udumbara's needle sprout.

स्थूला लेखा न कूर्वीत वटाङ्कुरनिभे (न ता:)।
न्यूनलेखा न कुर्वीत प्लक्षाङ्कुरसमेन च।।२०।।

The broad lines one may not create similar in norm to the Vaṭāṅkura (the banyan sprout) and one may not draw thin (nyūna) lines equal in norm to the Plakṣāṅkura (the plakṣa sprout).

अश्वत्थाङ्कुररूपेण यत्र (विद्वतसहीकरात्?)।
उदुम्बराङ्कुराकारो लेप्यकर्मणि शस्यते।
ज्येष्ठ: स्यादायतो दण्डो वैणवोद्वया ङ्गुल:।।२१।।

By the structure of Aśvathāṅkura where the wise one may take as remarkable there the one of the shape of Udumarāṅkura is appreciated. The larger one may be the longer stick made of cane of two Aṅgulas (cubits).

लेप्यकर्म गदितं समासत:
संस्कृतं(ते:)विधिरनन्तरं मृद:।
अत्र सम्यगुदिता विलेखनी
कूर्चकस्य रचना (च) पञ्चधा।।२२।।

The painting work has been illustrated in brief as also the polishing norm of clay has been illustrated. Here properly has been illustrated Vilekhanī (brushing process) and the five fold construction of brushes.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
लेप्यकर्मविलेखाकूर्चकाध्यायो नाम (त्रि) सप्ततितमोऽध्याय:।।७३।।

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CHAPTER 74

Aṇḍaka Pramāṇa parabola and the measurement specified for the drawings for the human face and torso.

अथात्र प्रक्रमायाता कथ्यतेऽण्डकवर्तना।
कायप्रमाणमपि च जातिभावादिसंश्रयम्।।१।।

Now come to the fore in serial order is being illustrated Aṇḍakavartanā, the measurement of the body based on the nature of the species or caste.

अथ (मधोतिरालिख्य तोरका सन्निवेशयेत्।
तारका?)त्रयमालेख्य तत्रान(न)समायति।।२।।

Having drawn a circle immediately one may incorporate an sturlet[1]. Having drawn a triad of Tārakas there gets on the length of the face.

ताव(त्)प्रमाणमायामं गोल(क)स्योत्तमं विदुः।
तेन गोलकत्वेन(?) मानोन्माने तु कारयेत्।।३।।

That much breadth and length of golaka is deemed as excellent. By that golakatva (or circumference) the length and breadth may be estimated.

मुखाण्डकस्य विस्तारो (लेप?)षट्केन सम्मितः।
द्विदैर्घ्यं तु (?) गोलकाः सप्त वापीसंस्थानमेव च।।४।।

The breadth of the male face[2] is made to be acquired by Lepaṣaṭka or losṭha Ṣaṭka i.e. six pebbles (verticle) twice oblonged one the golakas and seven the Vāpisaṁsthāna.

मुखाण्डकमिदं श्रेष्ठं कर्तव्यं चित्रकर्मणि।
त्रिकोटि वृन्ति(त्त)मालेख्यं वृत्ताण्ड(क)मिति क्रमात्।।५।।

In the painting diagram male face deserves to be created as excellent three cornered circular diagram being Vṛttāṇḍaka i.e. the globular face.

(भावाण्डकान्यथ ब्रूमः सोहस्याभिप्रस्तवेडकम्?।
गोलार्धाभ्यधिकं कार्यं (पूर्वस्यैतद्विचक्षणैः?))।।६।।

Now we talk of Bhāvāṇḍakas (circles covering more than half portion)[3] (the laughing and weeping faces). The circle covering more than half of the portion deserves to be drawn by the expert (painters) as such.

अर्धगोलकमायामादलसाण्डकमुच्यते।

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[1] Torakā is not interpretable (may be Tāraka, star designing).

[2] KUSFV, pp. 348-349.

[3] Ibid., p. 349.

नवगोलकदैर्घ्यं तद्वदहासमुखं(?) भवेत्।।७।।

From the length of half of the circle or the circle covering half of the parabola is called Alasaṇḍaka[1]. The one having length of nine golakas may assume a laughing posture.

पुंसां षडादात्तं(यतं)मानं विस्तारात् पञ्चगोलकम्।
वनिताण्डकमालेख्यं नालिकेरफलोपमम्।।८।।

Of men, the face is to be measured in six pebbles vertical and five horizontal[2]. The female face being similar to the male face but the circle covering it should be of the shape of a coconut (Narikela) fruit.

चतुर्गोलकविस्तीर्णमायतं पञ्चगोलकान्।
शिशूनामण्डकं तावत् कर्तव्यं चित्रकर्मणि।।९।।

In painting the face of children deserves to be drawn as four pebbles horizontal and five vertical.

(हास्योभिः प्रस्रवेत्?) तस्य गोलकार्धान् विशेषयेत्।
आलस्याण्डकमप्येवं रोदनं तद्वदेव तु।।१०।।

The circle covering half the parabola[3] may likewise be drawn as laughing in posture or mood as well as weeping face.

षड्गोलक(प्र)विस्तारमायतं सप्तगोलकम्।
राक्षसस्याण्डकं कुर्याच्चन्द्रमण्डलसन्निभम्।।११।।

The demoniacal face (Rākṣasyāṇḍakaṁ) one may create as measured with seven vertical and six horizontal pebbles and the circles circular like the Moon.

(हास्योभिप्रस्तवे?) तस्य गोलकार्धान् विशेषयेत्।
देवाण्डकं प्रमाणेन तदालस्येऽत्र कीर्तितः(?)।।१२।।

The circle covering nine parts is called Hāsamukha. God's face is eight vertical and six horizontal pebbles being a type of Divyāṇḍaka[4]. By the measurement of Devāṇḍaka, the one is declared as in the Ālasya i.e. the circle covering half the parabola.

षड्गोलक(प्र)विस्तारं गोलकाष्टकमायतम्।
(वृत्तायां?) समालेख्यं दिव्याण्डकमिति स्मृतम्।।१३।।

Divyāṇḍaka circle is known as a circle six Aṅgulas or pebbles long, with eight Aṅgulas or pebbles broad.

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1. KUSFV., p. 349.
2. Ibid., p. 349.
3. Ibid.
4. Ibid., p. 349.

अथाभिधीयते दिव्यमानुषाण्डव(क)(वि?) लक्षणम्।
गोलकार्धाधिकं भे (त)च्च कार्यं मानुषमानत:।।१४।।

Now is being illustrated the definition of divyamānuṣāṇḍaka from the mānuṣāṇḍaka (or mukhāṇḍaka) six pebbles vertical and five horizontal, the Divyāṇḍaka is to be created a half more as such.

पश्चगोलविस्तीर्णं षड्गोल(सेसमायुतम्?)।
मुखाण्डं मानुषं कृत्वा(केत्तरस्य?) विधीयते।।१५।।

Five circles broad and six circles long having created the Mukhāṇḍaka mānuṣa the extent is provided as such.

शिशुकाण्डकमानेन प्रमथानाम् मुखाण्डकम्।
राक्षसाण्डकमानेन यातुधानाण्डकं भवेत्।।१६।।

Similar to the child face (5 vertical and four horizontal pebbles) is the Pramatha face and similar to the Rākṣasāṇḍaka i.e. seven vertical and six horizontal pebbles (with circles circular like man) may be the Yātudhānāṇḍaka (magician's face)[1].

दानवस्याण्डकं कुर्याद् देवानां वदनोपमम्।
गन्धर्वनागयक्षाणां तद्वदेवाण्डकं भवेत्।।१७।।

The face of Dānava one may create similar to that of the god i.e. 8 vertical and six horizontal pebbles) and of Gandharvas Yakṣas and Nāgas of the similar extent.

विद्याधराणां विज्ञेयं दिव्यमानुषमण्डकम्।
बुध्यन्ते केऽपि शास्त्रार्थं केचित् कर्माणि कुर्वते।।१८।।

Of Vidyādharas deserves to be known as the divyamānuṣa aṇḍaka. Some are recognized for the sake of theoretical knowledge and some do it practically.

करामलकव(त्यास्यं त्यपेर?)द्वयमप्यद:।
न वेत्ति शास्त्रवित् कर्म न शास्त्रमपि कर्मवित्।
यो वेत्ति द्वयमप्येतत् स हि चित्रकरो वर:।।१९।।

Like an emblic Myrobalan as the hand that is deemed as laudable. The one having theoretical knowledge does not know the practical knowledge and the one knowing the practical work does not know the theoretical knowledge. the one who knows both is deemed as the expert painter.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
अण्डकप्रमाणं नाम त्रि(चतु:)सप्ततितमोऽध्याय:।।७४।।

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[1] KUSFV., p. 349.

CHAPTER 75

Origination of the measurement of a sketch (Mānotpattiḥ)

ब्रूमोऽथ(मानगणनं?) परमाण्वादि तद् भवेत्।।१।।

Now we talk of the measurement of the limbs and that may begin with the minutest particle (paramāṇu).

परमाणू रजो रोम लिक्षा (यूका?) यवोऽङ्गुलम्।
क्रमशोऽष्टगुणा वृद्धिरेव(वं) मानाङ्गुलं भवेत्।।२।।

Paramāṇu, rajas, Romalikṣa, Yūkā, Yava and Aṅgula in serial order a multiple of eight fold computation (108x8x8) and this way may be mānāṅgula (a cubit in measurement).

द्व्यङ्गुलो गोलको ज्ञेय: कलां वा तां प्रचक्षते।
द्वे कले गोलकौ (वाद्वौ?) भागो मानेन तेन तु।।३।।

Aṅgula twained i.e. cubit twained, may be known as Golaka or to that they call as Kalā. Two kalās or two Golakas and a part by a measurement of that.

आयामाद् विस्तृतेश्चित्रमन्यूनाधिकमाचरेत्।
देवादीनां शरीरं स्याद् विस्तारेणाष्टभागिकम्।।४।।

The painting of breadth may be such which one may create not less but more as such. The framework (lit. body) of gods and the like may be in breadth as eight parted one.

(त्रिंशद्?)भा(गा)यतं चैतद् विदध्याच्चित्रशास्त्रवित्।
असुराणां (शरीरं?) स्याद् भागान् (समा(प्ता)र्धसंयुतान्।।५।।

And thirty parted division in length may create the expert in painting of figures. the (figure) or sketch of asuras may be divided into seven and a half parts.

विस्तारेण तदायामादेकान्नत्रिंशदिष्यते।
सप्तभागं राक्षसानां विस्तारेणायतं पुनः।।६।।

By breadth in line with the length the body is required as of twenty nine parts having seven parts divided of the Rākṣasas in length by way of the breadth.

सप्तविंशतिभागं स्याद् यत् पुनर्दिव्यमानुषम्।
(सार्धा तु षडंशासात् कुर्यात्याद्वशत्यायतम्?)।।७।।

That which may again be the divinity and human person, that may have body subdivided into twenty seven parts six parted one may create that twenty parts in length.

षड्भागविस्तृतं कार्यं शरीरं मर्त्यजन्मनि।
चतुर्विंशतिभागान्+सार्धान् कुर्वीत दैर्घ्यतः।।८।।

In the mortal born one, the body deserves to be created as six parts in breadth and 24 parts +1½ one may create in length.

पुरुषस्योत्तमस्यैतन्मानमस्या(स्मा)भिरीरितम्।
मध्यमस्य तु सार्धं स्याद् विस्ताराद् भागपञ्चम(क)म्।।९।।

By us the measurement of an excellent man has been illustrated of a medium sized man, the measurement may be of 5½ parts.

आयामस्तस्य तु प्रोक्तो (विंशतिस्त्रि)रन्विता।
(कनीयस: शरीरस्य विस्तार: पञ्चभागिक:।।१०।।

The length of that one stands illustrated as of twenty added by 3 i.e. 23 and the breadth of smaller ones the hunch backed ones may be of 5 parts.

दैर्घ्यमस्य विधातव्यस्तथा शरीरस्य विस्तरा पञ्चभागिका?)।
दैर्घ्य(र्घ्यं) द्वाविंशतिर्भागा वपुषोऽस्य प्रशस्यते।।११।।

The length of the body of this one deserves to be created as five parted and the length of 22 parts of this one is belauded as such.

(कर्म्म शरीरं?) कुब्जानां विस्तारात् पञ्चभागिकम्।
दैर्घ्यमस्य विधातव्यं तथा भागांश्चतुर्दश।।१२।।

Of the hunch backs the breadth is also to be of five parts of the length then is to be created the 14 parts.

भागपञ्चकविस्तारं (वामनानां वपुर्भवेत्)।
कुर्वीत् सार्ध(र्धान्) सप्तैव भागा(न्) दैर्घ्येण तद्वत (त् पुन):।।१३।।

The five parted breadth may be of the bodies of dwarfs and likewise one may create 7½ parts in matter of length.

(किन्तराणामपि? प्रोक्तं प्रमाणमिद(मेद?)मेव हि।
(प्रथमानं?) तु विस्तारो वपुषोंऽशचतुष्टयम्।।१४।।

Of the kinnaras, too, the measurement has been illustrated; the stretching extent of the body is of 4 parts.

(दैर्घ्यं भवेत्पुरुस्तस्य?) भागषट्कप्रमाणत:।
उक्तं देहप्रमाणस्य भागसूत्रमिदं पृथक्।।१५।।

By the measurement of six parts the length has been illustrated. The part division of the bodies has been well illustrated here.

देवानामसुराणां च राक्षसानां तथैव च।
दिव्यमानुषमर्त्यानां कुब्जवामनयोरपि।
किन्नराणां सभूतानां क्रमेणास्मिन्नुदाहृतम्।।१६।।

Of gods and of demons, and of Rākṣas as likewise, of divine men and mortals of hunch backed ones and dwarfs of Kinnaras accompanied by goblins (Bhūtas) in due order here has been illustrated.

इत्थमण्डक(विलेखनक्रम: ?) (का)यमानमपि जातिभेदत:।
भावतश्च कथितं विभा(जन्मना ?)वयन् (योलिखेत् स: ?)खलु चित्रवित्तम:।।१७।।

This way the parabola one may take up in due order and the measurement of the body by distinction of the caste. The division has been spoken of as per emotional candour. He who may paint like this he may be the excellent painter.

अथ मानसमुत्पत्तिर्यथावदभिधीयते।।१८।।

Now the creation of measurements is being spoken of as per suitability.

देवानां त्रीणि रूपाणि सुरजो वज्र कुम्भकौ।
स्याद् दिव्यमानुषस्यैकं शरीरं दिव्यमानुषम्।।१९।।

Of gods there are three types Suraja, Vajra and Kumbhaka, and of a Divyamānuṣa there may be only one body as Divyamānuṣa.

असुराणां त्रिधा रूपं चक्रमुत्तीर्णकं तथा।
दुर्दर: शकट: कूर्मत्रिदिवौ(इति द्वे) राक्षस: पुन:।।२०।।

Of Asuras there are three types : Cakra and Ultirṇaka, Durdara, Śakaṭa, Kërma being those of Rākṣasas.

पुंसां रूपाणि पञ्च स्युस्तान्युच्यन्ते यथाक्रमम्।
(हंस: सासाप्ररूचको भक्तामालाव्य एव च।।२१।।

Of men are 5 types; those are being spoken of in due order. Haṁsa Śuśa, rucaka, Bhakta and Mālāvya.

कुयस्त्वीद्विधौ ज्ञेयो मेषो वृत्तकरस्तथा?)।
वामनास्त्रिविधा ज्ञेया: सपिण्डास्थानपद्मका:।।२२।।
(कूष्माण्डकर्वटस्तिर्यक् ++++ प्रथमत: ?)।
मयूर: कुर्वट: काश: किन्नरस्त्रिविधो भवेत्।।२३।।

Kubja may be of 2 types Meṣa and Vṛttaka. Vāmana may be of 3 types Sapiṇḍa, Sthānu and Padmaka; Kūṣmāṇḍa Karvaṭa of vertebrates as per extent; Mayūra, Kurvaṭa; Kāśa, Kinnara may be of 3 types.

(वालकापौरुषी वृत्ता +++ दण्डका तथा।
त्रय:(?) पञ्चधा प्रोक्ता समस्ताश्चित्रवेदिभि:।।२४।।

The child face of male breed is circular normed and the female one as stave like being of five verticals and four horizontal pebbles.

भद्रो मन्दो मृगो मिश्र इति हस्ती चतुर्विध:।

जन्मतस्त्रिविधं प्राहु (ग्निधिर्न गिंरिनद्यूरुखांश्रयम्?)।।२५।।

The elephant form is four typed Bhadra, Manda, Mṛga and Miśra. By provenance they call it of 3 types recumbent on a hill, stream and arid soil.

(द्विविधाः वाजिनो रथ्याः?) पारसादुत्तरान्ततः।
सिंहाश्चतुर्धा शिखरबिल(गुल्म तृणाश्रयाः?)।।२६।।

Two typed[1] horses fit to be yoked to chariots from Pārasa and Northern quarters. The lion forms are of four divisions having refuge on peaks, dens, bushes, and grass sheaves.

व्यालाः षोडश निर्दिष्टाः हरिणो गृध्रकः शुक्रः।
कुक्कुटः सिंहशार्दूलवृकाजागण्डकीगजाः।।२७।।

Vyālas (snakes) are illustrated as sixteen, antelope, a vulture, a parrot, a cock, lion, tiger, wolf, goats, female Rhinoceroses and tuskers.

क्री(क्रो)डाश्वमहिषश्वाना(नो) (मर्कटोष्ट्र खः)र इत्यमी।
एसामिन्दमासं यं याम्यनैर्ऋतवारुणौ।।२८।।

A hog,[2] a steed, a buffalo or Bison, the hounds or dogs or terriers, an ape or monkey, a camel[3] or dromedary; of these that is the sketching that is provided in the southern south western and western quarters.

वायव्यां सौम्यमित्युक्तं जज्ञिपातमिहव्यधारु।
जम्बुकाद्याश्च श्वापदाः सूकरोऽपि च।।२९।।

In the north western quarter and northern deserve to be sketched the jackals,[4], wixen and boars as also ferocious wild beasts.

पशुर्गोः सुसुमारुश्च गजमेषश्चतुर्मुख?।
तुरङ्गसिंहशार्दूलमेषाश्चेत्यत्र षोडश।।३०।।
जातसंस्तृतिः?।।

The cattle, such as kine and bulls, Śiṁśumāra (dolphins) or Gangetic porpoise[5] the elephant, the Ram and the four faced one. The steed, lion, tiger, and ram here are 16.

शुक्लवासाः शुचिर्दक्षः स्त्रीशूद्रानभिलाषुकः।
स्थानकर्मारभेतैतद् विभक्ते संवृतेऽपि च।।३१।।

White costumed, pure skilled having no zest for a woman and Śūdra in a spot one may start this work divided or even covered.

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1. गिरिनद्यूषराश्रयम्।
2. V.S. Apte, p. 169. Kroḍaḥ. A Hog.
3. मर्कटोष्ट्रखर इत्यमी।
4. जम्बुकाद्याश्च श्वापदाः।
5. V.S. Apte, p. 556. MW, p. 1076.

आरम्भो देवतार्चानां रोहिण्यामुत्तरेषु च।
साधकं वा भवेद् (यज तदा?)रम्भो विधीयते॥३२॥

The start of the adoration of gods in Rohiṇī planet or in north or wherein it may be useful the inauguration is laid down.

मुखं भागेन कुर्वीत ग्रीवा वक्त्राद् त्रिभागिका।
(आयमतो मुखाद्?) ज्ञेयं केशान्तं द्वादशाङ्गुलम्॥३३॥

The face one may create by a part and the neck three parted from the face. From length of the face, the crest (Keśāntu) (lit. the corners of the curls), may be twelve cubits.

द्वादशैवाङ्गुलान्येतद् विस्तारेण पुनर्भवेत्।
(भुवोमानं?) त्रिभागेन नासिका च त्रिभागतः॥३४॥

And twelve cubits then may this be by way of breadth, the measurement of the ground by 3 parts and the nasal cavity by 3 parts.

त्रिभागेन ललाटं स्यादुत्सेधात् त्रिसमं मुखम्।
अक्षिणी द्व्यङ्गुलायामे तदर्धाध्य(द)पि विस्तृते॥३५॥

The forehead may be by part triad and the face may be of similar 3 parts from the elevation. The eyes having length of 2 cubits and broad even from a half of that.

तारकाक्षित्रिभागेन कर्तव्या सुप्रतिष्ठिता।
तारकायास्ततो मध्ये ज्योतिस्त्र्यंशेन कल्पयेत्॥३६॥

The pupil of the eye deserves to be created by 3 parts well adjusted and then in the centre of the pupil the light one may create by part triad.

(भ्रुवौ व्यक्षिरामे कुर्यादक्षिमांसयो।
मंकाराणा स्युरुच्चाता सम्यगालिखेत्?)।
एवं विधानतो योज्यं रूपजातमशेषतः॥३७॥

The two brows one may create as with tendons globular between the two fleshes of the eyes. This way as per systematic norm, the form and framework of the figures is to be adjusted wholesomely.

जातीनां वशत इति प्रमाणमुक्तं (दिव्यादिखिल?) मिदं स्फुटं विदित्वा।
यश्चित्रं लिखति बहुप्रकारमस्मै प्राधान्यं वितरति चित्रकृत्समूहः॥३८॥

As perexigency of the breeds, the extent has been spoken of. This way has been illustrated specifically the figuration of divinities and the like. He who paints a picture of varied norms for that one the entire group of painters affords importance.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
मानोत्पत्तिर्नाम चतुः(पञ्च)सप्ततितमोऽध्यायः॥७५॥

CHAPTER 76

Description of Idols[1]

प्रतिमानामथ ब्रूमो लक्षणं द्रव्यमेव च।
सुवर्णरूप्यता(म्रा:श्मदारुलेखानि?) शक्तित:।।१।।

Now we talk of the ḍescription as well as the material (used) in (preparation) of Idols having the moulding of wood, stone, copper, silver and gold.

चित्रं चेति विनिर्दिष्टं द्रव्यमर्चासु सप्तधा।
सुवर्णं पुष्टिकृद् विद्याद् रजतं कीर्तिवर्धनम्।।२।।

The varied normed material is suggested as seven typed in light of their adorative norm. the gold one may know as strength giving and silver as fame augmenting.

प्रजाविवृद्धिजं(दं) ताम्रं शैलेयं भूजयावहम्।
आयुष्यं दावरच(रवं) द्रव्यं लेख्यचित्रे धनावहे।।३।।

The copper is the supplier of and propagator of progeny and the one of stone is the endower of the triumph of the earth. Age prolonging the wooden[2] material and lucre endower are the two the painted figures and dappled hued figures.

प्रारभेद् विधिना प्राज्ञो ब्रह्मचारी जितेन्द्रिय:।
हविष्यनियताहारो जपहोमपरायण:।।४।।

The expert one may initiate in an orderly way being a celibate having senses, restrained having food fit to be taken during holidays or fasts[3] and even having food fixed as such or food limited to the extent of one fit to be taken during holidays or fasts.

शयानो धरणीपृष्ठे (कुशास्तरणे तदन्तरम्?)।
अप्राप्तायो(?) द्वयोर्मध्ये भवेत् पञ्चाग्निसम्मितम्।।५।।

Sleeping on the surface of the ground or variantly on a Kuśā grass counterpane and in case of non-availability of the too, the mediate point or as a householder maintaining the five sacred fires.[4]

नेत्रश्रवणयोर्मध्यं भवेदङ्गुलपञ्चकम्।
कर्णौ चाक्षिसमौ ज्ञेयावुत्सेधाद् द्विगुणायतौ।।६।।

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1. Idols of different deities have been described in Matsya Purāṇa. See Ch. 259-261.
2. आयुष्यं दारवं द्रव्यम् verse 3, pādas 3-4.
3. VSA, p. 637.
4. पञ्चाग्निसम्मितम् seems to be the correct word for पञ्चाक्षिसम्मितम्। V.S. Apte, p. 308.

The space between the eyes and ears may be of five Aṅgulas (digits)[1]. The two ears should be recognised as similar to the extent of the eyes double in length of the height or elevation or thickness or fatness.

(सा कर्णपाली स्यान्मध्यं पत्पिष्यल्यकृकाटिकयोः।
द्विभागोलकायता पिष्पल्याश्रिताङ्गुलविस्तृता?)।।७।।

That ear lobe may be in the centre of the back of the (Kṛkūṭaka = Kṛkāṭikā)[2] and nipples two digited breadth and length having the extent of a digit based on the pippali (nipple).

अरोमप्रभवा ज्ञेया व्याकृष्टधनुराकृतिः।
एवम्प्रमाणं स्यादेषां कर्णपृष्ठाश्रयोऽपि च।।८।।

[A Pratimā or Idol] should be known as created out of shagless structure having shape of an arc rectangular in norm. Of this much extent may be the basis of the back of the ears of these.

ऊर्ध्वबन्धादधोबन्धः कर्णमूलसमाश्रिता(तः)।
अध्यर्धं गोलकं ज्ञेयः पृष्ठतश्चैवमेव सः।।९।।

The lower ligature from the upper one is basis for lobe of the ears. The Golaka is to be known at the back fire, this very way as an additional half.

निष्पावसदृशाकारा कर्तव्या कर्णपिप्पली।
आयामेनाङ्गुलं सा स्याद् विस्तारेण चतुर्यया(वा)।।१०।।

The Karṇapippali deserves to be created having the shape of a niṣpāva (chaff corn or a pulse)[3]. In length that may be one digited and in breadth of four Yavas [3/4 or ½ of an aṅgula or digit or cubit)[4] i.e. on digit or 3 digits.

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1. अतःपरं प्रवक्ष्यामि मानोन्मानं विशेषतः।।
जालान्तरप्रविष्टानां भानूनां यद्रजः स्फुटम्। त्रसरेणुः स विज्ञेयो वालाग्रं तैरथाष्टभिः।।
तदष्टकेन लिख्या तु यूका लिख्याष्टकैर्मता। यवो यूकाष्टकं तद्वदष्टभिस्तैस्तदङ्गुलम्।।
स्वकीयाङ्गुलिमानेन मुखं स्याद्द्वादशाङ्गुलम्। मुख्यमानेन कर्त्तव्या सर्वावयवकल्पना।। Matsya P. Ch. 258.16-18
स्वैरङ्गुलप्रमाणैर्द्वादश विस्तीर्णमायातं च मुखेन नग्नजिता तु चतुर्दश दैर्घ्येण द्राविडं कथितम्।
the face of an idol should be 12 digits long and broad in terms of its own digit. According to sage Naghajit however, its face should be 14 digits long and 12 digits broad which is the measure prevalent in the Draviḍa country. M.R.K. Bhatta in 58.4. Bṛhat Saṁhitā of Varāhamihira. Part II, p. 550.
2. Neck, VSA, p.159.
3. सृक्किणी ज्योतिस्तुल्ये तु कर्णमूलात्षडंगुले। कर्णौ तु भ्रूसमौ ज्ञेयावूर्ध्वं तु चतुरंगुलौ।।
द्व्यंगुलौ कर्णपार्श्वौ तु मात्रामेकां तु विस्तृतौ। कर्णयोरुपरिष्टाच्च मस्तकं द्वादशांगुलम्।।
ललाटात्पृष्ठतोऽर्द्धेन प्रोक्तमष्टादशांगुलम्। षट्त्रिंशदंगुलश्चास्य परिणाहः शिरोगतः।। Matsya P. 258.39-41
4. V.S. Apte, p. 455.

पिप्पल्याघातयोर्मध्ये(?) लकार इति संज्ञितः।
स्याद(ध्य)र्धाङ्गुलायामो विस्तारेण च सोऽङ्गुलम्।।११।।

In the centre of pippali and Āghāta "'lakāra' this way it is understood as such. the length may be of an additional aṅgula or digit and in breadth one digit.

मध्ये लकारो निम्नः स्यान्मानाद् यवचतुष्टयम्।
मूले पिप्पलिकायाः स्याच्छ्रोत्रच्छिद्रं चतुर्यवम्।।१२।।

In the centre Lakāra is bent in measure may be of four Yavas. At the root of the pippalikā may be the auricular passage of four Yavas.

या(गोलकारपीगूष्मो स्तूतिकेति?) प्रकीर्तिता।
अर्धाङ्गुलांयता सा स्याद् यवद्वितयविस्तृता।।१३।।

That which is known as Golakāra piguṣma stūtīkā is that known as such. That may be half an aṅgula long and breadth by yava twain.

लकारावर्तयोर्मध्ये पीयुषी सा प्रकीर्तिता।
अङ्गुलद्वितयायामा विस्तृता सार्थमङ्गुलम्।।१४।।

In the centre of Lakāra and āvartta that is called Piyūṣī having length of digit twain and broad by a 1½ digit.

कर्णस्य बाह्या रेखा या तामावर्तं प्रचक्षते।
षडङ्गुलप्रमाणः स्याद् वक्त्रो वृत्तायतश्च सः।।१५।।

The outer lining of the ear that may be to that they call as āvartta. Six digited normed may be the extent the face (vaktra) circular and long.

मूलांशोऽर्धाङ्गुलः कार्यः क्रमान्मध्ये यवद्वयम्।
अग्रे यवप्रमाणश्च विस्तारेण विधीयते।।१६।।

The basic portion of half a digit deserves to be created and at the centre in serial order of Yava twain. at the front of the extent of a Yava in breadth it is provided.

लकारावर्तयोर्मध्येउद्धात इति कीर्तितत:।
अधोभागे+पीयूष्या विस्तारेण यवत्रयम्।।१७।।

In the centre of Lakāra and Āvartta the Udghāta is declared as such. At the lower part of is the Piyūṣi in breadth Yava triad.

ऊर्ध्वतः कर्णविस्तारो गोलकाद् द्वियवान्विताः।
मध्ये च द्विगुणं नालं मूले मात्रा सपद्म(षड्य)वा।।१८।।

From the top the breadth of the Karṇa is endowed with Yava twain from the Golaka. And at the centre the nāla is two fold, at the root of six yavas.

समुदायप्रमाणेन (णेलक?)द्वितयायत:।
कर्णप्रसप्त:(श्च) कर्तव्यो निम्नो(च्चूमत?)विभागवान्॥१९॥

By the extent of the Samudaya, Golaka (corrected for ṇelaka) longer by two yavas. Karṇa Prasapita deserves to be created the bent one, as endowed with division.

अङ्गुलं पश्चिमं नालं पूर्वमर्धाङ्गुलं भवेत्।
कुर्वीत कोमले नाले कल(ला)द्वितयमायते॥२०॥

The rear nāla is to be one digited and the frontal one as half digited one. One may create soft nāla twain and longer ones by Kalā twain.

श्रवणस्य विभागोऽयं पर्वा(यथा)वत् परिकीर्तित:।
अन्यूनाधिकमान: स्यात् प्रशस्तो दूषितोऽन्यथा॥२१॥

This is the division of the ear illustrated as per suitability and may be as having measurement absolutely excellent as laudable or else deprectable.

चिबुकं द्व्यङ्गुलायामं तस्यार्धमधरं विदु:।
तदर्धमुत्तरोष्ठ: स्याद् भाजी चार्धाङ्गुलोष्ट्धा(च्छ्रया)॥२२॥
नासापुटौ तु विज्ञेयौ चतुर्थं भागमष्ट(मोष्ठ)यो:।
तयो: प्रान्तौ तु कर्तव्यौ करवीरसमौ शुभौ॥२३॥

The chin may be of a length of 2 digits and a half of that the lip may be conscious.[1] A half of that may be the other (i.e. upper) lip and bhājī may be of a height of half a digit. The nasal cavity may be recognised the fourth part of the two lips. The corners of this two desires to be created similar to karavīra, the auspicious ones.

तारकान्त:समे चैव सृक्वणी परिचक्षते।
नासिका स्या(त्) प्रमाणेन चतुरङ्गुलमायते(ता)॥२४॥

The interior of the pupil may have two corners of the mouth illustrated as such. The nose may be by an extent length by four digits.

पुटभा(प्रा)न्ते च विस्तारो नासाग्रस्याङ्गुलद्वयम्।
विस्तारेणाङ्गुलान्यष्टौ तदर्थमपि चायतम्॥२५॥

At the corner of the socket, the breadth may be as digit twained of the tip of the nose. By breadth the eight digits and for that purpose even the length.

प्रमाणगुणसंयुक्तं ललाटं परिकीर्तितम्।
आरभ्य चिबुकां(काद्) यावत् कु(के)शान्तं पश्चिमात् तथा॥२६॥

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1. Here Matsya P. describes that ``The bridge of the nose should be one finger and similar should be the lower part of it. The nostrils should be half a finger in circumference." Ch. 258

The forehead is illustrated as endowed with Pramāṇaguṇa illustrated as such. Having started from the corner of the chin the curl corners from the rear.

गणिका(ण्डा)न्तं शिरसो मानं भवेद् द्वात्रिंशदङ्गुलम्।
+++ कर्णयोर्मध्ये (मष्टको ?)ऽशदशाङ्गुल:।।२७।।

The crest measure is to be upto the corner of the cheek of 32 digits. In the centre of the two Karṇas (ears), the mastaka (corrected for Aṣṭaka) of eighteen digits.

+ ग्रीवयो: परीहाणो विंशतिश्चतुरन्विता।
श्री(ग्री)वात: स्यादुरोभागा(ग) उरसो नाभिरेव च।।२८।।

Of (ear) and neck the extent is required as 24 Aṅgulas (digits).[1] From the neck may be the chest region and from the chest the navel region.

नाभे(मेन्द्रं ?) भवेद् भागौ (द्वावुभयमेव च ?)।
ऊर्वो: समे मते जङ्घे जानुनी चतुरङ्गुले।।२९।।

The penis or generative organ may be one digited with two thighs of digit twain. the shanks may be recognised as equal to the thighs and knee twain may be four digited one.[2]

चतुर्दशाङ्गुलौ पादौ स्मृतावायाममानत:।
षडङ्गुलौ तु विस्तारादुत्सेधाच्चतुरङ्गुलौ।।३०।।

Fourteen digited are the two feet as per measurement of the length. six digited from the breadth and four digited from the height.

(पञ्चाङ्गुलपरीणाहावङ्गुलौ त्र्यङ्गुलायतौ ?)।
अङ्गुष्ठकसमा चैव स्यादायामा(त्) प्रदेशिनी।।३१।।

Five digited circumferencial one the two thumbs three digited in length and equal to the thumb, may be from the length Pradeśini (the forefinger or the Index finger).

तस्या: षोडशभागेन हीना स्यान्मध्यमाङ्गुलि:।
अष्टभागेन मध्ये(ध्या)या हीनां विद्यादनामिकाम्।।३२।।

By the sixteenth part of that reduced may be the middle finger and by the eight part which one is the middle one, to that one may know as Anāmikā (the Ring finger).[3]

तस्याश्चैवाष्टभागेन हीना ज्ञेया कनिष्ठिका।
पादोनमङ्गुलं कुर्यादङ्गुष्ठस्य नखं बुध:।।३३।।

By the eight parts of that very one, reduced as such may be the Karniṣṭhakā (the little finger) reduced by a quarter of a digit the expert one may create the nail of the thumb.

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1. ग्रीवामध्यपरीणाहश्चतुर्विंशतिकांगुल:। अष्टांगुला भवेद्ग्रीवा पृथुत्वेन प्रशस्यते।। Matsya P. 258.43
2. GOSE, p. 599, verse 24, pāda 1-2 मेढ्रं भवेद् गामो भामौ द्वावूरुद्वयमेवच।
3. V.S. Apte, p. 18.

अङ्गुलीनां नखान् कुर्यात् (खं?) पञ्चत्र्यंशसंमितान्।
(कुर्वीताङ्गुलकोत्सेधं त्रिभ्यन्वित्तमङ्गुलाम्?)।।३४।।

The nails of the fingers one may create, equal in extent to the five digits triad.

प्रदेशिन्यङ्गुलोत्सेधा हीना(:) शेषा यथाक्रमम्।
जङ्घामध्ये परीणाहो भवेदष्टादशाङ्गुल:।।३५।।
जानुमध्ये परीणाह(इ?)स्त(स्त्व)ङ्गुलान्येकविंशति:।
तस्यैव सप्तमं भागं विद्याज्जानुकपालकम्।।३६।।

The heights of the forefinger or index finger and the like, may be reduced as per serial order and the circumference in the centre of the shanks may be of eighteen digits. In the centre of the knees may be of digits twenty one and of that very one the seventh part, one may know the Jānukapālaka (the shin bone).[1]

कु(ऊ)रुमध्ये परीणाहो भवेद् द्वात्रिंशदङ्गुल:।
(भागार्धमांशौ?) वृषणौ मेढ्रं वृषणसंस्थितम्।।३७।।

In the centre of the thighs the circumference may be of thirty two digits and the testicles may be of half parted digits and the penis rooted on testicles.

षडङ्गुलपरीणाहं कोशस्तु चतुरङ्गुल:।
अष्टादशाङ्गुलमिता विस्तारेण कटिर्भवेत्।।३८।।

Having circumference of six Aṅgulas (digits) and Kośa and the socket of four digit and the waist may be in breadth measuring eighteen Aṅgulas or digits.

अङ्गुलार्धं (भवेन्नारीरोधोवश्चाङ्गुलं?) भवेत्।
नाभिमध्ये परीणाह: षट्चत्वारिंशदङ्गुल:।।३९।।

Of half a digit may be the female organ or may be of one digit [vāpyaṅgulaṁ bhavet]. The circumference within the centre of the navel, may be forty six digits.

द्वादशाङ्गुलमात्रं तु स्तनयोरन्तरं विदु:।
स्तनयोरुपरिष्टात्तु कक्षप्रान्तौ षडङ्गुलौ।।४०।।

To the extent of twelve digits may be the space between the two breasts and over the two breasts the corners of the armpits may be six digited ones.

उत्सेधात् पृष्ठविस्तारो विंशतिश्चतुरन्विता।
उरस: सह पृष्ठेन परीणाह: प्रकीर्तित:।।४१।।

From the height the breadth of the back, may be twenty added by four i.e. twenty four

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1. जङ्घाग्रे परिणाहस्तु अंगुलानि चतुर्दश। जंघामध्ये परीणाहस्तथैवाष्टादशाङ्गुल।।
जानुमध्ये परीणाह एकविंशतिरङ्गुल। जानूच्छ्रयोऽङ्गुल: प्रोक्तो मण्डलं तु त्रिरंगुलम्।। Matsya P. 258.53-54

digits. The circumference of the chest or breast is recognised in line with the back.

षडङ्गात् परीमाणादङ्गुलानीति निश्चय:(?)।
परीणाहाच्चतुर्विंशत्यङ्गुलाष्टौ च विस्तृता॥४२॥

From the measurement of the six digits the digits may be recognised as such. This is the factual position from the circumference of twenty four digits and eight digits may be the breadth.

ग्रीवा(वा?) कार्या भुजायाम: षट्चत्वारिंशदङ्गुल:।
पर्वोपरितनं बाहो: कार्यमष्टादशाङ्गुलम्॥४३॥

The neck deserves to be created and the length of the arms may be forty six Aṅgulas (digits). The upper part of the joints of the two arms may be created as eighteen aṅgulas or digits.

षोडशाङ्गुलमात्रं तु द्वितीयं पर्व कथ्यते।
बाहुमध्ये परीणाहो भवेदष्टादशाङ्गुल:॥४४॥

Sixteen digited as such the second joint is declared as such and the circumference in the centre of the arms, may be of eighteen Aṅgulas or digits.

प्रवाहोस्तु परीणाहो भवति द्वादशाङ्गुल:।
आयामेन (तलत्वापि?) कीर्तिते(तो) द्वादशाङ्गुल:॥४५॥

The all round curvature of the arm may be of twelve Aṅgulas or digits and by length the basement even[1] is declared as of twelve aṅgulas or digits.

अङ्गुलीरहित: प्राज्ञो(ज्ञै:) सप्ताङ्गुल: उदाहृत:।
पञ्चाङ्गुलानि विस्तीर्णा(र्णो) लेखालक्षणलक्षित:॥४६॥

The one digitless is declared as of seven Aṅgulas by the experts. Having breadth of five digits may be the 'lekhā lakṣaṇa lakṣita' i.e. the target of the pre-requisites of 4 wings.

पञ्चाङ्गुलानि मानेन कर्तव्या मध्यमाङ्गुलि:।
पर्वणोऽर्ध(तु)मध्याया हीनां विद्यात् प्रदेशिनीम्॥४७॥

By measurement the middle finger is to be created as of five digits. By a half of the joint of the middle finger should be created less as such the forefinger or Index finger.[2]

प्रदेशिनीसमा चैव स्यादायामादनामिका।
पर्वार्धमानहीना च प्रमाणेन कनिष्ठिका॥४८॥

And equal to that of the forefinger or index finger from the length may be anāmikā i.e.

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1. परिणामो - fn. 4, p. 600.
2. V.S. Apte, p. 363.

the ring finger[1] and the little finger may be reduced to the extent of the measure of half a joint.

अङ्गुलीनां नखाः कार्याः सर्वे पर्वार्धसंमिताः।
आयाममात्रमेतासां परीणाहं प्रचक्षते।।४९।।

The nails of the fingers deserve to be created all of them as equal to half a joint and a single length of all these they call as the circumference.

अङ्गुष्ठकस्य दैर्घ्यं स्यादङ्गुलानां चतुष्टयम्।
पञ्चाङ्गुल(लं) परीणाहं(हः) स्पष्टचारुयवाङ्कितं(तः)।।५०।।

The length of the thumb may be a tetrad of digits i.e. four digits and the circumference of five digits marked by apparent handsome yavas.

तुङ्गास्थ(त्त)मानपर्यन्तात् किञ्चिद्धीना नखा मताः।
अङ्गुष्ठकप्रदेशिन्योरन्तरं द्व्यङ्गुलं भवेत्।।५१।।

From the all round corner of the measurement of the height somewhat reduced are the nails recognised as such. The space between the thumb and the forefinger or index finger may be digit twained.

स्त्रीणामप्येवमेतत् स्यात् स्तनोरुजघनाधिकम्।
त्रीणि चत्वारि चत्वारि त्रीणि चत्वार्यथापि च।।५२।।

Of ladies even this much may be the extent, protuberant in breadth, thighs and posteriors as three, four, four, three and even four.[2]

एकादशैकादश वा दशधा(वा) विंशतित्र(स्त्र)यम्।
विंशतिस्त्रीणि च स्त्रीणां मानमेतत् प्रकीर्तितम्।।५३।।

Eleven or eleven, ten fold, and twenty and three, twenty and three of women this measurement is declared as such.

कनिष्ठं मानमेतत् स्यान्मध्यं सत्र्यंशमष्टकम्।
प(क)लानामष्टकं सार्धमुत्तमं परिकीर्तितम्।।५४।।

The smallest measurement may this be and the middle three digits octagonal. The octagon of Kalās and half is deemed as excellent.

उरसश्च भवेत् तासां विस्तारोऽष्टादशाङ्गुलाः।
कर्तव्यः कटिविस्तारो विंश(ति चतुराः?)।
एतत् प्रमाणमुद्दिष्टं प्रतिमानां समासतः।।५५।।

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[1] अनामिकाष्टभागेन कनिष्ठा चापि हीयते। पर्वत्रयेण चांगुल्यो गुल्फौ द्व्यंगुलकौ मतौ।। Matsya P. 258.49

[2] तथैव केशवल्लीयं स्कन्धोपरि दशांगुला। स्त्रियः कार्यास्तु तन्वङ्ग्यः स्तनोरुजघनाधिकाः।।
चतुर्दशांगुलायाममुदरं नाम निर्दिशेत्। नानाभरणसम्पन्नाः किंचिच्छ्लक्ष्णभुजास्ततः।। Matsya P. 258.71-72

The breadth of the breasts of these ones may be of eighteen digits and the breadth of the waist twenty added by four. This has been declared as the extent of the images or idols quite succinctly.

प्रमाणमेतत् सक(लामराणामर्चत्सु ?) निर्दिष्टमनुक्रमेण।
कार्यं सदा शिल्पिभि(प्रमैज्ञ: ?)यथोचितद्रव्यसमुद्धवासु।।५६।।

Of this very extent may be the measurement indicated in the adoration of all the gods and deserves to be created by the architects undelinquent as such as per availability of the materials as per required norm.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
प्रतिमालक्षणं नाम पञ्च(षट्)सप्ततितमोऽध्याय:।।७६।।

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CHAPTER 77

The definition or signs of the provision of weapons and forms of gods and the like.

त्रिदशानामथाकारान् ब्रूमः प्रहरणानि च।
दैत्यानामथ यक्षाणां गन्धर्वोरगरक्षसाम्।।१।।

Now we illustrate the shapes and weapons of gods, of Daityas, Yakṣas, Gandharvas, Uragas (Nāgas) and Rākṣasas (as well).

विद्याधरपिशाचानां भूतानां यथायथम्।
ब्रह्मानलार्चि:प्रतिम: कर्तव्य: सुमहाद्युति:।।२।।

Of Vidyādharas and Piśācas and Bhūtas[1] as per suitability. Brahmā may be of the image or shape of Fire's brilliance or having a halo of lustre created as such of height of lumination.

स्थूलाङ्ग: श्वेतपुष्पश्च श्वेतवेष्टनवेष्टित:।
कृष्णाजिनोत्तरीयश्च श्वेतवासाश्चतुर्मुख:।।३।।

Flatulent framed, white flowered engirt all over by a white wrapping scarf, having an upper scarf of dark antelope hide, white costumed and four faced.

दण्ड: कमण्डलुश्चास्य कर्तव्यो वामहस्तयो:।
अक्षसूत्रधरस्तद्वा(द्वद्) मौञ्ज्या मेखलया वृत:।।४।।

The staff and the water gourd even deserve to be developed in the two left hands. Bearing a rosary of beads that very way surrounded by Muñja Mekhalā (a cincture of Muñjā grass).

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[1] विद्याधरपिशाचानाम् भूतानां च यथायथम्। Ch. 77.2, fn. 1, p. 602.

कार्या(र्यो) वर्धयमानस्तु जगद् दक्षिणपाणिना।
एवं कृते तु लोके(शे) क्षेमं भवति सर्वतः।।५।।

Deserves to be created being made to get augmented mobile (Jagad) as such by the right arm. This way created Lokeśa (Brahmā) beneficence crops up all over.

ब्राह्मणा(र्थ) वर्धन्ते सर्वकामैर्न संशयः।
यदा विरूपा (दीनावा कृशा रौद्री कृशोदरी।।६।।

The Brāhmaṇas as develop as such, with all cherished ends, there is no doubt in it. When ugly normed, or niggardly posed, lean bodied and thin or slim waisted one is Raudrā (terror provoking one).

ब्रह्मणो वा?) भवेद् वर्णा(?) सा नेश भयदायिनी।
निहन्ति कारकं रौद्रा दीनरूपा च शिल्पिनम्।।७।।

May be of the framework of Brahmā and that may not be the desired one, being awe inspiring. The terror provoking one kills the creator and being niggard normed kill the artisan.

कृशा व्याधि(धिं) विनाशं च कुर्यात् कारयितुः सदा।
कृशोदरी तु दुर्भिक्षं विरूपा चानपत्यताम्।।८।।

The lean are creates or permeates disease, destruction for the builder as such perennially. The slim waisted one causes famine, and the disfigured one, causes issuelessness.

एतान् दोषान् परित्यज्य कर्तव्या सा सुशोभना।
ब्रह्मणोवा(ऽर्चा) विधानज्ञैः प्रथमो(मे) यौवने स्थिता।।९।।

Having evaded such defects, deserves to be created beautiful, the image intended to be worshipped (arcā)[1] of Brahmā by the experts in idol making, situated in the primary youth.

चन्द्राङ्क्तिजटः श्रीमान् नीलकण्ठः सुसंयते(तः)।
विचित्रमुकुटः शम्भुर्निशाकरसमप्रभः।।१०।।

Blue throated (Śiva) well refurbished glorious as such having matted locks lunar digited, having varied normed or dappled hued diademed Śambhu having the lumination of Moon.

दोर्भ्यां द्वाभ्यां चतुर्भिवा (वधा?) युक्तो वा दोर्भिरष्टभिः।
पटि(ट्टि)शव्यग्रहस्तश्च पन्नगाजिनसंयुतः।।११।।

With two or four arms equipped as such or by eight, having hand occupied by Paṭṭiśa[2]

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1. V.S. Apte, p. 52. Arcā.
2. V.S. Apte, p. 310.

(a kind of spear with a sharp edge) equipped with a snake and an elephant hide (ajina).[1]

सर्वलक्षणसम्पूर्णो नेत्रत्रितयभूषणः।
एवंविधगुणैर्युक्तो यत्र लोकेश्वरो हरः।।१२।।

Equipped fully with all the signs, ornamented by eye-triad, wherein may be Hara Lokeśvara, equipped with these merits.

परा तत्र भवेद् वृद्धिर्देशस्य च नृपस्य च।
यदारण्ये (श्मशाने?) वा विधीयेत महेश्वरः।।१३।।

When in a forest or in a cemetery Maheśvara[2] (i.e. Śiva) is imaged as such, therein great prosperity may come off for the country as well as the king.

एवं रूपस्तदा कार्यः कारकस्य शुभावहः।
अष्टादशभुलो(जो) दोष्णां विंशत्या वा समन्वितः।।१४।।

Of such a form then deserves to be created, well being predictor for the creator either eighteen armed one or equipped with twenty arms.

शतबाहुः कदाचिद्वा सहस्रभुज एव च।
रौद्ररूपो गणवृतः सिंहचर्मोत्तरीयकः।।१५।।

And sometimes hundred armed one or even thousand armed one, terrific formed, surrounded by gaṇas or attendants and having an upper scarf of lion's skin.

तीक्ष्णदंष्ट्राग्रदशनः शिरोमालाविभूषितः।
चन्द्राङ्कितशिराः श्रीमान् पीनोरस्कोग्रदर्शनः।।१६।।

Having teeth in front of the sharp jaws, decorated by a crest chaplet, having head marked by lunar digit, illustrious one having hideous looks with protuberant breasts.

(भद्रमूर्तिस्तु?) कर्तव्यः श्मशानस्थो महेश्वरः।
द्विभुजो राजधान्यां तु पत्तने स्याच्चतुर्भुजः।।१७।।

Auspicious framed, however, deserves to be created Maheśvara erected in a cemetery or burial ground, two armed one within the capital and in a town may be four armed one.

कर्तव्यो विंशतिभुजः श्मशानारण्यमध्यगः।
एकोऽपि भगवान् भद्र(:) स्थानभेदविकल्पितः।।१८।।

And deserves to be created as twenty armed one imaged within the centre of a forest and burial ground. Only a single adorable god is good one planned for creation of an Idol as per distinctness of the place.

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[1] V.S. Apte, p. 7.

[2] GOSE, p. 603, verse 13, pādas 3-4.

रौद्रसौम्यस्वभावश्च क्रियमाणो भवेद् बुधैः।
(उद्यन्यथा भवेद्भानुर्भगवान्) सौम्यदर्शनः॥१९॥

And terrific pleasant instincted one may be the one being created by the experts just as the adorable Sun may be of pleasant look when rising.[1]

स एव तीक्ष्णतामेति मध्यन्दिनगतः पुनः।
तथारण्यस्थितो नित्यं रौद्रो भवति शङ्करः॥२०॥

That very one attains to torridity when gone within the midday hour again and that very way stationed within or installed within a forest Śaṅkara assumes a terrific look.

(स एव सौम्यो भवति स्थाने सौम्ये व्यवस्थितः?)।
स्थानान्येतानि सर्वाणि ज्ञात्वा किम्पुरुषादिभिः॥२१॥

That same becomes pleasant when installed within a pleasant spot. Having realised all these spots by the Kinnaras and the like.

प्रमथैः सहितः कार्यः शङ्करो लोकशङ्करः।
एतद् यथावत् कथितं संस्थानं त्रिपुरद्रुहः॥२२॥

Accompanied as such and by Pramathas or gaṇas (attendants) deserves to be installed Śaṅkara the peace ordainer to the world. Such an installation has been illustrated of the enemy of Tripura, i.e., Śiva.

कार्त्तिकेयस्य संस्थानमिदानीमभिधीयते।
तरुणार्कनिभो रक्तवासाः पावकसप्रभः॥२३॥

The installation now of Kārttikeya is being illustrated, bearing semblance of the young sun, ruddy costumed, having refulgence like that of fire.

ईषद्बालाकृतिः कान्तो मङ्गल्यः प्रियदर्शनः।
प्रसन्नवदनः श्रीमानोजस्तेजोन्वितः शुभः॥२४॥

Slightly of a mien of a child, handsome, auspicious one, lovely looking one, cheerful faced, illustrious one, endowed with brilliance and vigour, as also auspicious one.

(विशेषान्मुकुटैश्चित्रै?) मुक्तामणि(वि)भूषितः।
षण्मुखो वैकवक्त्रो वा शक्तिं रोचिष्मतीं दधत्॥२५॥

Specifically decorated by pearl inlaid gems and having variegated diadems six faced or one faced one, bearing missile of radiant norm.

नगरे द्वादशभुजः खेटके षड्भुजो भवेत्।
ग्रामे भुजद्वयोपेतः कर्तव्यः शुभमिच्छता॥२६॥

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[1] उद्यन् यथा भवेद् भानुः भगवान् fn. 8, verse 19.

In a town (nagara) [a fortress, castle, city, town] a place containing large buildings, surrounded by a ditch and extending not less than one Kośa in length)[1] twelve armed, and in a Kheṭaka (the area half in extent as that of a nagara)[2] as six faced, it may be. In a grāma[3] (smaller cluster of houses– a village) equipped with two arms deserves to be created as such by one cherishing well being.

शक्तिः शरस्तथा खड्गो भुशुण्डी मुद्गरोऽपि च।
हस्तेषु दक्षिणेष्वेतान्यायुधान्यस्य दर्शयेत्।।२७।।

The missile, arrow, and sword, a bhuśuṇḍi (a club)[4] and hammer (mudgaraḥ)[5]. These (weapons) one may display in the right hands of this one.

एकः प्रसारितश्चान्यः षष्ठो हस्तः प्रकीर्तितः।
(धनुः?) पताका घण्टा च खेटः कुक्कुट(क)स्तथा।।२८।।

One stretched out and a different one, is called, the sixth hand. The bow,[6] a flag, a bull, a horse[7] and a cock.

वामहस्तेषु षष्ठस्तु तत्र (संवर्धमः?) करः।
एवमायुधसम्पन्नः संग्रामस्थो विधीयते।।२९।।

In the left hands, the sixth hand there may be enlongated one. This way equipped with weapons, is construed as one stationed in a warfare.

(अन्यदा) तु विधातव्यः क्रीडालीलान्वितश्च सः।
छागकुक्कुटसंयुक्तः शिखियुक्तो मनोरमः।।३०।।

On a different day or in a different way deserves to be created as equipped with sport normed activity that one. Equipped with a goat, a cock and united with a peacock, fascinating to the mind.

नगरेषु सदा कार्यः स्कन्दः परजयैषिभिः।
खेटके तु विधातव्यः षण्मुखो ज्वलनप्रभः।।३१।।

In the towns, invariably deserves to be created Skanda by these desirous of having victory over the enemies. In a Kheṭaka deserves to be created the six faced one, having flare of a fire.

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1. MW, p. 635.
2. Ibid.
3. Ibid.
4. KAŚ.I.II.3.34, p. 38.
5. Clubs KAŚ.II, p. 77, R.P. Kangle, ed. 1960, 1963.
6. धनुः पताका घण्टा च खेटः कुक्कुटकस्तथा।
7. V.S. Apte, p. 176. MW, p. 340. खेटः।

तथा तीक्ष्णायुधोपेतः स्त्रग्दामभिरलङ्कृतः।
ग्रामेऽपि द्विभुजः कार्यः कान्तिद्युतिसमन्वितः॥३२॥
(दक्षिणे तु भवेच्छ भक्तिर्वामे हस्ते तु कुक्कुटः?)।
विचित्रपक्षः स(सु)महान् कर्तव्योऽतिमनोहरः॥३३॥

Likewise equipped with sharp weapons, decorated by a wreath and a garland. In a village also two armed is to be created endowed with beauty and radiance, on the right should be the missile, and on the left, a cock with huge wings deserves to be created very handsome.

एवं पुरे खेटके च ग्रामे (वाभिलं?) शुभम्।
कार्त्तिकेयं ++ कुर्यादाचार्यः शास्त्रकोविदः॥३४॥

This way in the town as well as in the country side, all goes auspicious normed. Kārttikeya may create that very way, the Ācārya conversant with the treatise or theory.

अविरुद्धेषु कार्येषु खेटे या(ग्रा)मे पुरोत्तमे।
कार्त्तिकेयस्य संस्थानमेतद् यत्नेन कारयेत्॥३५॥

In undertakings of unvariationed norm, in a Kheṭa or a grāma or an excellent town the installation of Kārttikeya one may get created with effort.

(वलस्तु सुभुजः श्रीमांस्ताल केतु महाद्युतिः?)।
वनमालाकुलोरस्को निशाकरसमप्रभः॥३६॥

Bala of good looking arms the Illustrious one, Tālaketu (an epithet of Bhīṣma)[1] or Balarāma or a younger brother of Pātālaketu– a dānava)[2] having lumination like moon and chest covered by a sylvan wreath.

गृहीतसारो(सीर)मुसलः कार्यो दिव्यमदोत्कटः।
चतुर्भुजः सौम्यवक्त्रो नीलाम्बरसमावृतः॥३७॥

Having a ploughshare and flail wielded, deserves to be created flustering or petulant in liquor inebriation or divine pride. Four armed, pleasant faced, and covered by an azure costume.

कु(मु)कुटालङ्कृतशिरोरोहो रागविभूषितः।
रेवतीसहितः कार्यो वन(बल)देवः प्रतापवान॥३८॥

Having hair decorated by a diadem, and decorated by ruddy glow accompanied by Revatī, deserves to be created Baladeva the heroic one.

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1. वलस्तु सुभुजः श्रीमांस्तालकेतुर्महाद्युतिः। fn. 1, p. 605, verse 36.
2. MW, p. 445. V.S. Apte, p. 234.

विष्णुर्वैदूर्यसङ्काशः पीतवासाः श्रियाकृ(वृ)तः।
वराहो वामनश्च स्यान्नरसिंहो भयानकः॥३९॥

Viṣṇu bearing semblance of turquoise, yellow costumed, accompanied by Śrī (Lakṣmī) or beauty englamoured and the Boar, dwarf and man lion (incarnated) may be terror provoking.

कार्यो (वा?) दाशरथी रामो जामदग्न्यश्च वीर्यवान्।
द्विभुजोऽष्टभुजो वापि चतुर्बाहुररिन्दमः॥४०॥

Deserves to be created even the son of Daśartha Rāma and Jāmadagnya (Paraśurāma) the heroic one, two armed or eight armed or four armed the restrainer of foes.

शङ्खचक्रगदापाणिरोजस्वी कान्तिसंयुतः।
नानारूपस्तु कर्तव्यो ज्ञात्वा कार्यान्तरं विभुः॥४१॥

Having hands occupied by conch, quoit, mace, and energetic endowed with gleam, multiformed deserves to be created having known the variation of action, the supreme one.

इत्येष विष्णुः कथितः (सुरासुरनमस्कृतः?)।
त्रिदशेशः सहस्राक्षौ(क्षो) वज्रभृत् सुभुजो बली॥४२॥

This way has been spoken of Viṣṇu of this sort, offered obeisance to, by gods and demons.[1] Tridaśeśa (the overlord of gods, the thousand eyed one, adamant wielder, nice armed and forceful one.

किरीटी सगदः श्रीमाञ् श्वेताम्बरधरस्तथा।
श्रोणिसूत्रेण महा(हता) दिव्याभरणभूषितः॥४३॥

Crowned as such, or diademed, mace bearing the Illustrious one and white costumed that very way, decorated by a divine gem or ornament and with a stout waist band.

कार्यो राजश्रिया युक्तः पुरोहितसहायवान्।
वैवस्वतस्तु विज्ञेयः (काललोक?)परायणः॥४४॥

Deserves to be created endowed with royal glory aided by a chaplain Vaivasvata (Yamarāja) deserves to be recognised adhering to the world of the dead (Kālaloka).

तेजसा सूर्यसङ्काशो जाम्बूनदविभूषितः।
सम्पूर्णचन्द्रवदनः पीतवासास्तु(:शु)भेक्षणः॥४५॥

In radiance Sun compared decorated by gold having face fullsome like moon or orbed like moon, pale-costumed, nice eyed one.

विचित्रमुकुटः कार्यो वराङ्गदविभूषितः।

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[1] सुरासुरनमस्कृतः।

तेजसा सूर्यसङ्काशः कर्तव्यो बलवाञ्छुभः।।४६।।

Varied hued diademed deserves to be created, decorated by good looking armlets in light sun like, deserves to be created forceful and auspicious one.

धन्वन्तरिर्भरद्वाजः (प्रजानीयतयस्तथा।
दक्षार्थाः सदृशाः कार्या कार्यों रूपाणि + रपि?)।।४७।।

Dhanvantari Bharadvāja, and the ascetics among the subjects meant for the purpose of right side, or Dakṣa, deserve to be created of equal size, as also deserves to be created as suited to the form.

अर्चिष्मान् क्ष(ज्व)लनः कार्यः (यत्कण्ठाश्च?)समीरणः।
सौम्यः कार्यस्तथा(दित्या?). ++रौद्रशरीरिणः।।४८।।

The flame flickered deserves to be created the fire, as also the Vāyu (god) having neck enlongated. And northwards, a pleasant normed deserves to be created ādityaḥ (sun)[1] of the embodied being terrific like Rudra (i.e. Śiva).

रक्तवस्त्रधराः कृष्णा नानाभरणभूषिताः।
कर्तव्या राक्षसाः सर्वे बहुप्रहरणान्विताः।।४९।।

Wearing ruddy garments dark complexioned decorated by many ornaments deserve to be created the demons (Rākṣasas) in entirety, equipped with many weapons.

पूर्णचन्द्रमुखा शुभ्रा बिम्बोष्ठी चारुहासिनी।
श्वेतवस्त्रधरा कान्ता दिव्यालङ्कारभूषिता।।५०।।

Having face like full moon, refulgent, having lips like the bimba fruit, being of pleasing smile, white apparelled, beautiful and decorated by divine ornaments.

कटिदेशनिविष्टेन वामहस्तेन शोभना।
सपद्मेव (कान्तेन?) दक्षिणेन शुचिस्मिता।।५१।।

Lovely looking owing to left hand fixed on the waist region, having pure smile assumed having a lovely lotus[2] held in the right hand.

कर्तव्या श्रीः प्रसन्नास्या प्रथमे यौवने स्थिता।
गृहीतशूलपरिघ(पाहिका?)पट्टिसध्वजा।।५२।।

Śrī (Lakṣmī) deserves to be created of a cheerful face stationed in the primary youth and deserves to be created having a flag, sharp edged spear an iron tipped club[3] and a trident or spike wielded.

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1. Fn. 6 सौम्यः कार्यस्तथादिर्याः। verse 48, pāda 3-4.
2. सपद्मेव च कान्ते न दक्षिणे न शुचिस्मिता। fn. 11-12, verse 51.
3. V.S. Apte, p. 319. Parigha.

बिभ्राणा खेटकोपेतलघुखड्गं च पाणिना।
घण्टामेकां च सौवर्णीं दधती घोररूपिणी।।५३।।

Holding in hand a poniard (mounted) on a steed[1] bearing a single bell, made of gold, being of a terrific form.

कौशिकी पीतकौशेयवसना सिंहवा(ह)ना।
(सेचोशै?) + विधातव्या: शुक्लाम्बरधरा: ++।।५४।।
शोभमानाश्च मुकुटैर्नानारत्नविभूषितै:।
सदृशावश्विनौ कार्यौ लोकस्य शुभदायकौ।।५५।।

Kauśikī[2] (the goddess Durgā) or a goddess sprung from the body of Pārvatī[3] enrobed in yellow raiment having vehicle for a lion; with agility or spryness deserve to be created white costumed, englamoured by crowns or diadems decorated by many gems, the two Aśvins of equal size, the bestowers of good for the world.

शुक्लमाल्याम्बरधरौ जाम्बूनदविभूषितौ।
(त्रिपञ्चदशपूतिरस्येदं भृङ्गवन्मेचकप्रभाम:।।५६।।

Wearing white wreaths and costumes, and gold plaited, three, five or ten digited is the structure of these and Azure hued like the bees.

वैदूर्यशकंसङ्काशा?) हरितश्मश्रवोऽपि च।
रोहिता विकृता रक्तलोचना बहुरूपिण:।।५७।।

Compeers to turquoise and lead (Śisaka or Śaṅkha or conch or Śukti– conch-shell)[4] and having ears of emerald[5] or hypotenuse of the triangle[6] of blue vitriol,[7] ruddy hued, hideous looking, fleshy eyed multiformed framed ones.

नागै: शिरोरुहालीनैर्विरागाभरणाम्बरा:।
कार्या: पिशाचा भूताश्च परुषासत्यवादिन:।।५८।।

Having costumes and ornaments of colourless hues, having hair entwined by snakes, deserve to be created Piśācas, and bhūtas (goblins and ghosts), harsh framed and untruth speaking.

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[1] V.S. Apte, p. 176. खेटक - a horse.
[2] V.S. Apte, p. 166.
[3] MW, p. 317.
[4] GOSE, p. 607, fn. 1, verse 57, pāda 1 वैदूर्यर्ससक संकस।
[5] V.S. Apte, p. 636. हरिताश्मन्।
[6] V.S Apte, p. 564.
[7] V.S. Apte, p. 636.

(बहुप्रकारमन्दहा?) विरूपा विकृताननाः।
घोररूपा विधातव्या ह्रस्वा नानासु(यु)धाश्च ते॥५९॥

Multi normed carnal cravers hideous looking, having faces disfigured, terror provoking formed ones, deserve to be created those short statured and having weapons of varied kinds wielded.

सुभीमविक्रमा भीमा(:) सङ्घा यज्ञोपवीतिनः।
वर्मभिः शाटिकाचित्रैर्भूताः कार्याः सदा बुधैः॥६०॥

Having highly hideous pacing or movements or exploits, terrific looking, gangsters invested with thread, the bhūtas or ghosts deserve to be created equipped with variegated normed costumes or variegated with Śāṭikās (petticoats or under garments) always by the experts.

येऽपि नोक्ता विधातव्यास्तेऽपि कार्यानुरूपतः।
यस्य यस्य च यल्लिङ्गमसुरस्य सुरस्य च॥६१॥

Those that have not been illustrated deserve to be created these even as per exigency of the activity. Whatever may be the specific mark of which one, of a god or demon.

यक्षराक्षसयोर्वापि नाना(ग)गन्धर्वयोरपि।
तेन लिङ्गेन कार्यः स यथा साशु(धु) विजानजा(ता)॥६२॥

Of a Yakṣa or a Rākṣasas or of a nāga or a gandharva with that very mark that deserves to be created the way by a specifically knowing person.

प्रायेण (वा?) वीर्यवन्तो हि दानवाः क्रूरकर्मिणः।
किरीटिनश्च कर्तव्या विविधायुधपाणयः॥६३॥

Normally virile normed, and cruel actioned ones the Dānavas (demons) diadem decked deserve to be created having hands occupied by variety of weapons.

तेभ्योऽपीषत् कनीयांसो दैत्याः कार्या गुणैरपि।
दैत्येभ्यः परिहीणास्तु यक्षाः कार्या मदोत्कटाः॥६४॥

From them even slightly smaller ones, the Daityas deserve to be created owing to their merits even. Lesser normed than Daityas Yakṣas deserve to be created flustering in liquor or pride or potulant as such.

हीनास्तेभ्योऽपि गन्धर्वा गन्धर्वेभ्योऽपि पन्नगाः।
नागेभ्यो राक्षसा हीनाः क्रूर(विकृतरूपेण:?)॥६५॥

Inferior even to those ones may be Gandharvas and inferior to the Gandharvas the Pannagas (i.e. Nāgas) and Rākṣas as inferior to Nāgas, cruel and ugly formed [Krūravikṛta rūpiṇaḥ].[1]

विद्याधराश्च यक्षेभ्यो हीनदेहत(ध)राः स्मृताः।
चित्रमाल्याम्बरधराश्चित्रचर्मासिपाणयः।।६६।।

And Vidyādharas as inferior to Yakṣas, are known as of comparatively inferior framed ones variegated wreathed, costumed and having hands wielding swords and variegated bucklers.

नानावेषधरा घोरा भूतसङ्घा भयानकाः।
पिशाचेभ्योऽधिकाः स्थूलास्तेजसा परुषास्तथा।।६७।।

Many normed attired ones and terrific ones the gangs of ghosts terrific ones, more flatulent than the Piśācas and harsh moded in complexion or rough shoed in appearanecs.

अन्यूनाधिकरूपांश्च कुर्वीत प्रायशः शुभान्।
(दिव्यैरासणाभरणैश्च युक्ताः
कृतीथविदधीत यथोदितांस्तान्?)।।६८।।

Normally one may create all these as auspicious ones having faces lesser or greater decked with divine ornaments and seats the accomplished one may create the way they have been declared as such.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
देवादिरूपप्रहरणसंयोगलाध्यायो नाम (षट्?सप्त)सप्ततितमः।।

* * *

CHAPTER 78

The signification of merits and defects

अथ वर्ज्यानि रूपाणि ब्रूमहेऽर्चादिकर्मसु।
यथोक्तं शास्त्रतत्त्वज्ञैर्गोब्राह्मणहितार्थिभिः।।१।।

In the works of preparation of idols[2] or images intended to be worshipped we shall illustrate the forms required to be evaded the way they have been described by those knowing the realities of or factual representation of the theoretical aspects, being the well wishers of kine and Brāhmaṇas.

अशास्त्रोज्ञेन घटिता(तं) शिल्पिना दोषसंयुतम्।
अपि माधुर्यसम्पन्नं(न) ग्राह्यं शास्त्रवेदिभिः।।२।।

Carved out by an artist or artisan not skilled in the theoretical work is such that is endowed with defects, and by those experts in the Śāstra or theoretical treatise, deserves to

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1. Fn. 8, p. 607.
2. V.S. Apte, p. 52. अर्चा।

be accepted as authentic, being endowed with loveliness.

अश्लिष्टसन्धे(न्धिं) विभ्रान्तां वक्रां चावनतां तथा।
अस्थितामुन्नतां चैव काकजङ्घां तथैव च।।३।।
प्रत्यङ्गहीनां विकटां मध्ये ग्रन्थिनतां तथा।
ईदृशीं देवतां प्राज्ञैर्हि(ज्ञो हि)तार्थं नैव कारयेत्।।४।।

Having joint rough shod, bewildered, crooked one, and even stooped down, unpedestalled, uplifted, and being Kākajaṅghā[1] (the plant karañja) or having shanks like those of a raven or crow likewise. Reduced in every limb, disfigured and in the centre curved or jagged or serrated by knots, such a goddess the expert one may not get carved out regard for well being.

अश्लिष्टसन्ध्या मरणं भ्रान्तया स्थानविभ्रमम्।
वक्रया कलहं विद्यान्नतया (वयसः?) क्षयम्।।५।।

By not well knit joints or rough shod joints there is the anticipation of death. By one having zigzag rollings the dislocation of abode; By the crooked one or hunch-backed one, pique or quarrel and by the stooped one may know the cessation of Age.

नित्यमस्थितया पुंसामर्थस्य क्षयमादिशेत्।
भयमुन्नतया विद्याद्धृद्रोगं च न संशयः।।६।।

By regular vacillationed normed, for men the loss of wealth it may indicate, fear by the raised or bulged out one, as also the heart disease; there is no doubt in it.

देशान्तरेषु गमनं सततं कारु(क) जङ्घया।
प्रत्यङ्गहीनयानित्यं भर्तुः स्यादनपत्यता।।७।।

By Kākajaṅghā normed, a regular visit to the foreign lands. By Pratyaṅgahīna i.e. one reduced in every limb, regularly may ensue the issuelessness of the owner.

विकटाकारया ज्ञेयं भयं दारुणमर्ध(र्चा)या।
अधोमुख्या शिरोरोगं (तथानयापि च?)।।८।।

By image intended to be worshipped of an ugly appearance or disfigured one, the terrific awe may be predictable. By the one having face down cast the headache as also by one having spot dislocated or dislodged.

एतैरुपेता दोषैर्या वर्जयेत् तां प्रयत्नतः।
अन्यैरपि युतां दोषैरर्चां ब्रूमोऽथ सम्प्रति।।९।।

By these defects that may be equipped, one may evade with effort (for installation). And the Image that is endowed with other defects those now we shall illustrate.

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[1] MW, p. 266.

(उद्वद्धपिण्डिका सासिसासि?) स्वामिनो दु+खमावहेत्।
(कुक्षिष्टिप्राय?) दुर्भिक्षं रोगा(न्) कुब्जार्चिता नृणाम्[1]।।१०।।

Having Piṇḍikā (calf of the leg)[2] having a fleshy swelling or strong having a sword may bear grief to the master and the one having belly bloated as such, may bring famine and epidemics for men, a hunch backed idol meant for worship.

पार्श्वहीना तु भवति राज्यस्याशुभदर्शनी।
(शालायासनया स्थानं स्त्रीश्च?) प्रतिमया भवेत्।।११।।

An image or idol meant for worship having flanks reduced or elliptic, may be creator of inauspiciousness for the kingdom. By a female idol, the installation may be such as having its pedestal within a chamber.

आसनालयहीनायां बन्धनं स्थानविच्युते(तिः)।
नानाकाष्ठसमायुक्ता या चैवायसपिण्डिता।।१२।।

In one reft of a pedestal within a chamber may there be bondage or dislocation of the place. That which may be such as equipped with many wooden faggots or flanks and that may be moulded in Iron or steel.

सन्धिभिः (प्रविसहिर्या?) सानर्थभयदा भवेत्।
(सम्बन्धाकृष्ट?)लोहेन त्रपुणा वा कदाचन।।१३।।

Perforated as such by knots that may be a provider of calamity and fear; moulded in wrought Iron or in Tin sometimes.

दारुणा च तथैवोक्ता प्रतिमायास्तु(शास्त्र)वेदिभिः।
सन्धयश्चापि कर्तव्याः सुश्लिष्टाः पुष्टिमिच्छता।।१४।।

Horrible as such then is spoken of by the knowers of the theoretical knowledge. And by one cherishing the stout norm of the Image, the knots or joints deserve to be created well knit as such.

अर्चनाम धराधेन(?) शास्त्रदृष्टविधानतः।
वध्नीयात् ताम्रलोहेन सुवर्णरजतेन वा।।१५।।

An Image installed as per procedure directed by the theoretical works, one may bind[3] with red steel or copper hued Iron or with gold or silver.

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1. GOSE p.609 fn 4 has–
इतः परं अद्योमुखी तुविज्ञेया वद्यलेकारवस्त्रालैकार हारिणी। प्रतीपार्धमुखी या स्यात् सा मृत्युमय दायिनीं।।
Meaning– The bent faced one may be wrester of clothes and ornament and one having face half reverse ordered may be death and fear spelling.
2. V.S. Apte, p. 336. Piṇḍikā.
3. Plait with red iron or with gold and silver.

(कृतेन वेणुना चान्यथा स्तुंसामबद्वावरुजावहा?)।
तस्मात् सर्वप्रयत्नेन स्थपतिः शास्त्रकोविदः।।१६।।

Or by cane reed or else it may be the source of pain and anguish. Therefore, by all perseverance the architect conversant with the theoretical work.

कुर्यादर्चां यथान्यायं सुविभक्तां प्रमाणतः।
(न क्षतां नोपदिगां च न च मान विवर्जिता।।१७।।

May create an idol meet for worship as per logical justification well proportioned by measurement, neither damaged or hurt by a wedge and nor even reft of calculative measurement.

न प्रत्यङ्गैः प्रहीनं च घ्राणपादैर्नखादिभिः?)।
सुविभक्तां यथोत्सेधां प्रसन्नवदनां शुभाम्।।१८।।

Nor even deficient in any limb or in nose, feet and the like or in nails well proportioned in line with the height cheerful or alacrious faced and auspicious one.

निगूढसन्धे(न्धि)करणां समायतिमृजुस्थिताम्।
(ईदृशींकारयेदर्चां?) प्रमाणगुणसंयुताम्।।१९।।
समोपचितमांसाङ्गाः पुरुषा स्युः समासतः।
प्रमाणलक्षणयुता वस्त्ररत्नविभूषिताः (?)।।२०।।

Having angles and joints well composed of equal length and straight or erect standing one may get created endowed with measure have limbs fleshy and nicely carved out as per extent and measurement endowed with signs decorated by gems and costumes.

(ज्ञात्वा?) गुणान् परिकलय्य च दोषजात-
मर्चां यथोदितगुणां (विदधीत मतून्या?)।
शिष्यत्वमेत्य विविध(त्स?)मुपासतेऽन्ये
तं शिल्पिनः कृतध्ये(धि)यश्च मुहुः स्तुवन्ति।।२१।।

Having reckoned with merits and sorted out demerits one may create idol or image as per suitable pre-requisites. Having assumed the norm of a pupil, as per systematic norm, and may take to the spirit of instructions. To him the artisans of accomplished intellects praise manifoldly.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
दोषगुणाध्यायो नामाष्टसप्ततितमोऽध्यायः।।७८।।[1]

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1. GOSE- नाम सप्त(माष्ट)सप्ततितमः।।

CHAPTER 79

The signs of straight and suitable spots of Installation

अत ऊर्ध्वं प्रवक्ष्यामि (नव?)स्थानविधिक्रमम्।
(संपात्यारूपाणां?) हि जायन्ते नव वृत्तय:।।१।।

After this I shall talk of the serial order of installation and adjustment of the enclosure nine[1] normed. In the meeting points of the diagonals they became of nine normed tendencies.

(पूर्वभृष्वागतं तेषां ततोऽर्ध्वं ज्वरगतं भवेत्?)।
तत: (साचीकृतं?) विद्यादध्यर्धाक्षमनन्तरम्।।२।।

The first one may be straight line and subsequently half straight lined. Then one may construe it as bent aside[2] equipped with axis of one and a half part.

चत्वार्यूर्ध्वागतादीनि परावृत्तानि तानि च।
ऋज्वागतपरावृत्ता(त्तं) ततोऽर्धर्ज्वागतादिकम्।।३।।

Four as lifted aloft, and the like and those that are turned away or turned aside, straight lined and bent aside with half as straight lined.

(साचीकृत्?)परावृत्तं ततोऽध्यर्धाक्षपूर्वकम्।
पार्श्व(र्श्वा)गतं च नवमं स्थानं भित्तिकविग्रहम्।।४।।

Bent aside and turned away and then equipped with one and half of the axis, the ninth one as Pārśvāgata the spot is bhittika vigraha i.e. of walled structure.

ऋज्वर्धऋजुनोर्मध्ये चत्वारि व्यन्तराणि च।
अर्धर्जुसाचीकृतयोर्मध्ये च व्यन्तरत्रयम्।।५।।

In the centre of Ṛjvardha and Ṛju (half straight line and straight lined) from one the spirits or supernatural beings (vyantaras)[3]. Half straight lined and bent aside in their centre, there is Vyantara triad.

(द्व्यर्धार्ज्या?)साचीकृतयोर्मध्ये द्वे व्यन्तरे परे।
(परोद्व्यर्धक्षपार्श्व?) व्यन्तरं चैकमन्तरे।।६।।

In the centre of bent aside and 2½ straight lined ones there are two extra Vyantaras. And there is solitary Vyantara on the flank of the axis of 2½.

ऋज्वागतपरावृत्तपार्श्वाभ्यं(भ्या)गतयोर्दश।
अन्तरे व्यन्तराणि स्यु: स्थानकान्यपराण्यपि।।७।।

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1. नवस्थानविधिक्रमम्। verse I, Ch. 79, fn. 6.
2. साचीकृतम् fn. 11, p. 610. V.S. Apte, p. 596. Bent aside.
3. V.S. Apte, p. 537. Vyantaraḥ.

Ṛjvāgata Parāvṛtta Pārśvāgatas in the centre of these two at the intervening space there may be ten Vyantaras (the spirits), as also other installations.

ऋज्वागताद्यं मध्यं च विग्रहं (वेन्वा +++।
ऋज्वागतां ++++ शेषभाव्यन्तरा व्यया?)॥८॥

Ṛjvāgatādya and Madhya as also Vigraha (the verse is broken).

अर्धापाङ्गमर्धपुटमर्धार्धपुटमेव च।
(अर्धर्ज्वसेऽपि कथितं सिलीदव्यन्तरं व्यय:?)॥९॥

Ardhāpāṅga and Ardhaputa and Ardhārdhapuṭa even and in Ardharjvasa even is spoken of as the silīdavyantara the way.

अर्धसाचीकृतं चैव स्वस्तिकं च तत: परम्।
(साचीकृतोशे?) द्वावुक्तावंशौ द्व्यर्धाक्षसंज्ञिते॥१०॥

Ardhasāci Kṛta [half way bent aside] and Svastika the other one साचीकृतोशे द्वावुक्तौ अशौ द्व्यर्धाक्षसंज्ञिते।

द्व्यर्धाक्षांशपरावृत्तं द्व्यर्धाक्षांसं च ते उभे(?)।
(द्विज्वाक्षे?)व्यन्तरे प्रोक्ते चित्रशास्त्रविशारदै:॥११॥

Dvyardhākṣāṁśa Parāvṛttaṁ dvyardhākṣāṁśaṅ ca te Ubhe Dvjjyākṣe vyantara prokte-citraśāstroviśāradaiḥ (by the experts in the art of painting).

ऋज्वागतादध्यर्धाक्षं(?) यथा प्रोक्तानि संज्ञया।
व्यन्तराणि तथैव स्यु: परावृत्ते यथाक्रमम्॥१२॥

From the ṛjvāgata having axis of one and a half, the way they are spoken of by definition, vyantaras may be that very way at Parāvṛtta as per serial order.

वैचित्र्यं भित्तिके नास्तीत्येव चित्र्यं(त्र)(विचित्र्यं वि?)विदो विदु:।
एकान्नत्रिंशदेवं च स्थानानि व्यस्तवर्त्मना॥१३॥

There is no variegation in the Bhittika (mural painting) as those experts in the variegation of paintings know. This way are reduced by thirty installations as detailed by Vyastavartmā.

वैतस्त्यमन्तरं स्थाप्यं पादयो: सुप्रतिष्ठितम्।
हिक्कायां पादयोश्चान्तभूमौ लम्बे प्रतिष्ठिते॥१४॥

The Vaitastya antara is fit to be installed on the two feet, nicely adjusted. In Hikkā and within the space of the two feet, the two lambas are adjusted.

प्रोक्तमृज्वागतं पूर्वं प्रमाणेन निरूपितम्।
ततोऽर्धर्ज्वागतस्येदं प्रमाणमुपलक्षयेत्॥१५॥

Ṛjvāgata has been illustrated earlier nicely verified by extent or measurement. Then of the Ardharjvāgata this extent one may observe.

ब्रह्मसूत्रं तु कर्तव्यं मुखस्यैव तु मध्यग:(गम्)।
नेत्ररेखासमत्वेन तिर्यक्तालो भवेन्मुखम् (?)।।१६।।

Brahmasūtra [The sacred thread) deserves to be adjusted as gone within the centre of the face and the face may be tiryaktāla in line with the similarity of the lining of the eyes.

अपाङ्गस्याक्षिकूटस्य कर्णस्य च भवे(त्) क्षय:।
अन्यत्र कर्णमानं स्यादर्धाङ्गुलविशेषितम्।।१७।।

Of Apāṅga and Akṣikūṭa and of the Karṇa (ear) there may be an abode. Anywhere else the measurement of the Karṇa may be specified by half an aṅgula or cubit.

दृक्सूत्रे ब्रह्मलेखया अपरे स्यात् (कलाहवम्।
यच्वछमात्राश्रुपातोक्षि क्षीयतान्योपवस्तथा?)।।१८।।

In the Dṛksūtra of the Brahmalekhā on the other side may be Kalāhava Yavamātrā Śru Pātokṣi may be adjusted in a different way.

त्रियवा: श्वेतभाग: स्यात् तारा च प्रोक्तमानत:।
विस्तार: श्वेतभागश्च करवीरोऽपि चोक्तवत्।।१९।।

And the pupil of the eye may be of Yava triad and white spotted by the spoken measurement and the breadth of the Śvetabhāga (white spot) even Karavīra illustrated.

परभा:(?) करवीरं स्याद् ब्रह्मसूत्रात् तथाङ्गुलम्।
पूर्वभाकरवीरात्तु(?) सङ्गमश्चाङ्गुलं भवेत्।।२०।।

Parabhāḥ may be Karavīra, from the Brāhmasūtra likewise of an aṅgula (cubit). From the Pūrvabhā Karavīra the Saṅgama may be of one aṅgula (cubit o rdigit).

कर्णनेत्रान्तरं प्रोक्तं कलाभ्य(ध्य)र्धाङ्गुलाधिकम्(का)।
(पूर्वकू सर्वदिस्याविक्षायत् कथयेत् पराम्?)।।२१।।

The space between the ear and the eye has been illustrated excess in norm by half an aṅgula or digit from the Kalā. (पूर्वकू सर्वदिस्यविक्षायत् कथयेत् पराम्)

पुटोऽङ्गुलं ब्रह्मसूत्रात् कपोलाद् द्व्यङ्गुलं भवेत्।
पूर्वे परत्र मात्रार्धं पुट: स्याच्छेषमुक्तवत्।।२२।।

Puṭa or socket may be of one aṅgula from the sacred thread and two aṅgulas from the cheek.

(परभागान्तराष्ट?) स्यादङ्गुलं द्वियवाधिकम्।
अधर: परभागे तु यवषट्कं विधीयते।।२३।।

And the space between Parabhāga may be of an aṅgula enhanced by Yava twain and adhara (lip) in the Parabhāga may be as provided of six yavas.

अधरान्ता कला(?) गण्डो ब्रह्मसूत्रात् पुनर्हनुः।
परभागेऽङ्गुल्लं सार्धं मुखलेखाङ्गुल्लं ततः।।२४।।

Adharāntā kalā, gaṇḍa from the Brahmasūtra and then hanu (the chin). In the Parabhāga the aṅgula or digit is one and a half.

(आरुड वा यत्कार्यं मुखयां पर्यतलेखया।
परिवर्तसुखादेशा?) ज्ञात्वा कार्या प्रयत्नतः।।२५।।

Having undertaken whatever task, by the easy toned lining norm, having exchanged with easy action deserves to be accomplished with effort.

(अपादमध्यं हि ज्ञातः?) सूत्रेऽन्यस्मिन् प्रवर्तिते।
(खुरे लुप्येत तुर्यांशः पूर्वेत्त्वेवाविवर्धते?)।।२६।।

In an other rotation the sūtra is known as apāda madhyama. In Khura one may coalesce the fourth digit and in the first one it develops.

कक्षाधरः परे भागे सूत्रतः पञ्चगोलकः।
पूर्वभागे(तृतं?) विद्यात् पद्गो(षड्गो)लपरिमाणतः।।२७।।

Kakṣādhara (the lower part of the armpit, is in the Parabhāga from the Sūtra as of five golakaṣ and in the frontal part, it may be deemed as circular by measurement as six golakas.

मध्ये सूत्रात् (पर?) पार्श्वलेखा ++ गावच्च्चतुष्कलम्।
उरसो मध्यमो(मात्) सूत्रात् कक्षा स्यान्नव (माभवा!)।।२८।।

In the centre from the sūtra the flanked lining as Catuska of four kalās like the one adjusted in the middle (madhyagāvaccatuṣ kalaṁ).From the central part Sūtra of the chest the armpit may be of nine parts.

(द्वंतलेखात्तस्मात्वं विधाकलत्रयम्।
स्तनाः पार्श्वकलां कुर्यात् स्तनं वा पतमण्डलम्?)।।२९।।

From that one of Mukhalekhā deserve to be created Kalā triad. From the breast upto the flanked Kalā one may create the Patamaṇḍala.

परतो हस्तकः कार्य कर्मयोगानुसारतः।
(पार्श्वपर्यन्त सर्वा भागे षषंडलालम्?)।।३०।।

From the other end, the hand deserves to be created by the extent of measure of the extent of work upto the flanks in all the parts may be the circle of six digits.

तथैव पूर्वहस्तस्य यथायोगं प्रकल्पना।
(अभ्ययस्वाग + दीनां?) क्रिया स्याद् दक्षिणे करे।।३१।।

That very way is provided the creation of the frontal hand as per adjustment. A repeated activity of the same process may be undertaken on the right hand.

मध्ये पडङ्गुला रेखा बाह्यसूत्रात् परे भवेत्।
पूर्वस्मिन् बाह्यलेखा तु मध्ये सा(स्या)दष्टमात्रका।।३२।।

In the centre the six digited lining beyond the outer thread bare normed may there be. In the first one the outer lining may be in the centre as of eight digit.

नाभिदेशे परे भागे बाह्यासौ सप्तमात्रका।
कलामात्रं भवेन्नाभिस्तस्याः पूर्वं नवाङ्गुला।।३३।।

On the navel region on the upper part that outer one may be seven digited. And of the extent of a Kalā may be nābhi (i.e. navel) before that as nine digited.

परे भागे कटिः सप्त मात्रा दश च पूर्वतः।
ऊरुलेखा परे भागे मुखमानस्य मध्यतः।।३४।।

On the other part the waist is seven digited and ten on the upper part. The thigh lining on the other part in the centre is of the measurement of the face.

प्राग्भागस्य बहिर्लेखा +++ परजानुतः।
(परभागेन्द्रवास्तेश्च सूत्रस्यात् तद्वदङ्गुले?)।।३५।।

The outer lining of the frontal part of that same norm from the upper knee, and by the Indravastas of Parabhāga[1] the Sūtra may be likewise of two aṅgulas (digits or cubits).

परस्य नलकस्य स्याल्लेखा प्रागङ्गुलान्तरे।
परभागस्य षष्ठांशाः (सूत्रा प्रागङ्गुलद्वयोः?)।।३६।।

The lining of the Nalaka of upper side may be as having the extent of digits or cubits of earlier norm and the sixth portion of the Parabhāga may be thread bare in two digits.

नलेन परपादस्य भूमिलेखा विधीयते।
ततोऽङ्गुष्ठोऽङ्गुलेनाधः पार्ष्णिरूर्ध्वं तदर्धतः।।३७।।

By the Nala, the bhūmilekhā of Parapāda is provided. From there the thumb is below the finger and the heel and the upper part as half of that.

अङ्गुष्ठाग्रं ब्रह्मसूत्रात् परस्मिन् पञ्चमात्रकम्।
तलं च परभागज्ञैस्तिर्यक् पञ्चाङ्गुलं स्मृतम्।।३८।।

The tip of the thumb from the Brahmasūtra as five mātrās on the other side. And tala by the experts in Parabhāga is five aṅgulas oblique declared as such.

(सत्वितस्तलघाष्प्येः?) स्यादङ्गुष्ठाग्रं कलात्रये।
अङ्गुल्योऽङ्गुष्ठतः सर्वा (व्रजत्परयं?) क्रमात्।।३९।।

[Satvitastala ghāṣpyeḥ] Syādaṅguṣṭaṁ kalātraye. Aṅgulyo'ṅguṣṭhataḥ Sarvā (vrajat parayam) Kramāt[1].

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[1] GOSE, p. 613, fn. 11 वस्तैश्च।

(सन्निवेशसवासाद द्विरङ्गुल्यतो ?) नवाङ्गुल:।
यथोक्तं जानु पूर्वं स्यात् सूत्रतश्चतुरङ्गुले।।४०।।

(Sanniveśa savāsāda dviraṅgulyato navaṅgulaḥ). The way spoken of the knee may be from the sūtra at four aṅgulas.

नलकस्तद्वदेवास्य नलकौ त्र्यङ्गुलान्तरौ।
(सूत्रादक्ष: कलास्तिस्राङ्गुष्ठस्त्वङ्गुलत्रयम् ?)।।४१।।

Nalaka of this one is of the same type and two nalakas having space between as of three aṅgulas. From the sūtra, the Akṣa is of 3 kalās and thumb of 3 aṅgulas.

भूमिसूत्राद् गतोऽधस्तात् पूर्वाङ्गुष्ठो भवेत् कला।
अङ्गुष्ठोऽङ्गुलयश्चेति सर्वमन्यद् यथोदितम्।।४२।।

From the bhūmisūtra gone downward, the first thumb may be of a kalā. The thumb and the fingers and all others may be the way as spoken of as such.

(दृश्यपार्श्वतलप्रविपारंहौ ?) मध्यमे तलम्।
एवमुक्तप्रमाणेन ज्ञात्वा युक्त्या समादिशेत्।।४३।।

The Madhyamatala is equal in norm to the tala of flank visible as such. This way by the said measurement having understood, with a designing one may introduce.

अर्धर्ज्वागतमित्येतत् प्रवरं स्थानमीरितम्।
लक्ष्म सा वो(साची)कृतस्याथ स्थानकस्याभिधीयते।।४४।।

"Ardharjvagata" (Half straight lined as such) this primary installation stands illustrated and the definition of the bent side ways the Sthānaka is being illustrated now.

विन्यस्येद् ब्रह्मसूत्रं प्रा(क् स्था)नबोधस्य सिद्धये।
ललाटं परभागं(गे) स्यात् केशलेखा तथा कला।।४५।।

One may adjust the Brahmasūtra for the accomplishment of the knowledge of sthāna. The forehead of the upper part may there be with curl lining (Keśa Lekhā] of a Kalā.

परभागभ्रुवो लेखा +++ र्धमुदाहृता।
(परता+क्षिलेखायां कालिका द्वियतो ज्ञत ?)।।४६।।

The decorative norm of brow lining has been illustrated as of Ṛjvāgatārda. In Parabhāgākṣi lekhā kālikā dvigatāmatā[2].

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1. The text is not at all interpretable by the editor.
2. The verse is partly uninterpretable.

ज्योतिषः स्यात् परे भागे तारा दृष्ट्या यवोन्मिता।
यवमात्रं ततो ज्योतिस्तस्मात् तारा यवद्वयम्॥४७॥

On the upper part of the Jyotiṣ (planet) the starlet is visible as per measurement and Jyotiṣ then may be Yavamātra and from that the tārā as Yava twained.

श्वेतं च करवीरं च ततः प्रागुक्तमानतः।
(कनीनिका तु?) नासाया मूलं विद्याद् यवान्तरम्॥४८॥

Śveta and Karavīra then may be by the said measurement. The little finger or pupil of the eye and the root of the nose may be a Yava in space.

नासामूल(लं) प्रमाणेन ततो ज्ञेयं यवत्रये।
ब्रह्मसूत्रात् पूर्वभागे (नगन्तो?)र्ध्वगोलकौ॥४९॥

The root of the nose then by measurement understood as Yavatraya. From the Brahmasūtra in the Pūrvabhāga may be the Ūrdhvagolaka twain of the same norm.

(आपाङ्ग सूत्रतो?) विद्याद् द्विगोलकमितेऽन्तरे।
तस्माद् भागेन कर्णान्तः कर्णः स्याद् विस्तरेण तु॥५०॥

Apāṅga one may know from the sūtra in the space of dvigolaka measured as such. And from that by a part the auricular passage (Karṇāntaḥ) and the ear (Karṇa) may be by the breadth.

द्वियवोना कला चक्षुर्व्यावृत्त्या परिवर्धितः।
पूर्वस्य करवीरेण सह श्वैत्यं यवत्रयम्॥५१॥

Reduced by two Yavas the Kalā may be the eye, enlongated by a rotation. Along with the Karavīra of the Pūrva the Śvaitya may be of Yava triad.

द्वितीयश्वैत्यदृक्ताराप्रसृतिः प्रोक्तमानतः।
कपोललेखा परतो (यव हीना?) कला भवेत्॥५२॥

The second Śvaitya[1] and Dṛktārā (pupil of the eye) its extent may be by the said measurement and Kapotalekhā from the other side may be of a Kalā reduced by a Yava.

ब्रह्मसूत्रान्नासिकाग्रं परस्मिन् सप्तभिर्यवैः।
नासापुटः पूर्वभागे स्याद् यथा(वा)धिकमङ्गुलम्॥५३॥

From the Brahmasūtra the nāsikāgra (tip of the nose) in the other of seven yavas. Nāsāpuṭa in the Pūrvabhāga may be an aṅgula added by a Yava.

पूर्वो(र्वे) भागे यवं गोजी स्त(त)त्रोपान्ते विधीयते।
परभागोत्तरोष्टः स्यात् प्रमाणेनार्धमात्रकः॥५४॥

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[1] Śvaitya may be white eye ball.

In the first part Gojī is Yava in extent than in the closer corner as provided. The lip within the Purabhāga may be by measurement of half an extent.

त्रियवश्चाधरोष्ठः स्याच्छेषश्चापचयरत्तयोः।
पाल्या मध्ये भवेत् सूत्रं पाल्याशु(स्तु) चिबुकं परे॥५५॥

Three Yavas in extent may be the lower lip and the Śeṣa may be apacaya of the two. In the centre of the pālī may be the sūtra and cibuka or chin may be beyond the pāli.

हनुपर्यन्तलेखा च सूत्रादर्धाङ्गुले भवेत्।
हनोर्मध्यगतं सूत्रं परे स्यात् परिमण्डलम्॥५६॥

The lining upto the chin may be on the half an aṅgula from the sūtra. The sūtra gone in the centre of the chin and on the upper side may be Parimaṇḍala.

सहैकसूत्रे परदृक् पर्यन्तेन परिस्फुटा।
मुखपर्यन्तलेखार्धे (ह)नोरुपरि चाधरः॥५७॥

On the single sūtra along side, may be Paradṛka quite specific by the corner all around on the half lining upto the face or mouth on the upper side.

कुर्याल्लेखाभिरेताभिः परभागं विचक्षणः।
(सूत्राङ्गुलोर्ध्वमात्रायां तस्माद् ग्रीवा यथोदिता॥५८॥

The expert one may create the Parabhāga (the upper part) by these linings. And on the upper area of the Sūtrāṅgula from that may be the neck as guided accordingly.

सूत्रसंयोगात् पूर्वस्मिन्नङ्गुले सयवेऽङ्गुलः?)।
हिक्काध्यर्धाङ्गुलं सूत्रात् पूर्वे स्यात् सुप्रतिष्ठिता॥५९॥

By the combination of the sūtra, on the first finger having a Yava and aṅgula (may be created) Hikkā of one and a half Aṅgula from the sūtra on the first one well designed.

बाह्यलेखा हि व(त)त्सूत्रात् परस्मिन्नङ्गुलाष्टके।
(तालें यवोनग्रीवातो नग्रीवज्ञेयौसूनदूर्वकौ?)॥६०॥

From the outer lining from that sūtra, on the first aṅgulāṣṭaka on the tāla from the neck reduced by a Yava (नम्रविज्ञेयौ सूत्र दूर्वकौ).

हिक्कासूत्रात् समारभ्य वक्षोभागोऽग्रिकं(?) भवेत्।
(तावन्मात्रे तरेवाहु?) तस्मात् प्रभृति निर्दिशेत्॥६१॥

Having started from the hikkāsūtra vakṣobhāga may be agrika (तावन्मात्रे तरेबाहुः तस्मात् प्रभृति निर्दिशेत्).

हिक्कासूत्रात् परे भागे स्तनश्चाङ्गुलपञ्चके।
रेखान्तसूचकः कार्यो मण्डलं सार्धमङ्गुलम्॥६२॥

On the upper part from the hikkāsūtra stand may be on the Aṅgulapañcaka the

Rekhāntasūcaka deserves to be created and maṇḍala may be of 1½ aṅgula.

तस्मादनन्तरं बाह्यभागमात्रं विनिर्दिशेत्।
हिक्कासूत्रात् समारभ्य स्तनः (पूर्वषडङ्गुल्ले?)॥६३॥

After that one may direct the bāhyabhāgamātra. Having started stana is to be Pūrvaṣaḍaṅgula.

स्तनात् षडङ्गुल्ले (तिर्यगक्षो स्मा द्वौ?) द्विभागिकः।
कक्षतो द्विकलेऽधस्ताद् बाह्यलेखा विधीयते॥६४॥

From the stana on the Ṣaḍaṅgula pakṣa द्वौद्विभागिकः 2419 from the Kakṣa the bāhyalekhā is provided as on two kalās underneath.

आभ्यन्तरा बाह्यलेखा स्तनात् पञ्चाङ्गुल्ले त(लेऽन्त)रे।
ब्रह्मसूत्राच्च भागेन मध्यभागे (परि?) विदुः॥६५॥

The internal bāhyalekhā may be at a space of five aṅgulas. And from the Brahmasūtra by a part the Madhyabhāga they realise.

(मध्यात्त्वकलयावहः परे?) तिर्यग् विभज्यते।
मध्यप्रान्तः पूर्वभागे भवेत् सूत्राद् दशाङ्गुल्लः॥६६॥

(मध्यात्वकलया बहः परे तिर्यक् विज्यते) Madhyaprānta on the Pūrvabhāga may be ten aṅgula from the sūtra.

तिर्यङ् नाभिप्रदेशः स्यात् प(रतो)ब्रह्मसूत्रतः।
यवैश्चतुर्भिरधिकमङ्गुल्लानां चतुष्टयम्॥६७॥

Horizontal may be the navel region above the Brahmasūtra and by four Yavas additional may be the tetrad of aṅgulas.

पूर्वभागे विनिर्दिष्टः स एवैकादशाङ्गुल्लः।
मध्येनैति परस्योरोः सूत्र(त्रं) नाभ्यन्तराश्रितम्॥६८॥

In the Pūrvabhāga provided as such that verily is of eleven aṅgulas (digits). By the centre assumes form of the other thigh the Sūtra recumbent on the interior of the navel.

प्रयात्यपरजाच्चैतात्(?) पूर्वतः कलया च तत्।
जान्वधोभाग(त)श्चार्धकलया त्रियवेन च॥६९॥

Moves from the one issued out of the other one, from the earlier one by a Kalā. And from the lower part of the knees by a half Kalā and by a Yava triad.

जङ्घामध्येन लेखायाः प्रसक्तं नलकस्य तु।
(षांते वैरवं?) परतश्चतुर्भिः सूत्रमिष्यते॥७०॥

From the middle of the Jaṅghā of the Lekhā clung on to the Nalaka, on each stretch, (Prativaraṁ) from the other side by four, the Sūtra is cherished as such.

अनेनैवानुसारेण बहिर्लेखा विधीयते।
ब्रह्मसूत्रात् परे भागे कटिरङ्गुलपञ्चके॥७१॥

By this very process, the outer lining is provided on the other part of Brahmasūtra, Kaṭi (i.e. waist) is at aṅgula pentad (five aṅgulas or digits).

(तमालमात्रा तु सा पूर्थे मेडाग्रं सूत्रसङ्गतम्।
सूत्रादरभागोरू मूलरेखाकलास्मृता?)॥७२॥

Tāmālamātra that one on the first point the Meḍāgra is clung on to the Sūtra or Sūtra bound as such, Sūtrādhara bhāgorū, mūlārekhā[1] Kalā Smṛtā).

सूत्रादपरभागोरुमध्ये रेखा कलाद्वये।
सूत्रात् पूर्वोरुमूलं स्यात् पूर्वतः कलया तथा॥७३॥

In the centre of the thigh of the other part from the Sūtra the Rekhā is at the Kalā twain. And from the Sūtra the Pūrvorumūla may be from the first part by a Kalā likewise.

कलाद्वयेन विज्ञेया रेखा पूर्वस्य जानतुः।
सार्धाङ्गुलयवं जानु तत्पार्श्वं चार्धमङ्गुलम्॥७४॥

By Kalā twain deserves to be understood Rekhā of the first one from the knee. The knee is 2½ Aṅgulas and the flank of that of half an Aṅgula.

सूत्रेण पर(पा)दस्य मध्यरेखा विभज्यते।
आदिमध्यान्तलेखायां सूत्रशौचमुदाहृता॥७५॥

By the Sūtra of the Parapāda, the Madhyarekhā gets divided. In the first, middle and last rekhā Sūtraśauca is spoken of as such.

सूत्रात् प्राग्भागमलके(?) प्रान्तः पञ्चभिरङ्गुलैः।
अर्धाङ्गुलं क्षयः कार्यः परभागोरुजङ्घयोः॥७६॥

From the Sūtra the Prīgbhāga is one alaka or anala the Prānta is by five Aṅgulas. At a half aṅgula Kṣaya is to be created in the Parabhāga and uru Jaṅghās.

पराक्षिमध्यगं सूत्रं लम्बभूमिप्रतिष्ठितम्।
परपादतनान्तात् प्रागङ्गुलेन विधीयते॥७७॥

The Sūtra is gone within the madhya of the other eye, established on the Lambabhūmi. From the corner end of the Pāda tana is provided by a Prāgaṅgula.

+ सूत्रात् पूर्वपादस्य तलमष्टाङ्गुलं भवेत्।
अभ्य(ध)स्तात् तलयोः सूक्ष्मा(:?)स्याल्लेखाशदशाङ्गुलम्॥७८॥

From the Sūtra of Purvapāda tala may be aṣṭaṅgula (eight aṅgulas) and from the

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1. बूता रेखा कला। GOSE, p. 616, fn. 5, verse 72 pāda 4.

underneath of the 2 talas the lekhā may be of eighteen aṅgulas.

अङ्गुष्ठकाद्रकमात्(?) प्रदेशिन्यङ्गुलाधिका।
(परपादतलावस्तून् पूर्वा ह्यङ्गुष्ठमूलगम्॥७९॥

From the Ramaka or gamaka or Kramaka Aṅguṣṭha i.e. thumb the forefinger or the Index finger[1] is one aṅgula larger (परपाद तल वस्तून् पूर्वा ह्यङ्गुष्ठ भूलकम्) i.e. the root of the thumb is of the same norm as the sole of the other foot.

सूत्रं यथाति ?) सा भूमिलेखेति परिकीर्तिता।
सूत्रादर्धाङ्गुलेनोर्ध्वं तस्मात् पार्ष्णि:(:) परस्य च॥८०॥

The way the Sūtra that very way the bhūmilekhā is this way declared as such. More than half an aṅgula than the Sūtra from that the heel (Pārṣṇī) of the other one is as such.

अङ्गुष्ठादङ्गुलीपात: पूर्वपादेऽनुसारत:।
उ(प)प्रदेशिनीमानात् कुर्यादत्र प्रदेशिनीम्॥८१॥

From the thumb the meeting point of the finger on the front is in line with the first quarter. By the measure of the Upapradeśini or ring finger one may design here the forefinger or Index finger.

अपराश्चाङ्गुली: सर्वा: क्रमेण क्षपयेत् तत:।
इति साचीकृतं स्थानमेतदुक्तं यथार्थत:॥८२॥

And all other fingers one may get designed in serial order. This way the spot bent aside as such is illustrated as per serial order.

अध्यर्धाक्षमिदानीं च स्थानकं (संप्रचक्ष्महे ?)।
ब्रह्मसूत्रंमुखे कृत्वा मानमत्र(?) विधीयते॥८३॥

Of one and half axis, the spot now we talk of.[2] Having introduced Brahma Sūtra in the mouth the measurement here is being developed.

केशान्तलेखा सूत्रा(त्) स्यान्मो(न्मा)त्रैका यवसंयुता।
पृथग् वक्ष: पृथक् श्रोणि: वृत्तबाहु: सुसंस्कृत:(?)॥८४॥

Keśantalekhā from the Sūtra may be of one Mātrā equipped with Yava. The chest is separate and waist is separate and Vṛttbāha[3] Susaṁkṛti.

भद्राकारो भवेद् भद्रो वृत्तवक्त्र: स्वभावत:।
मालव्यस्य भवेन्मूर्धा प्रमाणेनाङ्गुलत्रयम्॥८५॥

Bhadra may be of the shape of Bhadra globular faced by instinct. Of the Mālavya the

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1. V.S. Apte, p. 363. प्रदेशिनी।
2. अध्यर्धाक्षमिदानी च स्थानं संप्रचक्ष्महे।
3. A globular arm well polished.

crest may be in measure as aṅgula triad.

(चतुर्मात्रललाटं च नासा वक्त्रशिरोधरा।
मात्रा द्वादश वक्षेस्ये नाभिमेढ्रान्तरोदरे ?)।।८६।।

The forehead may be of four digits nose, face and neck likewise[1]. Twelve digits are on the chest region and navel, genital organ and the internal stomach or abdomen.

अष्टादशाङ्गुलौ चोरू जङ्घे अप्येवमेव हि।
चतुरङ्गुलकौ गुल्फौ जानुनी चतुरङ्गुले।।८७।।

Eighteen Aṅgulas are the two thighs and Jaṅghā twain or shank twain also of the same size. Four aṅgulas may be ankles and the two knees also four aṅgulas.

मालव्यस्यायमायाम: पण(षण्ण)वत्यङ्गुलो मत:।
विस्तारो वक्षसस्तस्य मात्रा: षड्विंशति: स्मृत:।।८८।।

This is the length of the Mālavya[2] considered as of ninety six Aṅgulas. The breadth of the chest of that one, is known as of twenty six mātras.

बाह्यो(ह्वो:) षोडशमात्रश्च प्रबाह्यो(ह्वो)रेवमेव स:।
(पार्ष्ण्यौ द्वादशमात्रस्ये मालव्यस्त्वेह विस्तृति: ?)।।८९।।

Of the two arms the extent is sixteen and of Prabāhus (fore arms)[3] the same is the extent. The two heels of twelve mātras and the breadth may be the Mālavya's norm.

पीनांसो दीर्घबाहुश्च पृथुवक्षा: कृशोदर:।
वृत्तोरुकटिजङ्घश्च मालव: पुरुषोत्तम:।।९०।।

Having stout shoulders and lofty or long armed one, robust chest and lean waisted, globular, thighs waist and shanks, is the Mālava excellent man.

हंसस्य वक्त्रं पृथग्(थु) गण्डभागं
कृशं शशस्यायतमास्यमाहु:।
विस्तारदैर्घ्याद् भवकस्य तुल्यं (?)
सुखं सुवृत्तं त्विहच(?) भद्रवक्रे।।९१।।

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1. नासावक्त्रशिरोधरा।
2. Mālavya a person belonging to the Mālavya type (caused by Venus) Bṛhat Saṁhitā 69 (LXIX) 2, 7, 10, 12 pp. 646-650, Part II by on R.K. Bhat, MLBD, Delhi reprint ed. 2000 षण्णवत्यङ्गुलानां व्यायामो दीर्घता च हंसस्य। शशरुचकभद्रमालव्य संज्ञितास्त्र्यङ्गुल विद्ध्या। i.e, The height and extent of the two arms enstretched (from one end to the other) of a man belonging to the Haṁsa clan are 96 digits: and those of Śaśa Rucaka, Bhadra and Mālavya are 99, 102, 105 and 108 digits respectively. (Ibid., p. 648.)
3. V.S. Apte, p. 364.

Of Haṁsa the cheek region is bulged out and horizontal and the face they call as lean, laudable and longer one. In matter of length and breadth is similar to that of the mouth of Bhavaka, (may be Bhadra) as globular, in the face of Bhadra (मुखं सुवृत्तं त्विह भद्रवक्त्रे).

(स्यान्मालावस्या लेपनं तु कान्तमयोज्यं।
देही तु रूपैश्च भवन्ति युक्तास्ते कर्मणि सर्वगुणान्वितास्ते?)।।९२।।

Of the Mālavya the Lepana (plastering) or Lapanaṁ (the mouth) is lovely and not fit to be made compact and in line with the bodies they do become endowed as such and in structuring are endowed with all the virtues.

(स दुर्लभं स्यात् पुरुषः प्रमेय-
मानोऽस्ति कीर्ण इति ह षष्टः?)।।९३।।

That man may be difficult of obtainment whose measurable length is such spread to the extent of sixth stage.

(मांसलेन शरीरेण ग्रीवासिराश्चयाः स्थिताः।
मांसलायतशाखा च नारी वृत्तेति सा मता?)।।९४।।

By the robust or fleshy frame, may be the entrails of neck as not very long. Compact built and long armed one is the woman, globular normed known as such.

पृथुवक्त्रा कटीह्रस्वा ह्रस्वग्रीवा पृथूदरी।
पुंवत्काण्डकतुल्या(?) स्यात् सा नारी पौरुषी मता।।९५।।

Flatulent faced, slim-waisted, short necked bloated bellied, the one similar to the stave like (frame) of a male, that woman may be named as Masculine woman.

अल्पकायशिरोग्रीवा लघुशाखा भवेच्च या।
कृशाल्पब्रह्मसत्त्वा च सा नारी बालकी स्मृता(?)।।९६।।

And who may be such as having neck and crest on a pigmy body and may have shorter arms, slim and equipped with shorter ubiquitous spirit that lady is called Bālaki (a lass like).

पुंस्पर्शात् पश्यता(?)या स्यात् कौमारे प्राप्तयौवना।
अन्या सा बालकी प्रोक्ता स्त्रीलक्षणविचक्षणैः।।९७।।

By a touch of a man, that may be a puberty even in childhood, as Bālakī by those experts in the specific marks of women.

[भुवः सद्वियवामात्रा लेखा कृशयवाङ्गुलाः।
दत्त्वोयमन्तरे वर्त्म ताराय अर्धमालिखेत्।।९८।।

The lining of the ground having extent of a suitable norm, may be of Yavāṅgulas lean as such. This way of action stands enunciated. For the Tāra one may design half way.

स्वैत्यं चतुर्यवं दृश्यशेषं सा तिरस्कृतम्।
कपोतरेखा परतो यववर्जितमङ्गुलम्।।९९।।

Svaitya and Caturyava and dṛśyaśeṣa that one is abominable Kapotarekhā on the other side is an aṅgula reduced by Yava.

सूत्रार्धपटान्तः स्यादर्धाङ्गुलमितेन्तरे।
नासिकान्तोङ्गुलं स्यात् परे पूर्वेतपाङ्गुलम्।।१००।।

Sūtrārdhapaṭānta may be within the space of half an aṅgula and nāsikānta beyond the Sūtra Pūrvatapāṅgulaṁ.

मूले नासापुटः सान्द्रः सूत्रं गोज्याश्च मध्यगम्?]।
यवार्धमात्रा गोत्री स्यादुत्तरोष्ठः परस्य यः।।१०१।।

At the root, the nasal cavity tightened as such (Sāndraḥ) and Sūtra of Goj the middle ordered one. Yavārdhamātrā Goji or Gotrī may be and Uttaroṣṭha of which one may be which one.

स ब्रह्मसूत्रादारभ्य विज्ञेयो द्वियवोन्मितः।
परे त्वधस्तान्नासाया रेखा चार्धाङ्गुलैर्भवेत्।।१०२।।

That one having started from the Brahma Sūtra may be known as measured to the extent of Yava twain and over the upper part below the nasal cavity, the rekhā may be one half an aṅgula.

परभागेऽधरोष्ठस्य प्रमाणं + यवं मतम्।
हनुपर्यन्तलेखाया मध्ये सूत्रं प्रतिष्ठितम्।।१०३।।

On the Parabhāga of Adharoṣṭha Pramāṇa is known as of two Yavas. And in the centre of the lekhā upto the extent of chin, the Sūtra is established as such.

सूत्रात् प्राक् करवीरः स्याद् द्वियवेनाङ्गुलद्वयम्।
यवार्धं स च दृश्येत श्वैत्यं सार्धयवं ततः।।१०४।।

Before the Sūtra Karavira may be there having Aṅgula twain redirect by two Yavas. Of half a Yava that may become visible and Śvetya as of one and a half Yava.

+ तारा त्रियवा ज्ञेया शेषमुक्तप्रमाणतः।
कर्णावर्तादधः कर्णमध्यभागेन संमितम्(?)।।१०५।।

Tāras are to be considered as of Yava triad and the rest as of said measurement. And below the Karṇāvartta as equal to the middle portion of the Karṇa.

द्व्यङ्गुलः कर्णविस्तारः कर्णावर्ताच्चतुर्यवे।
शिरःपृष्ठस्य लेखा स्यादिति ज्ञात्वोक्तमाचरेत्।।१०६।।

Two Aṅgulas in extent is the breadth of the Karṇa at four Yavas from the Karṇāvartta.

The lekhā of the Śiraḥpṛṣṭha may be as such. This way having understood, one may act as spoken.

कर्णसूत्राद् बहिर्ग्रीवा विधातव्यैकमङ्गुलम्।
गलो ग्रीवा च हिक्का च सूत्राद् प्रागङ्गुलोत्तरे।।१०७।।

Outside the Karṇa Sūtra is grīvā deserving to be made as of one aṅgula and gala (throat) neck and Hikkā, before the Sūtra as an additional aṅgula twain.

हिक्कासूत्राद् भवेदूर्ध्वमंश(स)लेखा तथाङ्गुलम्।
ब्रह्मसूत्रात् परे भागे स्यादंशो(सो)ऽङ्गुलसंमिते।।१०८।।

From the Hikkā Sūtra may be the upper part with aṁsalekhā as of one Aṅgula on the Parabhāga of the Brahmasūtra the aṁsa sūtra may be of one aṅgula.

(वक्षोऽङ्गुलं ब्रह्मसूत्रां ++ नस्ति कालान्तरे (?)।
भागमात्रे भवेत् कक्षासूत्रात् पूर्व स्तनस्य च।।१०९।।

The chest is of one aṅgula and Brahmasūtrāntara is not there within the space of time. At a part alone may be Kakṣā (armpit) before sūtra and before the breasts.

कक्षातस्त्रिकलं यावत् पार्श्वलेखा विधीयते।
(दूराग्रभुजस्तस्यादग्रे कर्मानुसारत:।।११०।।

From the Kakṣā (armpit) upto three Kalās, the Pārśvalekhā is provided Dūrāgrabhuja of that one, in front of that may be as per suitability of the structure.

प्रासादमध्य: सूत्र: स्यादेकादशभिरङ्गुलै:।
परभागस्य मध्यस्त?) सूत्रात् स्यादङ्गुलैस्त्रिभि:।।१११।।

The Sūtra in the centre of the Prāsāda may be by eleven Aṅgulas and the centre of the Parabhāga from the Sūtra may be by three Aṅgulas.

अङ्गुलेन परे भागे सूत्रतो नाभिरिष्यते।
नाभि(भे)रुदरलेखा तु विज्ञातव्याङ्गुलत्रये।।११२।।

By an aṅgula on the upper side from the Sūtra Nabhi (or navel) is required. From the navel, the abdominal lining may be known as at aṅgula triad.

श्रोणी कर्णौ भवेन्नाभे(?) मुखमर्धाङ्गुलान्वितम्।
ब्रह्मसूत्रात् कटि: पूर्वे त्रिभागा त्र्यङ्गुला परे।।११३।।

Waist and Karṇa from the navel may be the face or mouth equipped with half an aṅgula. From the Brahmasūtra the Kaṭi or waist may be on the frontal part and three parted as Aṅgula triad on the other side.

(ब्रह्मसूत्राश्रित मेढ्रस्तले चा परतो भवेत्।
पूर्वोक्त: मध्यभेखास्यात् सूत्रात् प्रत्यङ्गुल्यन्तरे?।।११४।।

The genital organ may be recumbent on Brahmasūtra or on the tala, from the other side may it be. The one spoken earlier may be the central variation from the Sūtra at a space of each aṅgula.

तस्यैव मूलरेखा च सूत्रात् प्राग् द्व्यङ्गुलेन्तरे।
मूललेखा परस्योरोः सूत्रात् स्याद् द्विकलेऽन्तरे॥११५॥

The Mūlarekhā of that very one, may be before the sūtra at two aṅgulas and Mūlalekhā of the other thigh from the sūtra may be at a space of two kalās.

पर्यन्तजानुनो भागे पर्यन्तोपरा(?) जानुतः।
परभागिका जातर्द्वे(?) सूत्रस्य सम्यक् प्रतिष्ठितम्॥११६॥

On the portion of the knee of the other corner, the Paryantoparā from the knee, Parabhāgikā Jātardve of the Sūtra is nicely adjusted as such.

जानुमध्ये गता लेखा बाह्यलेखाश्रिता भवेत्।
अध्यर्धमात्रं जानु स्यादधोलेखा तु तस्य या॥११७॥

The lekhā gone within the knee may be recumbent on the bahyalekhā one and half normed knee may be and the lower lekhā of that likewise.

अर्धाङ्गुलेन सा सूत्रात् पूर्वतः प्रविधीयते।
सूत्रात् परे (पराङ्गुष्ठमूलं?)पादोनमङ्गुलम्॥११८॥

By half an aṅgula from the sūtra, that is provided from the front on the other part of sūtra, the root of the other thumb may be aṅgula reduced by a quarter.

मूलादङ्गुष्ठकस्याग्रं सार्धैः स्यादङ्गुलैस्त्रिभिः।
सूत्रात् परं स्याज्जङ्घाया लेखाङ्गुलचतुष्टये॥११९॥

From the mūla the tip of the thumb may be by 3½ aṅgulas from the other side of the sūtras of the Jaṅghā at the quartet of the lekhāṅgula.

तस्यास्तु पूर्वजङ्घाया लेखा स्यादङ्गुलद्वये।
पूर्वजानु कलामानं शेषं कुर्याद् यथोदितम्॥१२०॥

Of that Pūrva Jaṅghā the lekhā may be at aṅgula twain; the Pūrvajānu (the frontal knee) may have a measure of Kalā. The remaining may be as illustrated earlier.

परपादतले (स्तम्भं?) यत् तिर्यक् सुप्रतिष्ठितम्।
(तत्प्राक्पादलस्योर्ध्वं?) सार्धया कलया भवेत्॥१२१॥

On the Parapādatala that is the Stambha established as horizontal, on the upper side of that pāda in front that may be by a kalā of one and a half.

(प्राग्भङ्गेऽङ्गुष्ठमूलेच्छस्तत्रास्वीया?) कनिष्ठिका।
(कलामात्रं निजाङ्गुष्ठादंधोभागं?) प्रपद्यते॥१२२॥

Prāgbhaṅga may be on the Aṅguṣṭha mūla and there may be fixed the little finger and Kalāmātra from the personal thumb, the lower part is provided as such.

(मूलोत्थं लम्बसूत्रं प्रतिपद्यते?)।
यत् पराङ्गुष्ठमूलोत्थं लम्बसूत्रं प्रपद्यते?)।
(मयेन पूर्वभागाप्ति संवद्धङ्गुष्ठकस्य तत्?)॥१२३॥

That which emerges out of the root of the Parāṅguṣṭha that assumes the form of Lambasūtra. By the middle ensues the acquisition of Pūrvabhāga which is of the adjoining thumb.

पूर्वपार्ष्णितलादूर्ध्वं विदध्यादङ्गुलत्रये।
पार्ष्णेः परस्य पादस्य पूर्वपादं तिरस्कृतम्॥१२४॥

Above the Pūrvapārṣṇitala, one may have that at the aṅgula triad of Pārṣṇiparapāda the Pūrvapāda is screened as such.

अध्यर्धाक्षं यथाशास्त्रमेवं स्थानकमालिखेत्।
अथ पार्श्वागतं नास(म)स्थान(नं)पञ्चममुच्यते॥१२५॥

Adhyardhākṣa as per theoretical knowledge, this way one may design the Sthānaka. Then the sthāna comes closer, becomes the fifth one.

व्यावर्तितमुखस्यान्ते ब्रह्मसूत्रं विधीयते।
ललाटबाह्यलेखां च सूत्रस्पृशं प्रदर्शयेत्॥१२६॥

At the corner of the face turned as such or moved round as such Brahmasūtra is provided and one may display the Lalāṭabāhya lekhā touched by sūtra.

सूत्रात् तु नासिकावंशः (संवृद्ध्य द्वाक्षमानतः?)।
अपाङ्गो द्विकले सूत्रात् कर्णो (यंशात्?) कलाद्वये॥१२७॥

From the sūtra, the nasal stave having developed as such by a measure of Akṣa twain. Apāṅga may be of Kalā twain from the Sūtra and Karṇi from Vaṁśa is at Kalā twain.

कर्णो द्व्यङ्गुलविस्तारः शिरःपृष्ठं कला ततः(?)।
अस्य मध्यगतं सूत्रमास्यार्धं स्थापयेत् ततः॥१२८॥

Karṇa is of Aṅgula twained breadth and the head scalp may be of one Kalā. The Sūtra is within the centre of this one and a half of this one may establish as such.

अङ्गुलो(ले) चिबुकं सूत्राद्धनुमध्यं चतुर्यवे।
सार्धाङ्गुले ततः कण्ठवर्तिग्रीवाङ्गुले नतः॥१२९॥

From the Sūtra the Cibuka (the chin) may beat an aṅgula and the centre of the chin may be at four yavas. At an aṅgula and a half the throat back and the neck at an aṅgula likewise.

अङ्गुल्लेन ततो हिक्का चतुर्भिर्ब्रह्मसूत्रत:।
मूर्ध्ना श्रवणपाल्यन्तेनैति सूत्रं तदुच्यते।।१३०।।

By an aṅgula then is Hikkā (spasmodic sound in the throat) by four from the Brahmasūtra. By the crest at the corner of the Śravaṇapāli this way that is called Sūtra.

ग्रीवायाङ्गुल्त्यमध्येन(?) मध्यसूत्रं तदुच्यते।
भागे हिक्कामध्यसूत्रादण्डमूलं कलाद्वये।।१३१।।

By the middle of the aṅgulya of grīvā, that madhyaūtra is called as such. At one bhāga, from the Hikkā madhyasūtra aṇḍamūla is at Kalā twain.

मात्राष्टके च पृष्ठं तो(?) हृल्लेखाप्येवमेव हि।
त(स्त)नस्य मण्डलं तस्मादङ्गुल्लेन विधीयते।।१३२।।

At the Pṛṣṭha of mātrāṣṭaka hṛllekhā of this one is of such a norm. The orbit of the breasts from that is provided by an aṅgula.

कक्षा च पूर्वभागे स्यात् सूत्रात् पञ्चभिरङ्गुल्लैः।
मात्रात्रयेणापरस्मिन् भागे कक्षा विधीयते।।१३३।।

And Kakṣā may be at the Pūrvabhāga from the sūtra by five aṅgulas. By mātrātraya in the other spot, Kakṣā is provided.

उभयोरन्तयोः प्राहुर्मध्यमष्टाङ्गुल्लं बुधाः।
अङ्गुल्लैर्दशभिर्मध्यं पर्यन्तो मध्यसूत्रतं (तः)।।१३४।।

In both the ends the madhya Aṣṭāṅgula declare the expects by ten aṅgulas the Madhya and Paryanta from the Madhya sūtra.

मध्यपृष्ठं चतुर्भिः स्यान्नाभिपृष्ठं च पञ्चभिः।
नाभ्यन्तरेखा नवभिः कटिपृष्ठं कलात्रये।।१३५।।

Madhya Pṛṣṭha may be by four and nābhi pāṛṣṭha by five and Nābhyanta rekhā by nine and Kaṭi Pṛṣṭha at Kalā triad.

उदरप्रान्तलेखा च ज्ञेया दशभिरङ्गुल्लैः।
(मात्रा भ्रात्रयेणाभिरष्टाभि?) सूत्रात् स्फिजो मध्यं प्रचक्षते।।१३६।।

And Udara Prānta lekhā deserves to be recognised by ten aṅgulas. By eight mātrās sūtra the sphij's (buttocks) madhya they call as such.

वस्तिशीर्षे च नवभिः स्फिगन्तो(ऽष्ट)भिरङ्गुल्लैः।
अष्टभिर्मेढ्रमूलं स्यादूरुमध्यं च सप्तभिः।।१३७।।

The pelvis and crest by nine and the corners of the buttocks by eight aṅgulas. By eight the mūla of genital organ and the Ūrumadhya by seven.

अङ्गुलैः पञ्चभिर्मूलमूरोः (पाश्चात्यमुच्यते?)।
चतुर्भिरङ्गुलैः सार्ध(र्धैः) क(र)मध्यं च पृष्ठत+॥१३८॥

By five aṅgulas the mūla of the 2 Ūrus (thighs) is called Pāścātya with four aṅgulas Karamadhya is by the Pṛṣṭha.

अग्रतः पञ्चभिः सार्धैस्तदेव प्राहुरङ्गुलैः।
करमध्याङ्गुलै(ले)र्मध्यं सूत्रमध्ये विधीयते॥१३९॥

From the front with five and a half aṅgulas, they call that as such. The Madhya on the Karamadhyāṅgula is provided in the sūtra-madhya.

जान्वर्धे मध्यसूत्रं स्याद् भागो लेखा च जानुतः।
भवेदुभयतःस्त(सू)त्रं जङ्घा मध्ये च कीर्तिता॥१४०॥

In the half the Sūtra madhya may be of one part and lekhā from the knee. The Sūtra may be on both sides, and Jaṅghā is exclaimed as in the middle.

जङ्घा षडङ्गुला सूत्रं मध्ये स्यान्नलकस्य च।
उभयोः पार्श्वयोः कार्यो नलकश्चाङ्गुलद्वयम्॥१४१॥

Jaṅghā as six aṅgulas and sūtra in the middle of the Nalaka on both the sides deserves to be created the Nalaka as of aṅgula twain.

चतुर्भिरङ्गुलैः पार्ष्णिम(र्म)ध्यसूत्राद् विधीयते।
यथोक्तमानेनाङ्गुल्यस्तथा पादतलं भवेत्॥१४२॥

By four aṅgulas the heel (Parṣṇi) is provided from the Madhyasūtra and as per measurement enunciated as such, the Pādatala may be likewise.

पार्श्वागतमिदं प्रोक्तं स्थान(नं) भित्तिकसंज्ञकम्।
(पार्श्वागतस्थानम्)
अतः परं परावृत्तस्थानकान्यभिदध्महे॥१४३॥

The Sthāna named Bhittika has been enunciated as come closer [Pārśvāgatasthānaṁ]. Beyond this we talk of Parāvṛtta sthānakas.

ऋजा(ज्वा)गतपरावृत्तं तत्रादावभिधीयते।
तत्राङ्गुलद्वयं कर्णौ विधातव्यौ पृथक् पृथक्॥१४४॥

Ṛjvāgata Parāvṛtta therein is being spoken of to begin with. Therein the two Karṇas of aṅgula twain deserve to be created separately.

पार्ष्णिपर्यन्तयोर्मध्यं तथा सप्ताङ्गुलं भवेत्।
अङ्गुलत्रितयं सार्धं पार्ष्णी कार्यौ पृथक् पृथक्॥१४५॥

In the centre of the two Pārṣṇi paryantas (heels corners) likewise may be of seven aṅgulas. The aṅguli triad and a half the two heels (Pārṣṇis) deserve to be created quite separate as such.

कनिष्ठानामिकामध्या दर्शयेच्चतुरङ्गुली(लम्)।
अङ्गुष्ठानामिकामध्याकनिष्ठा(वलिखेन्त्ररे?)।।१४६।।

In the centre of the little finger and the ring finger[1] one may display four aṅgulas. And within the gap of aṅguṣṭha anāmikā (ring finger), madhya (middle finger) and the little finger.

परावृत्तमिदं शेषमृज्वागतवदादिशेत्।
अध्यर्धाक्षादिका(दीनि?) यानि स्थानानि तेषु यत्।।१४७।।

"Parāvṛtta" as this one the remaining one, one may illustrate like the Ṛjvāgata. Adhyardhākṣādikā and the like that are the sthānas".

भवेद् यस्य परावृत्तं तद्वशात् तस्य तद् भवेत्।
यस्य यस्य हि यद् दृश्यं स्थानकस्याङ्गमीरितम्।।१४८।।

May be which one's Parāvṛtta is in subservience of that one may that be; of which one and the like may be the scannable part of the Sthānaka, that stands illustrated here.

तददृश्यं परावृत्ते तस्यादृश्यं च दृश्यते(?)।
(स्थानानी गदिवानि?) स्युः जीवेषु द्विपदेषु च।।१४९।।

That Adṛśya is on Paravṛtta and the Adṛśya of that one is seen as such. The Sthānas spoken[2] of as such among the quadrupeds and bipeds.

निर्जीवेष्वपि जानीयाद् यामा(ना)सनगृहादिषु।
स्थानानि मूलभूतानि नवैवैतानि वस्तुतः।।१५०।।

Among the insensate objects even, one may understand in vehicles and seats or furniture and the houses, the sthānas as mūlabhūtas only nine there as being in reality.

यानि (विंशति?) भक्तानि तद्भेदा(नि च?) तान् विदुः।
मूर्धस्थिता यदा दृष्टा ऋज्वादीनि विलोकयेत् (?)।।१५१।।

The twenty sthānas that stand divided the varieties of these are known as such (lit. they know as such). when seen as stationed over the crest the Ṛju and the like one may observe.

स्थानानि तेषां यन्मानं तदस्मात् तदिहोच्यते।
विस्तृत्याशदश न्यस्येदायत्या द्विगुणानि च।।१५२।।

The sthānas of that one, the measurement that is of those, that is being described here. By breadth one may assort as eighteen and in length double fold.

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1. V.S. Apte, p. 18.
2. स्थानानि गदिवानि।

(अङ्गुल्यन्यादारोसूत्रं?) यथाभागं यथोचितम्।
आयामस्यार्धदेशे च विस्तारो ऽस्याग्रतोऽष्टभि:।।१५३।।

From the other aṅgula, the Utsūtra is as per parting and as per suitability. And at the half part of the āyāma (length) the breadth of this one is in front by eight (digits).

(पृष्ठप्रदेशन्यस्येदाथ अङ्गुल्याद्गर्भमङ्कयेत्?)।
तन्मध्यगामिनी स्त(सू)त्रे न्यस्येदायतविस्तृते।।१५४।।

For adjustment on the region of the back, the doubled norm one may indicate. On the sūtra going into the centre, one may adjust the breadth and length.

अङ्गानां स्यात् तदवधिर्निर्गमो (षष्टमाणक:।
सूनत्योगतो गर्भसूत्रादित्यादि?)।।१५५।।

Of the Aṅgas that avadhi may there be and projection as of eight normed dimensions सूवत्योगतो गर्भसूत्रादित्यादि।

स्तनगर्भो गर्भसूत्राद् विस्तृतो(तौ) स्यात् षडङ्गुल:।
षडङ्गुल: स्यात् स्तनयोस्तिर्यग् गर्भ (वि)निर्गम:।।१५६।।

Stanagarbha may be from the garbha sūtra in breadth of 6 aṅgulas. Six aṅgulas may be of the two stanas and horizontal the projection of the garbha.

तिर्यग् गर्भा(त्) पृष्ठपक्षौ स्फिजावपि दशाङ्गुले।
ने(न)वाङ्गुले पृष्ठवंश: स्फिजो(:)सप्ताङ्गुलेऽन्तरम्(रे)।।१५७।।

Horizontal are the two Pṛṣṭha Pakṣas and buttocks even of ten aṅgulas. at nine aṅgulas Pṛṣṭhavaṁśaḥ i.e. the spinal chord and the gap between the buttocks as of seven aṅgulas.

कक्षाया मूलमायामाद् गर्भतश्च दशाङ्गुलम्।
निर्गमोऽग्रेऽङ्गुलं तस्य सूत्रात् सप्त च पृष्ठत:।।१५८।।

The mūla of Kakṣā from the āyāma and garbha is of ten aṅgulas. The exit in the front as of one aṅgula and seven from the sūtra and pṛṣṭha.

गर्भसूत्रात् ततस्तिर्यक् पादांशोऽष्टादशाङ्गुल:।
गर्भाद् यवप्रदेशश्च(?) भवेत् पञ्चभिरङ्गुलै:।।१५९।।

From the Garbha sūtra then horizontal Pādāṁśa then is of eight aṅgulas. From Garbha Yava Pradeśa may be by five aṅgulas.

अष्टाभिर्जठरं गर्भात् पार्श्वयो: पुरतोऽपि च।
उदरस्य स मं पृष्ठं पश्चात् सप्तभिरङ्गुलै:।।१६०।।

By eight the Jaṭhara (abdomen) from the garbha and on the two flanks and even from the front. The Pṛṣṭha is equal to that of Udara (abdomen) from the rear by seven aṅgulas.

सार्धे द्वा(र्धैर्द्वा)दशभिर्मूलमूर्वो(रथो?) मतोऽङ्गुलैः।
पञ्चाङ्गुलं निर्गमस्तत्+स्यात् सप्त च पृष्ठतः॥१६१॥

At one and a half the mūla is by twelve and the region of the two Ūrus (thighs) is taken as by seven aṅgulas. Nirgama is of five aṅgulas and that may be of seven at the back.

ऊरुमूलस्य पृष्ठात् तु स्फिजौ त्र्यङ्गुलनिर्गतौ।
मेढ्रमग्रे ततो ज्ञेयं गर्भसूत्रात् षडङ्गुलैः॥१६२॥

From the back of the Ūru mūla the buttocks are projected by or protuberant by 3 aṅgulas. The genital organ then may be known as of six aṅgulas from the garbha.

तिर्यक्सूत्राज्जानुपार्श्वं सार्धे(र्धै)र्नवभिरङ्गुलैः।
आयामसूत्राज्जान्वन्तपृष्ठेऽग्रे चतुरङ्गुलः(?)॥१६३॥

From the horizontal sūtra, the flank of knees by 9½ aṅgulas from the āyāmasūtra on the back of the corner of knees, and in front of four aṅgulas.

नलकश्च भवेद् गर्भात् तिर्यगस्य षडङ्गुलः।
गर्भसूत्रात् तु नलकः पृष्ठतश्चतुरङ्गुलः॥१६४॥

The Nalaka may be from the garbha horizontal as of six aṅgulas from the garbha sūtra the Nalaka from the back as of four aṅgulas.

सूत्रान्ताङ्गुल्यपर्यन्तः(?) स्यात् सार्धैः षड्भिरङ्गुलैः।
अक्ष(?) सार्धाङ्गुले सूत्राद् भवेद् विस्तृतिदर्शनात्॥१६५॥

From the Sūtra the aṅgulya Paryanta may be by 6½ aṅgulas. Akṣa may be at 1½ aṅgulas from the sūtra and may be as such from the visibility of the breadth.

चतुर्दशाङ्गुला(ल): पादो दैर्घ्येणात्र प्रकीर्तितः।
गर्भादष्टाङ्गुलाग्रोऽसौ पश्चादपि षडङ्गुलः॥१६६॥

The pāda is of 14 aṅgulas by length here stands declared from the garbha aṣṭāṅgula (eight aṅgula) is the fore part and the rear even of six aṅgulas.

जानुनोरक्षश्च स्यादन्तरमङ्गुलं मिथः(?)।
ऊर्वोरङ्गुलमुद्दिष्टं (न भलयो?)श्चतुरङ्गुलम्॥१६७॥

Of the knees the Akṣa or axis is inside of one aṅgula in a mutual norm of the two Ūrus or thighs.

ऋज्वागतमिति प्रोक्त(मर्धजौ?) मध्यसूत्रतः।
(परिवर्तोऽङ्गुलमः सावावप्यङ्गुलद्वयम्॥१६८॥

'Ṛjvāgataṁ' this way spoken of 'ardhajau' iti sūtrataḥ. परिवर्तोऽङ्गुलमः सावावप्यङ्गुलङ्ग्याम्।[1]

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1. Text seems to be corrupt and partly uninterpretable.

तस्मात् सावेस्त सार्धांक्ष्ये?) त्वङ्गुले परिवर्तनी।
+++ भित्तिके प्रोक्तं परावृत्तेऽप्ययं विधि:।।१६९।।

तस्मात् सावेस्त सार्धाक्ष्ये त्वङ्गुले परिवर्तनी। भित्तिके प्रोक्तं परावृत्तेऽप्ययं विधि:।[1]

ऋत्वागतार्धर्जुकसाचिसंज्ञाध्यर्धाक्षपार्श्वागतसंज्ञकानि।
तेषां परावृत्तचतुष्टयं च प्रोक्तान्यथो विंशति(र)न्तराणि।।१७०।।

ऋज्वागतार्धर्जुक साचि संज्ञाध्यर्धा क्षपाशर्वागतसंज्ञकानि। तेषां परावृत्तचतुष्टमयं च प्रोक्तान्यथो विंशवित्तराणि।[2]

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
ऋज्वागतादिस्थानलक्षणं नामाष्टसप्त(मैकोनाशी)तितमोऽध्याय:।

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CHAPTER 80

Vaiṣṇavādisthānalakṣaṇa

The Illustration of installation of Vaiṣṇava and the like

अथान्यान्यभिधीयन्ते चेशस्थानान्यनेकश:।
यानि ज्ञात्वा न मुह्यन्ति चित्रे ++ चित्रविचक्षणा:।।१।।

Now other spot of activity of many normed observations are being illustrated having understood which ones, the painting experts do not feel dazed in matter of painting art.

वैष्णवं समपादं च वैशाखं मण्डलं तथा।
प्रत्यालीढमथालीढं स्थानान्येतानि (लक्षयेत:?)।।२।।

Vaiṣṇava, Samapāda, Vaiśākha and Maṇḍala likewise Pratyāliḍha and Āliḍha, these spots or textures one may delineate as such.

(अश्वक्रामत्तमथायामवहित्थंस्थानकत्रयं स्त्रीणाम्?)।
द्वौ तालावर्धतालश्च पादयोरन्तरं भवेत्।।३।।

Aśvakrāmattamathāyāma vahithaṁ sthānaka tryāmstriṇām. Two Tālāvardhatāla may be within the space of two feet.

तयो: समन्वितस्त्वैकस्त्र्यश्र: पक्षस्थितोऽपर:।
किञ्चिदञ्चितजङ्घं च (मात्राभावलंसंयुतम्?)।।४।।

Of the two equipped as such is one triangular one stationed at the flank the different one; somewhat having Jaṅghā (wall) as horizontal one, being endowed with the divisions of the components.

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1. Text totally uninterpretable.
2. Text fully uninterpretable.

वैष्णवस्थानमेतद्धि विष्णुरत्राधिदैवतम्।
समपादे समौ पादौ तालमात्रान्तरस्थितौ।।५।।

This Vaiṣṇavasthāna verily, is this and Viṣṇu herein the presiding deity. In Samapāla the two feet are similar or equal normed, stationed within the space of a tāla (a cymbal) instrument.

स्वभावसौष्ठवोपेतौ ब्रह्मा चात्राधिदैवतम्।
तालास्त्रयोऽर्धतालश्च पादयोरन्तरं भवेत्।।६।।

Endowed with natural elegance and Brahmā herein is the presiding deity. Three tālas and Ardha tāla may be the space between the two feet.

त्र्यश्रमेकं द्वितीयं च पादौ पक्षस्थितं लिखेत्।
(नैपमोरु?) भवत्येवं स्थानं वैशाखसंज्ञितम्।।७।।

Triangular[1] one as and the second one as square one may paint as stationed on the flank. Niṣamoru[2] becomes this way the spot known as Vaiśākha.

विशाखो भगवानस्य स्थानकस्याधिदैवतम्।
ऐन्द्र(न्द्रं) स्यान्मण्डलं पादौ चतुर्मू(स्ता)लान्तरस्थितौ।।८।।

Viśākha Bhagavān of this one, is the presiding deity of this sthāna. Aindra may be the Maṇḍala the two pādas stationed at a space of four tālas.

त्र्यस्थ(श्र)पक्षस्थित(ति)श्चैव कटिर्जानुसमा तथा।
प्रसार्य दक्षिणं पादं पञ्चतालान्तरस्थितम्।।९।।

Triangular flanked situation is there equal in norm to the state of waist and knees having stretched the right foot stationed at a distance of five tālas.

आलीढं स्थानकं कुर्याद् रुद्रश्चात्राधिदैवतम्।
कुञ्चितं दक्षिणं कृत्वा वामपादं प्रसारयेत्।।१०।।

One may create the Āliḍha sthāna, Rudra here being the presiding deity. Having rendered the right one as aquiline, one may stretch out the left pāda.

आलीढं परिवर्त(र्ते)न प्रत्यालीढमिति स्मृतम्।
दक्षिणस्तत्र समः(?) पादस्त्र्यश्रः पक्षस्थितोऽपरः।।११।।

Āliḍha by Parivartana Pratyāliḍha this very way known as such. The right pāda there is Sama i.e. even sized and triangular one is the enflanked one as the other one.

समुन्नतकटिर्वामश्चावहित्थं तदुच्यते।
एकः समस्थितः पादो द्वितीयोऽग्रतलान्वितः।।१२।।

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[1] त्र्यश्रमेकम् fn. 12.

[2] निषमोरु fn. 14.

The one having waist protuberant the left one (vāma) that one is termed a Vahitha one equally adjusted foot and the second one raised (agratalānvitaḥ) on the Agratala.

शुचिविद्धमविद्धे वातश्चक्रान्त उच्यते।
स्थानत्रयमिदं स्त्रीणां नृणामपि (भवेत्) क्वचित्।।१३।।

Śucividdha or Aviddha or even over stepped by this one is so called as such. The Sthāna triad of women this way as also of men may it be.

कटीपार्श्वे करौ वक्त्रमुरो ग्रीवा शिरस्तथा।
स्थानकेषु समस्तेषु कार्यमेतत् क्रियानुगम्।।१४।।

On the flank of the waist the two hands, the face, the chest, the neck and the head likewise, or all the sthānakas or on sthānakas accompanied by mastakas (pates) deserves to be created this as in line with the handiwork.

क्रियाणां पुनरानन्त्यात् समस्तेन न शक्यते।
वक्त्रं(क्तुं) तथापि दिङ्मात्रमस्माभिः (सं)प्रदर्श्यते।।१५।।

Then owing to the non-ending norms of handiworks completion is not possible as such to be talked of. Even then the one to the extent of a part it is being displayed as such.

हृष्टायाः सविधे नार्याः पुरुषस्य वा प्रियाभ्यर्णे।
भवति स्थितसंस्थानं त्रिभिरिति तच्च कथयामः(?)।।१६।।

Near of a woman elated as such or of a man situate to the beloved the sthāna becomes established by three. This way do we narrate that.

यद् ब्रह्मसूत्रमृज्वागते भवेत् (तन्मतं त्रिभागेऽपि?)।
अवय(व)विभागतस्तत् कथयामः साम्प्रतं क्रमशः।।१७।।

The Brahma sūtra that is in Ṛjvāgata that is recognised as such on the part triad[1] even. As per division of components or limbs we know, illustrate as per serial order.

(शीनं तत्रयं वि?) नासिकाधरपुटेषु सृक्वणि च।
(कंगंते परचूचुकपूर्वेण कलान्तरे?) नाभौ।।१८।।

The corners of the mouth (sṛkkās) in the sockets or cavities of nose, lower lips may even be of digit triad. (कंगते परचूचुकपूर्वेण कालान्तरे नाभौ।)

पश्चादूरोर्मध्ये पश्चिमगुल्फस्य तद्वदन्ते च।
(स्थाने त्रिभंगा भामिनि?) (सू)त्रस्य गतिर्विनिर्दिश।।१९।।

Behind the two thighs and in the centre of the back side ankle and that very way at the corner, in the sthāna named Tribhaṅga the gati of Sūtra is suggested as such.

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[1] तन्मतं त्रिभागेऽपि fn.6.

पादौ तालान्तरितौ कर्तव्यौ स्थानके त्रिभागा(भङ्गा)ख्ये।
षोडशविंशत्यङ्गुलमध्येऽन्तरितौ (पितुदडिदाक्षे?)॥२०॥

The two feet covered by tālas deserve to be created in the Sthānaka named Tribhaṅga. In the middle of 16 and 20 aṅgulas, is covered up pitudaḍida named as such.

गमनं त्रिविधं प्राहुर्द्रुतमध्यविलम्बितप्रभेदेन।
(स्थानेष्वर्धनेत्राख्यभित्तिषु त्रयगमध्ये?)॥२१॥

Gamana is talked of as three fold, by the differentiation of druta, madhya and vilambita. In Sthānas netrākhya bhittis, trayagamadhya.

प्रा(न्ते) करवीरस्याथ +++++ सृक्वपर्यन्ते।
कण्ठान्ते (परभागा स्तनतोगुलयुग्मपर्यन्ते?)॥२२॥

In the Prānta of Karavīra upto sṛkka on the Kaṇṭhānta parabhāga, Stanatogula yugma paryantā.

नाभ्यासन्ने मध्ये मेढ्रस्य तथा परस्य नलकस्य।
प्रान्ते(वज्जा?)याते गमने स्याद् ब्रह्मसूत्रगतिः॥२३॥

In the centre closer to the navel and likewise of the genital organ and of the Para Nalaka, in the Prānta Vajrāyāta in the gamana may be the Brahmasūtra gati.

सोधेगमने तु पूर्वे लोचनखीरके पुटे तद्धि।
चिबुकपरांते स्तमचूचुकस्य मध्ये तथा नाभै॥२४॥

सोधोगमने तु पूर्वे लोचनखीरके पुटे तद्धि। चिबुकपरांते स्तनचुचुकस्य मध्ये तथा नाभेः।[1]

मध्य मेढ्रस्यान्ते परत्र परजानुः नः क्रमेणैव।
अपराङ्गुष्ठकमूले विज्ञेयं ब्रह्मसूत्रमिति॥२५॥

In the centre of Meḍhra (genital organ) and at the end of the other knee in due order; at the root of the other thumb deserves to be recognised the Brahmasūtra.

परपादमध्याधीक्षस्थित्या कुर्यात् तथा च पूर्वार्द्धे ।
कुर्यात् तलमिह भूतलसूत्रार्धं + गुलोत्क्षिप्तम्॥२६॥

By the standing of the ardhākṣa in the midst of the parapāda one may create that very way the Pūrvārdha and one may create here the tale by a half of the sūtra of bhūtala raised by an aṅgula.

भूपर्यन्तेऽपाङ्गे (चिबुकांशो?) गोलकान्तरे नाभेः।
सूत्रपरजान्वतः पूर्वेण परावसार्धाक्षे (?)॥२७॥

At the bhūpparyantāpāṅga the portion of the chin at the golakāntara of Nabhi.

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1. The text seems to be corrupt and it is absolutely not interpretable.

Sūtraparajānvataḥ Pūrveṇa Parārvasārdhākṣa.

पार्श्वगते संस्थाने पश्चिमपादोऽत्र सप्तगोलः स्यात्।
द्व्यर्धाक्षगमनमुक्तं ब्रूमः पार्श्वागतेर्गमनम्।।२८।।

At the Pārśvagata Saṁsthāna Paścimapāda here may be Saptagola. Now we talk of dvyardhākṣagamanamukta and Pārśvagatagamana.

आवर्ते ++ कूटे गण्डे (ण्ड)प्रान्ते च सृक्वभागस्य।
गलवर्त्तौ स्तनमध्ये गाले(गोल)त्रितयान्तरे नाभेः।।२९।।

On the āvartta and kūṭa and gaṇḍaprānta of Sṛkkabhāga, in galavartti and stana madhya and golatṛtayāntara of Nabhi.

(स्फिक्पार्श्वपश्चिमजानुनश्चा पूर्वार्तमामृतं सूत्रम्।
स्यादपरपार्ष्णिपूर्वस्थितं मित्तभिवेत्थोने?)।।३०।।

स्विक्पार्श्वपश्चिमजानुनश्चा पूर्वतिमामृतं सूत्रम्। स्यादपर पार्ष्णिपूर्व स्थितं at the mittābhivetthāna[1].

क्षपयेत् परभागाह्नि(?)स्वस्मान्मानाद् यथोदितादत्र।
(पूर्वाह्ने?)रङ्गुष्ठः कर्तवयो भूमिसूत्रस्थः।।३१।।

At the Parabhāgāhni from the personal measurement one may reduce as per enjoinment. The Aṅguṣṭha (thumb) of Pūrvāhna or Pūrvārddha deserves to be created stationed at Bhūmisūtra.

पश्चादङ्गुष्ठाग्रं सुश्लिष्टं स्याद् विलम्बिते गमने।
अङ्गुष्ठाङ्गुल्ले ब्रह्मसूत्रतस्तालिके मध्ये(?)।।३२।।

At the back the tip of this thumb may be well knit at the Vilambita gamana and at the aṅguṣṭha and aṅgula from the Brahmasūtra at the tālika madhya.

द्रु(त)गमनेऽङ्गुष्ठग्रं कर्तव्यं षोडशाङ्गुल्ले तस्मात्।
(परपादाभूमेसः?) प्रे(प्रोत्)क्षिप्तो भवति पूर्वपादश्च।।३३।।

At the drutagamana aṅguṣṭāgra deserves to be created at Ṣoḍaśaṅgula i.e. sixteen digits from that परपादाभूमेः सः प्रोत्क्षिप्तो भवति पूर्वपादश्च।

इति सर्वेषु ज्ञेयं गमनस्थानेषु संस्थानम्।
सूत्राणामन्येषाम् विदधीत बुधः स्थितिं यथायोगम्।।३४।।

This way on all gamana sthāna saṁsthāna deserves to be understood. Of other sūtras the wise one may create the standing as per suitable combination.

(विन्यासयोषणक्षिप्तण?) दृष्टिहस्तादिविनिवेशैः।
अ(थ) स्थानचतुष्कस्य प्रविच्छन्दककीर्तनात्।।३५।।

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[1] The text is not interpretable at all.

Vinyāsa yoṣaṇa kṣiptana dṛṣṭi hastā divimveśaiḥ. Now of sthāna catuṣka from the Pravicchandaka kirtanas.

अन्या अपि क्रिया लेख्याः सम्भवन्तीह या नृणाम्।
शिष्याणां प्रतिपत्त्यर्थं सूत्राणि त्रीणि पातयेत्॥३६॥

Other even the designing fit to be painted that do become feasible hère, in case of men, for the training of the trainers one may introduce three sūtras or fundamental groundings.

ब्रह्मसूत्रमभे(गते) सूत्रे ये च पार्श्वे(र्श्व)समाश्रये।
ऊर्ध्वानि त्रीणि सूत्राणि स्थानकेष्व(भिष्वपि?)॥३७॥

In the sūtra pertaining to the Brahmasūtra these which are the props of the flanks, the upper normed three sūtras even one may adjust in sthānakas.

कुर्वीत तेषु मध्ये यद् ब्रह्मसूत्रं तदुच्यते।
भित्तिके पुनरन्यस्य भागस्यापेक्षया मतम्॥३८॥

Whatever one may create or design in the centre there, that is called Brahmasūtra and on the Bhittika then of the other one, a part, it becomes recognised by an expectation or comparison.

पार्श्वस्ति(स्थं) ब्रह्मसूत्रं स्यात् कार्यतो मध्यगं हि तत्।
ये द्वयोः पार्श्वयोः सूत्रे पार्श्वसूत्रे हि ते स्मृते॥३९॥

The flanked sited the Brahmasūtra may be a matter of a purpose as gone within the centre. The two sūtras that exist in the two flanks, these two are known as Pārśva sūtras.

प्रदेशावयवस्यात्र निष्पत्त्यै यद्यदीप्सितम्।
तत्र सूत्रं विधातव्यं तिर्यगूर्ध्वानुसारतः॥४०॥

Of the sidereal limb, herein for the accomplishment or designing what ever here, is required as such there the sūtra deserves to be adjusted as per designing of horizontal and upper norm.

अपेक्षितानि(?) यावन्ति प्रत्यङ्गव्यक्तिसिद्धये।
तावन्त्यवयवव्यक्तिसिद्ध्यै तिर्यङ् नियोजयेत्।
ऊर्ध्वानि त्रीणि सूत्राणि तिर्यङ्मा(ना)नुसारतः॥४१॥

Expected as such as many are those meant for the accomplishment of or designing of every limb that many for the designing of the polishing of limbs one may design or adjust horizontally. The upper ones the three sūtras may be as per designing of the horizontal measurement.

स्थानासनि वैष्णवमुखान्युदितानि सम्यक्
(त्रिभंङ्गितडितै?)गमनैरुपेते।

सूत्रस्य पातनविधिश्च यथावदुक्तो
ज्ञाते (न?) भवेत् तदिह सूत्रभृतां वरिष्ठः।।४२।।

The sthānas headed by Vaiṣṇava have been illustrated quite suitably struck by three curvatures and equipped with combination, the activity of the points meeting as such of the sūtras has been illustrated as per suitability. By the one conversant with these, an excellent position may be assumed.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
वैष्णवादिस्थानकलक्षणाध्यायो नामैकोना(मा)शीतितमः।।

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CHAPTER 81

The Illustration of Five Robots men and women

पञ्चानां हंसमुख्यानां (देहबन्धादिकम् नृणाम्?)।
दण्डिनीप्रमुखानां च स्त्रीणां (च?)ब्रूमहे पृथक्।।१।।

Of five headed by Haṁsa the Robot males and of the Robot females headed by Daṇḍinī, we shall illustrate quite distinctly.

हंसः शशोऽथ रुचको भद्रो माल(व्य) एव च।
(पञ्चैते) पुरुषास्तेषु मानं हंसस्य कथ्यते।।२।।

Haṁsa, Śaśa and Rucaka, Bhadra as also Mālavya, five are these machine like persons. Therein measurement is being illustrated of the Haṁsa.

अष्टाशीत्यङ्गुलो हंसस्यायामः परिकीर्तितः।
विज्ञेया वृद्धिरन्येषां चतुर्णां द्व्यङ्गुलक्रमात्।।३।।

Eighty eight aṅgula i.e. digited is talked of as the length of Haṁsa. The growth in size of other form is to be understood as per extent of two aṅgulas or digits in sequential order i.e. 90, 92, 94, 96 digited as such.

तस्यङ्गुलद्वयं सार्धं (ललाटं?) नासिका मुखम्।
ग्रीवा च (वक्षश्चादामात्?) भवेदेकादशाङ्गुलम्।।४।।

May be Aṅgula twain with a half i.e. two and a half, the pate or forehead[1] (lalāṭaṁ) and the tip of the nose the neck and the chest in length may be eleven aṅgulas or digits.

एवमेवोदरं नाभिमेढ्रयोरन्तरं दश।
विंशतिश्चाङ्गुलान्यूरू जङ्घे च त्रीणि जानुनी।।५।।

This very way may be abdomen and the space between navel, and the genital organ may be of ten digits and twenty aṅgulas or digits the two thighs and shanks and knees.

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[1] ललाटं for शालाटं verse 4, pāda I, p. 630.

त्रीण्यङ्गुलान्यङ्गुले च केशभूरङ्गुलद्वयम्।
केशान्तमानं सर्वेषामधिकं स्यात् स्वमानतः।।६।।

Of three aṅgulas and the Keśabhū i.e. scalp or skull of aṅgula twain i.e. digit twain and the Keśantamāna (tuft of hair or crest knot) of all (the five) may be more than one another from individual measurement.

विस्तारेण भवेद् वक्षस्तस्यैवाङ्गुलविंशतिः।
द्वादशाङ्गुल(विस्तारौ बाहुहंसस्य?) निर्दिशेत्।।७।।

In breadth may be the chest of that one as twenty aṅgulas and of twelve aṅgula breadth may be the two arms of Haṁsa illustrated as such.

दशाङ्गुलौ प्रकोष्टौ च (हस्त्यहस्त तथेतथा?)।
तथा पृथक् पृथक् च्छ्रोणिः पीनाङ्गुलि(?) ततो भवेत्।।८।।

Ten aṅgula the wrists as also of the hands likewise and that very way distinct as such the waist obese digited as such.

हंसस्वभावेन पृथग ++ म्भारनासिकः (?)।
(शशस्य?) त्र्यङ्गुलं ++ नासिका वक्त्रमेव च।।९।।

Inline with nature of Haṁsa the separate may be one having nose and face of the Śaśa three aṅgula nāsikā and mouth as well.

ग्रीवापि तत्प्रमाणैव य(व)क्षस्त्वेकादशाङ्गुलम्।
तथोदरं तथा नाभिमेढ्र्योरन्तरं दश।।१०।।

Grīvā (neck) may be of the same measurement and chest as of eleven aṅgulas. That very way the abdomen, and the space between navel and genital organ as ten digits.

ऊरू विंशतिमात्रौ च शशस्य परिकीर्तितौ।
त्र्यङ्गुले जानुनी ल(ज)ङ्घे मात्राविंशतिमायते।।११।।

The two thighs of twenty digits of Śaśa having been stipulated; three aṅgulas the two knees, and Jaṅghās having length of twenty mātras.

गुल्फौ च त्र्यङ्गुलायामौ तावन्मात्रं शिरो भवेत्।
आयामोय(ऽयं) शशस्यैव(वं) स्यान्नवत्यङ्गुलोन्मितः।।१२।।

And the two ankles having length of three aṅgulas and of the same extent the head may be. This length is of the Śaśa measured to the extent of ninety digits.

द्वाविंशत्यङ्गुलं (वक्षो?) विस्तारेणास्य कीर्तितम्।
बाहुप्रबाहू पाणी च शशकस्यापि हंसवत्।।१३।।

Twenty two aṅgulas the chest in breadth of this one is stipulated as such. Arms and forearms, and two hands, of Śaśaka even are like those of Haṁsa.

समयाच्च स कर्तव्या(व्य): स्वभावाच्च कृशोदरः।
(तथोयवेत् केशोरूजङ्घो द्विद्वान्?) विचक्षणैः॥१४॥

And by a time factor deserves to be created or by a calculative measure, deserves to be created by nature Kṛśodara (sunken abdominal one) and likewise by the experts the hair, thighs and shanks deserve to be created.

रुचकस्य (मुखायाम?) प्रोक्तः सार्धदशाङ्गुलः।
ग्रीवाङ्गुलत्रयं सार्धमायामेनास्य कीर्तिता॥१५॥

Of Rucaka the length of the face[1] is spoken of as of 10 1/2 aṅgulas. Grīvā or neck as Aṅgula triad and a half is deemed in length with this.

एकादशाङ्गुला(व्यादुर्वक्षस्तस्य?) प्रमाणतः।
तावन्त्येवोदरं तस्य नाभिमेढ्रान्तरं दश॥१६॥

Eleven aṅgulas they declare the chest of that one, by measurement of that extent may be the abdomen of that one with the space between Nābhi (navel) and genital organ (Meḍhra) as of ten digits.

विंशतिश्चाङ्गुलान्यूरू जानुनी चाङ्गुलत्रयम्।
विंशत्यङ्गुलमायामं जङ्घयोस्तस्य निर्दिशेत्॥१७॥

And twenty aṅgulas the two thighs and knees as of aṅgula triad twenty aṅgula length one may stipulate of two shanks (Jaṅghās of that one).

अङ्गुलत्रितयं गुल्फौ कुर्यात् तस्य शिरोऽपि च।
द्विनवत्यङ्गुलायामो रुचकः परिकीर्तितः॥१८॥

Aṅgula triad the two ankles one may create of that and head even. Ninety two aṅgulas in the length is declared Rucaka.

इत्यायामोऽस्य विस्तारो वक्षसोऽङ्गुलविंशतिः।
भुजौ दशाङ्गुलायामौ प्रकोष्ठौ तद्वदेव च॥१९॥

This way the length of this one and breadth of the chest as twenty aṅgulas. The two arms as of ten aṅgula length and the two wrists of the same extent.

एकादशाङ्गुलौ हस्तौ विस्तारेणास्य कीर्तितौ।
पीनांसः पीनबाहुश्च सलि (ली)लगतिचेष्टितः॥२०॥

Eleven aṅgulas the two hastas (hands), in breadth are declared as such. Pināṁsa and Pinabāhu are stipulated as of sportive movement.

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[1] रुचकस्य मुखायामः।

बलवान् वृत्तबाहुः स्याद् रुचको रुचकाकृतिः।
भद्रस्य प्राहुरायामं मस्तकस्याङ्गुलत्रयम्।।२१।।

Balavān may be of circular arms, Rucaka of the shape of Rucaka. Of Bhadra the length they declare as of aṅgula triad.

एकादशाङ्गुली चास्य ग्रीवा सार्धाङ्गुलीत्रया।
वक्षो जठरमप्यस्य सपादैकादशाङ्गुलम्।।२२।।

Eleven aṅgulas in length may be the Jaṅghā and grīvā of three and a half aṅgulas. The chest and abdomen also of this one, may be eleven and a quarter aṅgulas.

नाभिमेढ्रान्तरं चास्य विद्यात् सार्धदशाङ्गुलम्।
आयामपूर्वोजानीयात् सपादाङ्गुलविंशतिम्।।२३।।

The space between the navel and the genital organ one may have 10 1/2 aṅgulas and the length of the thighs one may know 20 1/4 aṅgulas.

जङ्घे च तावदायामे जानुगुल्फं त्रिमात्रकम्।
(चतुर्नवत्यायामो भद्रस्यैषः?) प्रकीर्तितः।।२४।।

The two Jaṅghās may be of the same length and knee and ankles of three mātrās and 24 digited length is enjoined of Bhadra as such.

आयाम एष विस्तारो वक्षसस्त्वेकविंशतिः।
एकादशाङ्गुलौ बाहू तस्य +++++++++++।।२५।।

This is the length and the breadth of the chest of 21 digits. Eleven aṅgulas are the two arms of that one.

हंसादिपुंसामिदमेवमुक्तं
यद्वा यथालक्षणमानमत्र।
स्त्रीणां च सम्यग् (गदिता सुखानाद्?)।
यो वेत्ति मान्यः स भवेन्नृपाणाम्।।२६।।

Of men headed by Haṁsa has been illustrated the definition and measurement as per suitable norm. Of women is spoken of suitably the curvature. He who may know may be known as honourable among kings.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
पञ्चपुरुषस्त्रीलक्षणं नामाध्यायोऽ(य एका)शीतितमः।।८१।।

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CHAPTER 82

The observation on the pre-requisites of sentiments

रसानामस्य(थ) वक्ष्यामो दृष्टीनां (वेह?) लक्षणम्।
तदायत्ता यतश्चित्रे भावव्यक्तिः प्रजायते॥१॥

Now we talk of the observation on sentiments the way those are based on those in a painting, wherein the elucidation of emotion becomes manifest.

शृङ्गारहास्यकरुणा रौद्रप्रेयोभयानकाः।
वीर(प्रत्ययाक्षौ?) च बीभत्सश्चाद्भुतस्तथा॥२॥
शान्तश्चैकादशेत्युक्ता रसाश्चित्रविशारदैः।
निगद्यते क्रमेणैषां सर्वेषांमपि लक्षणम्॥३॥

Erotic, humour, pathos, terror, preyas, love, fear, heroism, odium and marvel and that of calmness are the eleven spoken of as such the sentiments classified by those skilled in painting. In due order the pre-requisites of these are being illustrated.

सभ्रूकम्प(कटाक्षेण?) तथा प्रेमगुणान्वितः।
यत्रेष्टललिता चेश स शृङ्गारो रसः स्मृतः॥४॥

Where therein the flirting of waist with throbbing of eye brows and likewise which is endowed with the quality of merits and wherein there is the graceful movement of cherished norm, that verily, is termed as the erotic sentiment.

विकासिललितापाङ्गो मृदु चा(?)स्फुरिता(ध)रः।
लीलया सहितो यश्च स हास्यो रस उच्यते॥५॥

Having lovely eye corner flashing along and having lower lip throbbed elegantly and which is accompanied by sportive norm that is called the sentiment of Humour.

अश्रुक्लिन्नक(पो)लान्तः शोकसङ्कुचितेक्षणः।
चित्तसन्तापसंयुक्तः प्रोच्यते करुणो रसः॥६॥

Having cheek lobes tear soaked and having eyes shrunk owing to grief being endowed with the anguish of heart that is called the sentiment of pathos.

निर्मार्जितललाटान्तः संरक्तोद्वृत्तलोचनः।
दन्तदष्टाधरोष्ठो यः स रौद्रो रस उच्यते॥७॥

Having pate lobe stiff normed with eyes swollen owing to ruddiness or swollen and ruddy hued, having lower lip bitten by teeth that which may be like this, that constitutes the furious[1] sentiment.

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[1] Daśarūpa of Dhanañjaya II.95, p. 74. George C.O. Haas. MLBD, Delhi, 1962.

अर्थलाभसुतोत्पत्तिप्रियदर्शनहर्षजः।
सञ्जातपुलकोद्भेदो रसः प्रेमा स उच्यते।।८।।

Developed out of joy, the sight of a loved person or some happy happening during the birth of a son and the acquisition of material gains or riches, and having the bristling up of horripilation the sentiment constitutes that of love (Premā)[1].

वैरिदर्शनवित्राससम्भ्रमोद्भ्रान्तलोचनः।
हृदि संक्षोभयोगाच्च रसो ज्ञेयो भयानकः।।९।।

The terrible sentiment deserves to be known as that which owing to the eruption of agitation in the heart has eyes reeling or swagglering owing to perturbation born of fear caused by a right of an enemy.

(अष्टावष्टम्भसामर्थ्य?)सूत्रसङ्कुचिताननः।
धैर्यवीर्यबलोत्पन्ना(न्नः) स वीरस्तु रसः स्मृतः।।१०।।

And the sentiment of Heroism is known as that one wherein there is the generation of courage, virility and prowess with face wilted owing to the initiation of capacity resolute determination.

(ईषद्रक्तसिताभश्च?)स्तिमिततारकः।
असम्भाव्यं विलोक्यार्थमद्भुतो जायते रसः।।११।।

And the sentiment of marvel becomes generated having the purpose achieved having seen the impossible with pupils unwinking with slight normed creation of elation.

अधि(वि)कारैः प्रसन्नैश्च भ्रूनेत्रवदनादिभिः।
अरागाद् विषयेषु स्याद् यः स शान्तो रसः स्मृतः।।१२।।

The sentiment of quietude gets on owing to the non-attachments passions through cheerful and undeformed tendencies of face having eyes and brows as such.

इत्येते चित्रसंयोगे रसाः प्रोक्ताः सलक्षणाः।
मानुषाणि पुरस्कृत्य सर्वसत्त्वेषु योजयेत्।।१३।।

This way in the painting, designing the Rasas (sentiments) have been illustrated along with definitions. Having put in front the human types one may apply designing in all beings.

इति रसाः।

अथ दृष्टीरभिदध्मो ललिता हृष्टा विकासिता विकृता।
भ्रुकुटिः विभ्रमसंज्ञा संकुचिता (छवितनाप्रीव?)।।१४।।

Now we speak of the Visages (dṛṣṭīs) lovely, alacrious, affluent and disfigured. This very way may be the brow, may be graceful normed, shrunk and bent as such.

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[1] Verse 2 having the word Preyo for Premā.

ऊर्ध्वगता योगिन्यथ दीना दृष्टा च (विष्टला चैव?)।
(स्यादङ्किता?)भिधाना (विविख्याव?)जिह्मा च।।१५।।

Gone upwards and meditative normed, niggard normed, may be one Śaṅkitā named one, isolated (Viṣṭalā) well knit and Jihmā (aquiline).

मध्यस्थेति तथान्या स्थिरेति (चाष्टादशैवमुद्दिष्टो?)।
एता दृशोऽथ लक्षणमेताना(सा)मुच्यते क्रमशः।।१६।।

Madhyasthā likewise a different one steady one as of eighteen digits illustrated as such. These are the Visages and the definition of these is being illustrated in due order.

विकसित(प्रगल्भाससम्भ्रममा?) कटाक्षविक्षेपा।
शृङ्गाररसोद्भूता दृष्टिर्ललितेति विज्ञेया।।१७।।

Vikasita Pragalbhā Kaṣākṣavikṣepā Śṛṅgārarasodbhūtā the dṛṣṭi Lalitā, this way deserves to be called as such, i.e., dilated one, shrewd having leers flashing born of erotic sentiment.

प्रियदर्शने प्रसन्ना प्रोद्गतरोमाञ्चविकसिता(पा)ङ्गा।
(प्रस्तरसासि?)जाता हृष्टा दृष्टिः समाख्याता।।१८।।

In agreeable visibility alacrious having limbs developed owing to bristling of horripilation. grasta rasātijātā hṛṣṭā dṛṣṭi stands illustrated.

विकसितनयनप्रान्ता विक(का)सितापाङ्गनयनगण्डतला।
क्रीडालङ्कारयुता(न्या)हास्यरसे (स्याद्) विकासिता दृष्टिः।।१९।।

Having corner of the eyes affluent or dilated and having cheeks region and eye-lashes broad equipped with sportive decorations[1] in the comic sentiment may be the dilated gaze.

विख्याता व्यक्तभद्राया विभ्रान्ततारका या च।
ज्ञेया(विकृत्यकारैः सारै चं?) भयानका दृष्टिः।।२०।।

Well known is the Vyaktabhadrā that which has pupils reeling that may be fit to be known by the disfigured forms and that verily is the tenable normed gaze or visage.

(दीप्तार्धतारकाताम्रवतत?) मन्ददर्शना।
दृष्टिरूर्ध्वं निविष्टभ्रुभ्रू भ्रुकुटिः परिकीर्तित(ता)।।२१।।

Refulgent upper pupils ruddy glowed, dim visioned, the dṛṣṭi or visage or vision raised upwards, is called as Bhrukuṭi.

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[1] क्रीडालङ्कारयुता verse 19, pada 3.

सत्त्वस्था दृढलक्ष्मा ससोश(सौष्ठ)(व)व्यक्ततारका सौम्या।
(विप्रत्यपरजालाता?) दृष्टिः स्याद् विभ्रमा नाम।।२२।।

Steady in spirit, firm targetted, elegance endowed, specific pupiled as Saumya. Vipratyapara Jalātā dṛṣṭi may be Vibhramā by name.

मन्मथमदेन युक्ता स्पर्शरसोन्मीलिताक्षिपुटयुग्मा।
(सुरत?)सुखानन्दयुता(सङ्कुचि)ता नाम दृशि(राख्यांता)।।२३।।

Endowed with the pride of cupid, having eye socket twain, florescent with the sentiment of torch, endowed with cosy pleasure of coition[1] the dṛṣṭi or gaze or visage is called Saṅkucitā by name.

निर्विकारै(रा)क्वचित् तावन्नानिर्ग्रावावलोकिनी।
योगि(नी) नाम सा दृष्टिस्तत्त्वे चित्तस्य योजनात्।।२४।।

Undeformed or unugly normed somewhere, and pinioned on the tip of the nose. Yoginī by name, is called the dṛṣṭi gaze or visage in essence owing to the communion of heart.

अर्धस्त्रस्तोत्त(र)पुटा किञ्चित् संरुद्धतारका।
मन्दसञ्चारिणी सास्त्रा शोके दीनाभिधीयते।।२५।।

Having the second socket half encumbered having pupil a little dazed, slow moving or winking and tear soaked, in grief is called Dīnā.

संस्थिते तारके यस्याः स्थिरा विकसिता तथा।
सत्त्वमुद्गिरती दृष्टा दृष्टिरुत्साहसम्भवा।।२६।।

Steady one the pupils of which one and which is unwinking and dilated likewise when seen emits out spirit or encourages spirit that dṛṣṭi is Utsāha Sambhavā.

म्लानभ्रूपुटपक्ष्मा या शिथिला मन्दचारिणी।
(क्लाम?) प्रविष्टतारा च विह्वला (नाम सा?)स्मृता।।२७।।

That which is such as having eye lashes and sockets of the eyes and brows wilted and flaccid as such which moves sluggishly having pupils sunken owing to ennuie Vihvalā by name is that known.

किञ्चिच्चला स्थिरा किञ्चिदुत्ताना तिर्यगायता।
मूहा(ढा) चकिततारा च शङ्किता दृष्टिरिष्यते।।२८।।

Some what mobile and somewhat steady raised aloft and enlongated by an aquiline norm, Mūḍhā (innocent or infatuated) and enmarvelled pupiled one, the Śaṅkṛtā gaze or visage is declared as such.

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1. सुरतसुखानन्द युता।

आनिकुञ्चितपक्ष्मा या पुटैराकुञ्चितस्तै(ता त)था।
(सत्रिजन्त+ ?)तारा च कुञ्चिता दृष्टिरुच्यते।।२९।।

Slightly shrunk eye lashed one, that one having sockets is slightly encrouched, likewise having pupils unwinking that is called the Kuñcitā dṛṣṭi.

लम्बिता(र्ध)पुरा(टा) यास्यात् तिर्यग्रूक्षेक्षणा शनैः।
निगूढा गूढतारा च जिह्मा दृष्टिरुदाहृता।।३०।।

Having half sockets pendulous the gaze, and gradually having vision squint normed, nigūḍhā (quite hidden and having pupils invisible, that dṛṣṭi is called Jihmā.

ऋजुतारा राज(ऋजु)पुटा प्रसन्ना रागवर्जिता।
त्यक्तादरा च विषये मध्यस्था दृश्रिरुच्यते।।३१।।

Straight pupiled, straight socketed, gay and void of passion, having regard given up in sensual pleasures, that gaze is called Madhyasthā.

समतारा समपुटा समभ्रूरविकारिणी।
(उपगारा?)विहीना च स्थिरा दृष्टिः प्रकीर्तिता।।३२।।

Similar pupiled, similar socketed and similar brow knitting one void of impassioned outlook, that dṛṣṭi is called Sthirā.

हस्तेन सूचयन्नर्थं दृष्ट्या च प्रतिपादयन्।
सजीव इति दृश्येत सर्वाभिनयदर्शनात्।।३३।।

Indicating the object by hand and accomplishing by gaze 'Sajiva' this one may have it seen fully by a novel vision.

आङ्गिके चैव चित्रे +++ साधनमुच्यते।
(भवेदत्रादृत?)स्तस्मादनयोश्चित्रमाश्रितम्।।३४।।
दृष्टिः।।

In matter of nods and painting the vision is considered the main instrument. Then a regard may be assumed of these two as incumbent on painting.

प्रोक्तं रसानामिदमत्र लक्ष्म दृशां च सांक्षिप्ततया तदेत्ये (त्)।
(विज्ञायचित्रं लिखतां नराणाम्?) न संशयं याति मनः कदाचित्।।

Has been spoken of definition of sentiments here as also of eyes quite briefly as such. Having realised the mind never attains to suspicion or scepticism.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
रसदृष्टिलक्षणाध्यायो नामैका(म द्व्य)शीतितमः।।८२।।

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CHAPTER 83

The definition of sixty four Hastas such as Patākā

चतु:षष्टिरिहेदानीं हस्तानामभिधीयते।
लक्षणं विनि (योगश्च) योगायोगविभागत:।।१।।

Here now are being enunciated the definitions of sixty four hastas as well as the employment as per division of conjunction and disjunction.

पेताकस्त्रिपताकश्च तृतीय: कर्तरीमुख:।
अर्धचन्द्रस्तथाराल: शुकतुण्डस्तथापर:।।२।।

Patāka, Tripatāka, and the third one as Kartarī mukha Ardhacandra and likewise Arāla and another one Śuka tuṇḍa.

मुष्टिश्च शिखरश्चैव कपित्थ: खटकामुख:।
सुच्यास्य(स्य:) प(द्म)कोशाहि(शि)रसौ मृगशीर्षक:।।३।।

Muṣṭi and Śikhara, Kapitha and Khaṭa-Kémukha, Sucyāsya Padmakośi, and that one as Mṛga Śirṣaka.

काङ्गूलकालपद्मश्च(?) चतुरो भ्रमरस्तथा।
हंसास्यो हंसपक्षश्च सन्दंशमुकुला(वयि?)।।४।।

Kāṅgūla Kālapadma and four Bhramaras and Haṁsa Pakṣa and Saṁdaṁśa mukula.

ऊर्णनाभस्ताम्रचूढ (ड) इत्येषा चतुरन्विता।
हस्तानां विंशतिस्तेषां लक्षणं कर्म चोच्यते।।५।।

Ūrṇanābha and Padmacūḍa– these are the four equipped as such. Of hastas twenty the definition and practical aspect is being narrated.

प्रसारिताग्रा: सहिता यस्याङ्गुल्यो भवन्ति हि।
कुञ्चितश्च तथाङ्गुष्ठ स पताक इति स्मृत:।।६।।

Having tips spread out, and tightened of which one the fingers are curved or aquiline which one is in the thumb, that is called Patāka.

उत्क्षिप्तेन (शिरो या + त्याणिनां मेरसा?) पुन:।
नतेन वामत: किञ्चिद् भ्रुकुटीकुटिलभ्रु च।।७।।

By an Utkṣipta the crested one that may be with hand as such, by the bent one from the left is something Bhrukuṭi Kuṭilabhru as such.

स्तोकविस्फारिताक्षेण प्रहारमभिनिर्दिशेत्।
प्रतापनं तथोद्भूतो(नारसोग्रगतेन च?)।।८।।

By an axis slightly expanded, one may declare the Prahāra Pratāpana then that very way created by nārasogragata.

तथैकाविकृतास्येन भालस्थः किञ्चिद् विचलितः करः(?)।
पताकस्फोरिताक्षेण भ्रुकुटीकुञ्चितभ्रुवा॥९॥

Likewise, by the well formed face fixed on the pate (Bhāla) somewhat shaking one hand. Patākasphorītā kṣaṇa and with brow crouched by scowl.

कार्योऽहमिति गर्वः स्याच्चित्रशास्त्रविशारदैः।
अर्थेषु वक्ष्यमाणेषु संयुतं चैनमाचरेत्॥१०॥

"I deserve to be created this way" may be the pride assumed by the painting art experts. The subjects being talked of one may make it as homogeneous.

द्वितीयहस्तयुक्तो यः स हस्तः संयुतः स्मृतः।
(तत्राग्निसूपणाचामः पुरतो क्षिणतः पुनः?)॥११॥

Endowed with second hand is which one, that hasta is called Saṅyuta.

ऊर्ध्वं प्रसर्प्य कर्तव्यः प्रचलद्विरला(ङ्गुलिः)।
विदध्यादित्थमेवोक्तो(क्तं) वर्षधारानिरूप(णम्)॥१२॥

Having crawled overhead deserves to be created moving and sparse fingered one and one may take to the creation of Varṣadhārā nirūpaṇa spoken like this.

(किंत्वधोनियतं तौ तावमच्छन्तौ च?) दर्शयेत्।
पुष्पवृष्टिप्रपतने प्रचलद्विरलाङ्गुलिः॥१३॥

Having created hung down as such one may display the two flanks having mobile sparse fingered during the spray of floral shower.

कार्यं हस्तद्वयं वक्रं त्रयोऽप्यत्राधिकारिकः (?)।
(केनैव?) ++ चोत्तानं विधाय स्वस्तिकं बुधः॥१४॥

Deserves to be created the hand twain horizontal, the triad even as per suitability. By whom (Kenairaṁ) can be created this way the upraised Svastika the wise one.

कुर्वाणो विच्युतिं तस्य पल्वलं सम्प्रदर्शयेत्।
पुष्पोपहारं (शष्पाणी?) ये चार्था भूतलस्थिता(:)॥१५॥

Creating the Vicyuti of that one, one may display a puddle, the floral gift and the grass sheaves, those objects that stand on the ground.

तानुन्नमितवामभ्रूः किञ्चिदुद्वाहयञ्ज्ञि(ञ्छि)रः।
तादृशं हस्तयुग्मं तु कुर्यादविकृताननः॥१६॥

To those ones having the left brow raised up, raising along the crest somewhat of that type the hand twain one may create having face not rendered deformed.

अधोमुखं (च) तेनैव कर्तव्याप्र(घ)टना मिथः।
संवृतं वा (थ) विश्लिष्टं तारः ++++++॥१७॥

Down fall then deserves to be created ghaṭanā mutually covered up or even disjoined one.

दर्शनीयं च वदनमस्मिन्नविकृतं सदा।
यो(पा)ल्यं छतन(न्न च) कर्तव्यं (संसक्तेन परस्परम्?)॥१८॥

Deserves to be displayed the face in it undeformed as such invariably preserved and secretive and deserves to be created mutually clung on as such [Saṁsaktena parasparaṁ].

किञ्चिद्विनतमूर्धा च विधायाधोमुखौ तलौ।
निविडं निबिडेमै(नै)व निर्विकारमुखाम्बुजा(जः)॥१९॥

Somewhat having crest down cast having created one. Dense one by the dense one, having lotus face undeformed.

उरसोऽग्रे तथोर्ध्वेन परावृत्ते च हस्तयोः।
युगलेन मनसा(श्)शक्तिं प्रयत्नेन प्रदर्शयेत्॥२०॥

In front of the chest likewise by the upper part on the two hands having gone upside down, one may display the capacity of mind by a twain.

गोप्यं वामेन गुप्तेन किञ्चिद्विनतमस्तकः।
किञ्चिदाकुञ्चितां वामां भ्रुवं कृत्वा प्रदर्शयेत्॥२१॥

Deserve to be preserved by the left one preserved as such, some which stooped pated one, one may display the left brow somewhat shrunk as such.

पार्श्वस्थेन पताकेन (पाण्यङ्गद्वितयेन तु।
अधिकस्थेन पताकेन?) पाण्यब्जद्वितयेन तु॥२२॥

By the flank adjusted Patāka by the Pāṇyaṅga twain, by the adhikastha patāka and by the Paṇyabja patāka (hand lotus patāka).

अविकारिमुखो(?) वायोः कुर्यादभिन(न्द?)यं ततः।
नतोन्नतशिरास्तेन (द्विहित भ्रुकुटिमानके?)॥२३॥

Avikārī mukha of Vāyu one may create a gesticulation natottamaṅga Śiraskana Vihitabhrukuṭi mānaka.

वेलाभूमिं च मतिमान् पाणियुग्मेन दर्शयेत्।
पुरःस्थितेन वामेन दक्षिणेन तु पाणिना॥२४॥

Alluvial soil, the wise one may display by a hand twain. By the front normed Vāma (left one) and by the right hand.

(तत्पृष्टे?) सर्पता स्तोकमुद्वाहितशिरा नरा:(र:)।
वेगं प्रदर्शयेन्नित्यमविकारि दधन्मुखम्।।२५।।

(Tatpṛṣṭa sarpatā stokam) on the back of that one by one crawling along slightly the nara (men) having head raised aloft may display speed while returning the face as undeformed.

(इच्छेतश्च?) चलता हस्तयोर्द्वितयेन तु।
मूर्ध्ना तदनुगेनैव तथैव विकृताननः।।२६।।

(Itaścetaśca calatā) By one moving to and fro by the twain of the two hands, by the mūrdhā (crest) following that very way being of face disfigured norm.

क्षोभस्या(भि)नयं कुर्याद्धस्ताभिनयकोविद:।
(उधस्तृधो मृखेनाव: यतन्परार्थतापि च?)।।२७।।

One may display the exasperation's gesticulation the expert one in the gesticulation of hands adhastādadhomukhenādhaḥ yattat parārthāpice.

पताकेनाभिनेतव्यो विधाय भ्रुकुटिं मनाक्।
पार्श्वव्यवस्थितेनोर्ध्वं चलदङ्गुलिना मुहु:।।२८।।

By Patāka deserves to be gesticulated having adjusted the brow a little, by the flank adjustment the upper part by the moving fingers repeatedly.

उत्साहनं विधातव्य(मुनमय्य?)(च) शिरोधराम्।
तिर्यग्विष्फार्यमाणेन प्रभूतमभिनिर्दिशेत्।।२९।।

Utsāhana deserves to be developed having raised the neck (unnamayya) and by the one being stretched out horizontally one may indicate the amplitude.

महतोऽभिनय: कार्य: पार्श्वयोरूर्ध्वसर्पिणा।
भ्रान्तेनोत्तानिते(नाविकृतास्येन महाजनम्?)।।३०।।

Of Mahat the gesticulation deserves to be done in the two flanks upsurging above. By the bhrānta uttanita as such not by the undeformed face to the great man (Mahjanaṁ) (nāvikṛtāsyena mahājanaṁ).

रूपयेदुच्च्यमुच्च्येन पताकेनैव पाणिना।
इतस्तत: प्रचलता दर्शयेत् पुष्कराहतिम्।।३१।।

One may superimpose the lofty one by the lofty one, the hand equipped with Patāka. By the one moving to and fro one may display the patter of a drum (Puṣkarāhati).

(सत्ताक्षपेण वक्त्रेण चलयै + मुखेन च?)।
स्थितेन पार्श्वयोस्तिर्यग् रिच्यमानेन दर्शयेत्।।३२।।

(Sattākṣapeṇa Vaktreṇa) calitena mukhena ca). By the one stationed in the two flanks as horizontal one may display by the ricyamāna (by the evacuated one).

पक्षोत्क्षेपक्रियां नित्यं वक्त्रेण विकृतेन च।
उत्तानितेन वामेन विधृतेनेतरेण तु।।३३।।

Invariably one may take to the Pakṣotkṣepa kriyā by the face deformed as such by the raised up left sided one and by the other one held out as such.

पुर:प्रसर्पिणाधौतं हस्तानुगतदृष्टिना।
निघृष्टतलहस्तेन भ्रुकुट्या मृदितं पुन:।।३४।।

By the front crawling one, having gaze following the hand (hasta) washed or polished as such, and by nirghṛṣṭa talahasta and again massaged by bhrukuṭi (brow).

प्रघृष्टमेकरूपेण द्वितीयेन प्रसर्पता।
(तेन?)स्योपरि हस्तेन निविष्टेन विधीयते।।३५।।

By the Praghṛṣṭasane rūpa form crawling along with the second by which one hasta incorporated as such that is done overhead.

(अन्योन्य)घर्षणात्ये (त् पि)ष्टं भ्रुकुट्या च (प्र)दर्शयेत्।
पार्श्वस्थितेन शैलेन्द्रं दूरविष्फारितेन च।।३६।।

Pounded or crushed by the mutual clash one may display by the bhrukuṭi. Andby the close situated and stretched after to the Śailendra.

प्रदर्शयेत् समुत्क्षिप्य(मनाक्?) भ्रूलतिकां शनै:।
शैलधारणमन्योन्यश(स)क्तेनाभिमुखेन च।।३७।।

One may display by having raised aloft slightly (manāk) the bhrulatikā slowly and to the Śailadhāraṇa mutually capable one and facing as such.

पार्श्वयो: सम्प्रवेश्याध: कृक(त)भ्रुकुटिना तत:।
कार्यमुत्क्षिप्यमानेन शैलप्रोत्पाटनं तथा।।३८।।

Having incorporated in the two flanks and then by the bhrukuṭi lowered down by the one manipulating the object in hand and likewise and the Śailotpātana likewise.

शिर:प्रदेशसंस्थेन दूरमुत्तानितेन च।
समुन्नतभ्रुवा कार्या पर्वतोद्धरणक्रिया।।३९।।

By the one stationed over the crest region and raised aloft to a distance, by the brow raised up deserves to be done the Parvatoddharaṇakriyā, i.e., the act of uprooting a mountain.

इति पताकहस्त:।।

पताके तु यदा वक्रानामिका त्वङ्गुलिर्भवेत्।

त्रिपताकः स विज्ञेयः कर्म चास्याभिधीयते॥४०॥

On the Patāka when is horizontal the ring finger (anāmikā) that deserves to be known as Tripatāka.

(अयं ++ अवि?)चलन्मध्याकनिष्ठिकः।
अत्रोहेन विधातव्यो नतु(त) मूर्ध्ना तथा मनाक्॥४१॥

This Tripatāka is even such as having the little finger and the middle finger mobile here by a thought deserves to be created slightly that very way by the crest bent low.

उत्तानेन समुक्षिप्तपुमा(रो)भागेन चामुना।
नमता शिरसा कुर्यात् तथा च(व)तरणक्रियाम्॥४२॥

Having raised aloft by the raised one, and by that frontal part, by the head prostrating, one may create, likewise the avataraṇa kriyā.

पार्श्वतः सर्पता कार्यममुनैव विसर्जनम्।
पराङ्मुखाना(रयोग्र?) भ्रुकुटिं विरचय्य वा॥४३॥

By the crawling one from vicinity deserves to be done, by that very one and in the front of the reversed ones, may be knitt the brow.

धारणं पार्श्वसंस्थेन प्रवेशोऽधो नतेन च।
प्रवेशं कुर्वताकारो (वेकुब्जमविकारिताः?)॥४४॥

Dhāraṇa by the flank stationed one and the entrance below by the bent one.

उत्क्षिप्ताङ्गुलियुग्मेन तथोत्तानेन चामुना।
उन्नामनं विधातव्यमविकारिमुखेन च॥४५॥

By the Aṅguli twain Utkṣipta as such and likewise by that one raised aloft, unnāmana deseves to be created by the avikāri mukha.

पार्श्वतो नामता (कार्यः प्राणेना?) नतमस्तकैः।
निदर्शनं तथोद्वृत्तेनोर्ध्वाङ्गुलिशिखेन रः(च)॥४६॥

From the flank by the bending one is to be created by the Prāṇa by these having pate or foreheads bent down. Nidarśana then by the Udvṛtta and by Ūrdhvāṅguliśikha.

प्रसर्पितमुखस्याग्रे विधिसम्बन्धनं पुनः(?)।
उत्तानेन(सुमाङ्गुल्या गृहीत्वा?)नामिकाख्यया॥४७॥

On the tip of the face polished as such (Prasarpita), again there is the Vidhisambandhana (the fiating of fate).

मङ(ग)ल्यानां समालम्भः पदार्थानां विधीयते।
पराङ्मुखेन शिरसः प्रदेशे सर्पता तथा॥४८॥

Of the auspicious objects, the acquisition is being arranged by the reverse order on the crest region, crawling along as such.

प्रवेश(दर्श)येच्छिरः सन्निवेशमेतेन पाणिना।
एतानि दर्शनीयानि सर्वाण्यविकृताननैः।।४९।।

One may create the crest, to the Sanniveśa by this hand. All those fit to be seen are all by the straight faced ones.

हस्तद्वयेनोभयतः केशानासन्नवर्तिना।
उष्णीषमुकुटादीनि प्राप्नोतीति निरूपयेत्।।५०।।

By the hasta twain on both sides the curls by the close abiding one, the turban and diadem and the like, one attains this way one mukuṭa.

कर्तव्यः (सोत्रनाशास्यं विधानेन समीपरा?)।
पाणिः कृतभ्रुकुटिना (तत्रोर्ध्वाङ्गुलिद्वयः)।।५१।।

Deserves to be created as closer at hand on the coverage of the nose and ears the hand[1] by the scowling norm of the two upper normed aṅguli twain.

अधोमुखं प्रस्थिताभ्या(मङ्गुलीभ्यां)प्रदर्शयेत्।
चलाभ्यां मुकुलाभ्यां च हस्तस्यास्यैव (षट्पदान्?)।।५२।।

One may display by the fingers converged downwards, and by mobile ones and sprouted ones the Ṣaṭpadas (six segments) of this very hand.

दर्शयेत् पाणियुग्मेन कदाचित् पक्षिणो लघून्।
पवनप्रभृतींश्चैव पदार्थानपरानपि।।५३।।

One may make displayed by the hand twain sometimes, the flanked little parts and even other objects such as Pavana.

चलिताङ्गुलिना हस्तद्वयेनाधोनतिः भूयात्।
अधोमुखेन वा श्रो(स्रो)तो दर्शयेत् सर्पता पुरः।।५४।।

By the hand twain having fingers mobile a bending downwards may ensue or by the downcast face, (the hand twain) one may display the flow by the crawling one.

ऊर्ध्वावस्थितिना गङ्गास्रोतः सूत्रनिभेन च।
अधो विनि(न)मता पाणिद्वितयेन प्रदर्शना(ये)त्।।५५।।

By the upper part designing the current of Gaṅgā, by the one like a sūtra or thread and by down bending hand twain, one may display.

पुरः प्रसर्पतैकेन चलता विकृतानमः(नः)।

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[1] कर्तव्यः श्रोत्रनासस्यविधाने तु समीपमः। fn. 12, p. 640.

हस्तेन सर्पाभिनयं विदधीत विचक्षणः॥५६॥

By one moving in front, and by this mobile one, having face disfigured, the hand one may betray the gesticulation of a snake, the expert one.

अङ्गुलिद्वितयेनाधोमुखेनाश्रुप्रमार्जनम्।
कुर्यात् कनीनिकादेशसर्पिणा विनताननः॥५७॥

By the finger twain downcast as such may be the wiping off of tears one may take to by the one crawling over to the region of pupils having face cast down.

अवा(ध)श्चार्धं च सर्पन्त्या भालदेशे त्वनामया।
तिलकं रचयेदेका(मुन्नभ्य च भ्रूतम्)॥५८॥

And by the one moving half way, on the region of the pate by the ring finger, one may create a Tilaka having raised up the creeper like brow gradually.

तया (चैवा)नामिकया कार्या (स्याद्) रोचनाक्रिया।
आलभ्य रोचनां मूर्ध्नि तथैव च विचिक्षिपेत्॥५९॥

And by that very ring finger deserves to be created the rocana kriyā. Having painted rocana (dye) on the crest one may that very way adjust as such.

तयैव च विधातव्यमल (कानां?) प्रदर्शनम्।
उत्तानितेन हासश्च त्रिपताकेन पाणिना॥६०॥

By that very one is to be created, by the curl, the appearance and by the hand raised aloft of Tripatāka the laughter (is to be created).

(चन्दनस्याग्रहः?)स्तिर्यगङ्गुलिद्वयचालनात्।
त्रिपताकाङ्गुलीभ्यां तु चलिताभ्यामुरोऽग्रतः॥६१॥

In front of the face or in the forepart of the face, by the movement of the fingers horizontal as such and by the two Tripatāka fingers, mobile one in front of the chest.

शिखण्डिशारिकाकार(क)कोकिलादीन् प्रदर्शयेत्।
हस्तस्यानुगतां दृष्टिं (त्रैलोक्य?)++ कारयेत्॥६२॥

One may display the shapes of peacocks, starlings and cuckoos. To the gaze following the hasta one may get designed as of triple visioned norm.

इति त्रिपताकः॥

त्रिपताके यदा हस्ते भवेद् पृष्ठावलोकिनी।
तर्जनी मध्यमायाश्च तदासौ कर्तरीमुखः॥६३॥

When in the hasta Tripatāka may be the one viewing the back the forefinger[1] and of the middle finger may then be the Kartarīmukha.

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[1] V.S. Apte, p. 232. तर्जनी forefinger.

नमता संयुतेनेतस्ततः सञ्चरणं पदैः।
(तेतस्य स्तंद्वंलनंत्वं हि युगस्य तदमातया?)।।६४।।

By the bending one and combined one, this way and that way the mobility by feet. तत्रस्य तद्भरेनैव भवेत् युगस्य दर्शनम्।

(अधो)मुखेन कर्तव्य(मनयैवच?) रङ्गणम्।
ललाटवर्तिना शृङ्गं सं(यु)तेनोन्नतभ्रुवा।।६५।।

By this one having face down wards deserves to be created by this very one the Raṅgaṇa, existing on the pate the Śṛṅga equipped with raised up brow.

प्रदर्शयेदुल्लिखता लेख्यमभ्युन्नतभ्रुवा।
अधोमुखेन चैकेन तथाधो नमता मनाक्।।६६।।

One may display by the raised up brow the Lekhya by one carving out as such and by one having face cast down and likewise underneath by bending one slightly.

दर्शयेत् पतनं वाधो गच्छता मरणं तथा।
नमतेतस्ततः शक्रविक्षेपेण(?) विवर्जितम्।।६७।।

One may display the falling downwards or by one gong towards maraṇa by the bending one this way and that way divested of Śakra Vikṣepa.

पाणिना व्रजता(धस्तात्?) कुञ्चितभ्रूर्नमच्छिराः।
न्यस्तं प्रदर्शयेत् (कार्यादृकसंयम्यमाचस्तं कुर्यान्निर्घाटनं तथा।।६८।।

By the moving hand having brow encrouched and crest stooped, the assorted one, one may display as per purpose and may create Nirghāṭana likewise.

पीनं वालद्रुमः कञ्चुकवेधक्रः?)।
इति कर्तरीमुखः।।
यस्याङ्गुल्यस्तु विनताः सहाङ्गुष्ठे(न) चापवत्।।६९।।

Obese normed like coral, a piercer of armour or cloak in this way Kartarīmukha whose fingers are bent along with the thumb like a bow.

सोऽर्धचन्द्र इति प्रोक्तः करः कर्मा च(स्य) कथ्यते।
तेनोन्नतभ्रूरेकेन शशिलेखां प्रदर्शयेत्।।७०।।

That is this way called "Ardhacandra" the Kara (hand) and its function is being illustrated. By that the raised browed one and with one may display Śaśi lekhā.

(मध्यमौपम्य?)मायस्तं कुर्यान्निर्घाटनं तथा।
पीनं बालद्रुमाः (क)म्बु कलशा वलयानि च।।७१।।

Madhyamaupamyamā Yastaṁ one may create Nirghāṭana likewise Pīna bāla druma i.e, a stout fresh tree and Kambu (conch) ewers (Kalaśas) and bracelets (valayas).

प्रदर्शनीयान्येतेन संयुतेनेति चापरे।
रशनाकुण्डलादीनां तलपत्रस्य चामुना॥७२॥

By this connected as such deserve to be displayed this way the other ones; the zone girdle and ear peduncles and the like of that Talapattra.

कटीजघनयोश्चाभिनयस्तद्देशवर्तिना।
अस्याप्यनुगता दृष्टिः कार्शा(र्या) सर्वत्र नर्तकैः॥७३॥

The gesticulation of waist and posteriors by that one existing in that region of this one even the chasing vision deserves to be done by nartakas (dancers).

इत्यर्धचन्द्रः॥
आद्या धनुर्नता कार्या कुञ्चितोऽङ्गुष्ठकस्तथा।
शेषा भिन्नोर्ध्ववलिता अरालेऽङ्गुलयः स्मृताः॥७४॥

The first dhanuḥ deserves to be created horizontal and the thumb curved as such likewise and Śeṣā bhinnordhvavalitā arāle'aṅgulayaḥ smṛtāḥ.

(आस्तृतेनामतोडनेन?) किञ्चिदभ्युत्थितेन च।
सत्त्वशौण्डीर्यगाम्भीर्यघृतिकान्तीः प्रदर्शयेत्॥७५॥

By this one spread out in the fore part by this one, a little raised upon such one may exhibit spirit, skill, and serenity courage and beauty one as such.

दिव्याः (वापार्ध?) ये चान्ये तानप्यविकृताननः।
दर्शयेदुन्नतभ्रूश्च पाणिनानेन नर्तकः॥७६॥

The lovely ones, objects that may be or other ones that may be, those one may exhibit having face not disfigured with brows raised up and with this hand the Nartaka (i.e. dancers).

आशीर्वादं (तथैकेन?) स्त्रीकेशग्रहणं च यत्।
निर्वर्णनं च सर्वाङ्गमाल(त्म)नो यद् विधीयते॥७७॥

The blessing by one[1] likewise and the clutching of the hair of a lady that may be and the exposure of the limbs in entirety of one's own that is provided.

उत्कर्षणं च तत् सर्वं कार्यमभ्युन्नतभ्रुवा।
दर्शयेद्धस्तयुग्मेन प्रदक्षिणगतेन च॥७८॥

The exaltation of all that deserves to be done with a brow raised aloft and one may design by the hand twain gone over to the right side.

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1. तथैकेन fn. 6, p. 643.

विवाहं संप्रयोगं च कौतुकानि बहूनि च।
अङ्गुल्यग्रसमायोगरचितस्वस्तिकेन च॥७९॥

The marriage and physical union, and the qualms of conscience of many norms that may be, those one may design or exhibit by the Svastika formed by the conjunction of the finger tips.

परिमण्डलयातेन प्रादक्षिण्यं प्रदर्शयेत्।
परिमण्डलसंस्थानं तथानेन महाजल(न)म्॥८०॥

By the circular movement one may exhibit the circumambulation. The circumambulatory adjustment there may be by this one of the great men as such.

द्रव्यं महीतले यच्च रचितं तत् प्रदर्शयेत्।
दानं वारणमाह्वानमनेक (वचनं तथा)॥८१॥

The material on the surface of the ground that may be adjusted as such that one may portray and the accostation, denial and beckoning of many words that may be.

दर्शयेच्चलता तेन हस्तेनासंयुतेन च।
स्वेदापनयनं कार्यं गत्वा(न्धा)घ्राणं तथामुना॥८२॥

One may display by that one moving as such the hands not cupped as such. The wiping off of the sweat deserves to be done and the smelling of the scent that way by that one.

तत्प्रदेशे प्र(वृत्तेन) पाणिना नृत्तकोविदैः।
योषितां विषये चैष (पाठाः?) प्रायेण युज्यते॥८३॥

Engaged in that region the hand, the dance expert. In the case of ladies such a hand is normally suitable.

कर्माण्येतानि सर्वाणि त्रिपताकः सव(कव)दाचरेत्।
नाहमित्यभिनेतव्य(मस्थादश?) स्थितेन च॥८४॥

All these activities Tripatāka one may always take to. It deserves not to be given to gesticulate in this spot stationed at eight steps.

अस्यानुयायिनीं दृष्टिं विदधीत भ्रुवौ तथा।
इत्यरालः॥
अरालक्र(स्य) यदा वक्रानामिका त्वङ्गुलिर्भवेत्॥८५॥

In case the two brows may pinion the gaze following it and of the Arālaka when the ring finger may be horizontal.

शुकतुण्डः स विज्ञेयः कर्म चास्याभिधीयते।
न त्वमित्यमुना तिर्यक् प्रसृतेन प्रदर्शयेत्॥८६॥

Parrot beaked (Śuka tuṇḍaḥ) that deserves to be known. The function of this is being illustrated. "You are not so" this way by that spread horizontally one may display.

व्यावृत्तेन तु हस्तेन म(न) कृत्यमिति निर्दिशेत्।
प्रसारितेन पुरतो नमताभिमुखं मुहु:।।८७।।

By the hand occupied as such, "It is not to be done" this one may display stretched out as such in front bending down in front, time and again.

कुर्यादावाहनं तिर्यमानमता तु विसर्जनम्।
व्यावृत्तेन तु हस्तेन न कृत्यमिति वार्यताम् (?)।।८८।।

One may take to the beckoning horizontally by one being down as also the dispersal. By the occupied hand "It is not to be done" this way an interdiction may be assumed.

(अवेक्षे निपोनिषेक अ?) परावृत्तेन शस्यते।
दृष्टिभ्रुवौ चानुगते हस्तस्यास्य समाचरेत्।।८९।।

This verse is absolutely not interpretable.

इति शुकतुण्ड:।।

अङ्गुल्यो यस्य हस्तस्य तलमध्येऽग्रसंस्थिता:।
तासामुपरि चाङ्गुष्ठ: स मुष्टिरभिधीयते।।९०।।

The finger of which hand on the middle of the tala are not fixed over them the thumb is called muṣṭi.

एष प्रहारे (व्या)यामे कार्य: सभ्रुकुटीमुखै:।
पार्श्वस्थहस्तयुग्मेन निर्गमे तु विधीयते।।९१।।
इति मुष्टि:।।

This one deserves to be done on a Prahāra-Vyāyāṁa by the tips of the brows. By the hasta twain stationed on the flank, at the nirgama it is provided (iti-muṣṭi).

(यष्यतिग्रहणमात्रमर्धने?) स्तनपीडने।
असंस्तु(यु)तो विधातव्यो (सुदृष्टिभ्रवो तथा?)।।९२।।

In wielding of the sword having a hilt and in body shampooing and pressing of breasts the shoulder deserves to be created equipped with nice gaze and fine brows.

अस्यैव तु यदा मुष्ठेरूर्ध्वोऽङ्गुष्ठ: प्रयुज्यते।
हस्त: स शिखरो नाम तदा ज्ञेय: प्रयोक्तृभि:।।९३।।

Above this very muṣṭi (fist) the thumb that is employed, that hasta called Śikhara deserves to be known as such by the employers.

अयं वामो विधातव्य: कुशरश्मि(चतुर्ग्रहे+?)।
हस्तद्वयं व्याप्रियतो(?) श्रो(सृ)णिग्रहणकर्मणि।।९४।।

This vāma deserves to be created Kuśa raśmi as four fold. The hand twain deserves to be developed in the act of rear adjustment.

शक्तितोमरमोक्षे तु सव्यहस्त: प्रयुज्यते।
पादौष्ठरञ्जने चैव चलिताङ्गुष्ठको भवेत्॥९५॥

In case of hurling action of a missile, a Tomara (an Iron club or Javelin) the middle hand is employed, as also in he colouring of feet and lips that may have thumb mobile as such.

अलकस्य समुत्क्षेपे तत्प्रदेशस्थितो भवेत्।
कुर्यादनु(ग)तामस्य दृ(ष्टिर्भ्रूयुगलं?) तथा॥९६॥
इति शिखर:॥

In the fluttering norm of alaka it may be fixed on that spot one may create subsequent to this the eye twain likewise iti Śikhara. This may be Śikhara.

अस्यैव शिखराख्यस्य अ(द्व्य)ङ्गुष्ठकनिपीडिता।
यदा प्रदेशिनी वक्रा स कपित्थस्तदा स्मृत:(ति:)॥९७॥

Of this very one named Śikhara pressed by the thumb, when the Index or forefinger is horizontal then that is called Kapittha.

चापतोमरचक्रासिशक्ति(चक्रांगदाविना?)।
एतेनान्यानि शस्त्राणि सर्वाण्यभिनयेद् बुध:॥९८॥

Without mace and adamant missile, poniard and quoit, tomara and Cāpa (bow) along with these all other weapons the wise one may incorporate.

सत्यप्यभिनये तर्जनीं +++ विक्षिपेन्मुहु:।
अत्रापि हस्तानुगतं दृष्टिभ्रूकर्म शस्यते॥९९॥

The gesticulation even being existent as such, created as such one may adjust the forefinger repeatedly. Here even in line with the hand the act of gaze and brow designing is appreciated.

इति कपित्थ:॥
उक्षिप्तवक्रा तु यदा (तदा कायी?) स कनीयसी।
अस्यैव तु कपित्थस्य (पदांशौषटकमुख:?)॥१००॥

Raised up and aquiline when there is anāmikā (ring finger)[1] likewise deserves to be desisted the little finger of this very Kapittha then that may be Kaṭakāmukha.

अनेन होत्रं हव्ये च नमतान्नं विधीयते।
द्वाभ्यामाकर्षण(छत्र प्रहरणदर्शनम्?)॥१०१॥

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1. V.S. Apte, p. 18.

By this hotra and havya i.e. the sacrifice and oblation material as also namatānna is provided. By the two there becomes the exposition of chattrapraharaṇa meant for fascination.

(एतेन न चास्यरादर्श वा जग्र?) पुनः।
अवक्षेपसमुत्क्षेप(पौ) व्यावृत्तेन तु क(ख)ण्डनम्।।१०२।।

By one there may come about the ādarśadhāraṇa vyañjana. avakṣepa and Samutteṣepa become obviated by a counterpoise.

भ्रमता तु विधातव्यममुना परिषेव(पेष)णम्।
दीर्घदण्डग्रहे चैव (वस्त्रान्तलम्बने?) तथा।।१०३।।

By that rotating one should be manipulated the circumbiation in point of grounding of a longer staff and the supporting of this hem of a garment.

कुशकशकलापादिग्रहे स्रग्दामसंग्रहे।
दृष्टि(भ्रू)सहितो हस्तः प्रयोक्तव्यो विचक्षणैः।।१०४।।

In point of assimilation of Kuśas, Kaśas and their heaps and tufts, and in case of picking up of wreath and garlands the hasta accompanied by gaze and brow deserves to be employed by the experts.

इति ष(ख)टकामुखः।।

खटकाख्ये यदा हस्ते तर्जनी संप्रसारिता।
हस्तः सूचीमुखो नाम तदा ज्ञेयः प्रयोक्तृभिः।।१०५।।

In the Khaṭakākhya Hasta when the forefinger is stretched out, then the Hasta named Sūcimukha deserves to be recognised by the practical workers.

एतदीयप्रदेशिन्या व्यापारः प्रायशो भवेत्।
नतोऽर्वाक कम्पितो बा(लो)लव्यालोद्वाहित(क)भ्रमाः।।१०६।।

By the Index finger of this one, the purpose or working may normally be assumed. Below that one Kampita bala Vyālodvāhika bhramāḥ.

(ते स तत्र नत्र कर्मणि युज्यते।
भ्रुमाया?)भिनयेच्चक्रं तंप्रि(जृम्भि)तं चलयानया।।१०७।।

विजृम्भ वेस तत्र तत्र कर्मणि भुज्यते। भ्रमं यामिनयोद्वक्षु तं प्रिते च।

विलोलया पताकादीन् ++++++++++++++ या।
(धूपदीपप्लुतावल्लीपल्लवान् वालपत्रमात्।।१०८।।

विलोलया पताकादी मूर्द्धया पुष्पमंजरी। धूपदीपसुता वल्लीपल्तवान् बालत्रमातृ।

++++++ भ्रुद्वया?) पुष्पमञ्जरी(म्)।

चलया वक्रगमनं चूलिकामुद्ध ++ या।।१०९।।

भ्रूद्यापुष्पमञ्जरी। चलया वक्र गमनं चलया वक्रगमनं चूलिकामुनाताभ्रयः।

(सा बुधा चादाहु विधातर्धकम्पितपा?)।
धूपदीपलतावल्लीपल्लवान् बालपन्नगान्।।११०।।

सा वुधाचादाहुं विधातर्धकम्पितया। धूपदीपलतावल्लीपल्लवान् बालपत्रमान्।.Incese, lamp, creepers and vegetable linings, the sprouts and smaller snakes.[1]

शिखण्डकान् मण्डलं च नयनं चोर्ध्वलोलया।
तारकानासिकादण्डय(ष्टी पूर्वसुस्थया?)नया।।१११।।

Śikhaṇḍakan and Maṇḍala Nayana or tapana by upper sportiveness tānaka nāsikā daṇḍa by that earlier plated as such.

दक्षिणो दर्शयेद्त्रासन्नताधो नताक्रया(?)।
तिर्यङ्मण्डलया सर्वं तया लोकं प्रदर्शयेत्।।११२।।

दक्षिणो दर्शये त्रासना ताधो नताक्रया। तिर्याङ्गमण्डलया सर्वस्रयो लोके प्रदर्शयेत्।।

(आद्यदीर्घे च विधास्ते?) विदध्यादुन्नतामिमाम्।
विममन्ता(नमन्तीं) पुनः कुर्यादपराह्णप्रदर्शने।।११३।।

In the day longer and fruitful or financially beneficial desevers to be created as protracted ones and one may again render it as bowing down in case of exhibition of the noon tide hour.[2]

कर्तव्या वदनाभ्याशे सा कुञ्चितविजृम्भिता।
अङ्गुलि(लिः)नृत्ततत्त्वज्ञैर्वाक्यार्थस्य निरूपणे।।११४।।

Deserves to be created at the situate position of the face, that one as encroached and yawned forth in matter of realising the meaning of the sentence by those realising the fresh realities.

सोऽयं तदिति(?) निर्देशे प्रसृतौत्वा(तोत्ता)नकम्पिता।
रोषे प्रकम्पितार्धा(ग्रा)च हस्तेनाभ्युन्नतेन च।।११५।।

That one is this on the direction such as this spread out, elevated and shrivelled as such in wrath having front part tremulous along with hasta (hand) raised aloft all over.

प्रसृताग्रेण स(न)मता (च?) कर्तव्या स्वदेरूपणा(णे)।
कुन्तलाङ्गदगण्डानां कुण्डलानां च रूपणे।।११६।।

With the front part stretched and stooped down deserves to be created in point of

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1. The verses from 107-110 are corrupt in the original manuscript and hence not interpretable.
2. प्रणतीकृता च कार्या आये दीर्घे च दिवसे च। fn. 1-2, p. 647.

superimposition of perspiration as also in point of decorative superimposition of ear peduncles buttons or studs, armlets and curls.

(सर्द्विश वर्तना कार्या प्राचलती च सा मूहः ?)।
ललाटसंवृतोद्वृत्ता कार्या (हस्तिनिरूपणा ?)।।११७।।

[1]Deserves to be created as existent on that spot moving along that one quite repeatedly [2]protuberant as covered up by pate or forehead ''(deserve to be created)'' this much while superimposing it.

प्रसारितोन्नामिता वा रिपूद्देशे(स ?) विधीयते।
(कार्या संकपानी साग्रे सो प्रकोपदर्शने ?)।।११८।।

Or stretched out and raised aloft at the Ripuddeśa that is adjusted and deserves to be created as trembling one in front in point of displaying a horrible wrath.

कोऽसावित्यापि निर्देशे तया(कार्या) तिर्यग्विनिर्गमा।
(कर्णकूटनयेन शब्दश्रवणेस्तातसंश्रया ?)।।११९।।

''Who is that one'' in this typed direction, deserves to be created projected horizontally (tiryagvinirgamā)[3]. In ear scratching, sound hearing it may be recumbent on the ear.

कार्ये हस्तद्वयाङ्गुल्यौ संयुते संमुखे युते।
वियोगे विघटन्त्यौ तु कलहे स्वस्तिकाकृति।।१२०।।

Deserve to be created the finger of the two hands in point of quarrel or dispute of the shape of Svastika.

(चतुधनिता ?) कार्ये परस्परनिपीडने।
ऊर्ध्वाग्रचलिता यावत् कर्तस्यै(व्यै) के + वर्णने।।१२१।।

In mutual pressing ''Vetu Vinatā''[4] deserves to be created as such moved on to the front of the upper part Ke-varṇam.

कुर्याद् द्दशं भ्रुवौ चा(स्य) हस्तस्यानुगतं(ते) बुधः।
इति सूचीमुखः।
यस्याङ्गुल्यस्तु (विरलामाभोरुहाङ्गुष्ठेन ?) कुञ्चिताः।।१२२।।

One may creates eyes and brows of this one, in line with the hand the expert one; whose fingers are sparse along with the thumb shrunk as such.

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[1] तद्देशवर्थिनी कार्या प्रचलन्ती च सा मुहुः। fn. 9, p. 647.

[2] कार्याऽदृमिति निख्यणे। fn. 10, p. 647.

[3] Fn. 14.

[4] Fn. 16, p. 647.

ऊर्ध्वाश्च सङ्गताग्राश्च (स भवेत् पद्मकोशकः।
श्रीफल(क?)स्य कपित्थस्य ग्रहणं तेन रूपयेत्।।१२३।।

The upper portions having tips joined may be Padmakośaka of Śrīphala (Mermelos) and Kapittha (acquisition) by that one may superimpose.

बीजपूरकमुख्यानामन्येषामपि दर्शनम्।
कार्यं फलानां तत्तुल्यरूपेणोर्ध्वस्थितेन च।।१२४।।

Of others also an exhibition, having leading in Bija pūrakam (Citrons) deserves to be created of fruits and by the similarity of that form stationed overhead.

कुर्यात् प्रसारितास्येन योषित्कुचनिरूपणम्।
कुर्याद् दृष्टिभ्रुवौ चास्य हस्तस्यानुगते बुधः।।१२५।।

One may create or design by the stretched out face the designing of the feminine breasts and one may create eyes and brows in line with the hand an expert one.

पद्मकोण(श)कः।।

अङ्गुल्यः संहताः सर्वाः सहाङ्गुष्ठेन यस्य तु।
(तथानिम्नतलाश्चैव?) स तु सर्पशिराः करः।।१२६।।

All the fingers well combined along with the thumb of which one are likewise of sunken palms that is Sarpaśiriḥ Kara or hand.

उत्तानितेन(तं तु) कुर्वीत सेचनोदकदानयोः।
अधोमुखं विचलितं भुजगस्य गतौ पुनः।।१२७।।

Elevated one that may one design of the two spraying and water providing norms; having face cast down and deranged in the manner of the movement of a snake.

(विधात द्विगुणां वामबाहुतस्थिशरादधः?)।
विदध्यात् सर्पशिरसा हस्तेनास्फोटनक्रियाम्।।१२८।।

(विद्यातद्विगुणां बाहुतस्थिशरादधः) One may design by the hand of the norm of a serpentine crest the clapping norm.

रचितभ्रुकुटिः कुर्यादेवं तिर्यक्छिरो दधत्।
पुरतोऽधोमुखे नेमकुम्भास्फालमाचरेत् ।।१२९।।

Having brow curved out one may design this way the spot having a head horizontal. In the foreground by a face cast down one may design the spurting up in the manner of an elephant's temples.

दृष्टिर्भ्रूसहिता कार्या हस्त(स्या)स्यानुयायिनी।
इति सर्पशिराः।।

(अधोमुखीनांतिसृणाम्?) अङ्गुलीनां समागत(ति):॥१३०॥

The gaze deserves to be designed along with brow inline with the hand having fingers or all the fingertips bent down.

कनिष्ठाङ्गुष्ठकावूर्ध्वे तदासौ मृगशीर्षक:।
इह साम्प्रत(मस्तथेत्यत्ना?) प्रयोजयेत्॥१३१॥

Little finger and thumb at the tip and then that is Mṛgaśīrṣaka. Here now that is a bit elevated. That same one may get employed is like this one may being to adjustment.

(स्याच्छस्त्रालम्भनं तिर्यगुत्क्षिप्तश्चाक्ष पातने?)।
स्वेदापमार्जने कार्योऽधोमुखस्तत्प्रदेर्यु(शग):॥१३२॥

May be in the ālambhana of the śāstra horizontal and elevated or bulged out in adjusting the axis and in the wiping off of the sweat that may be having face cast down gone into that spot.

क्रुद्ध(कुट्ट)मिते (संचलित: कर्तव्योऽ)धोमुखश्च स:।
(अस्यानुयायिनी दृष्टि: पाणी कुर्याद् भवावपि?)॥१३३॥
इति मृगशीर्षक:॥

In Kuṭṭamita[1] (pretended anger) deserves to be created mobile and having face down cast. The eye following this one, and two hands one may design as such. (Mṛgaśirṣakaḥ) this way becomes defined.

त्रेताग्निसंस्थिता मध्यातर्जन्यङ्गुष्ठका मता(:)।
काङ्गूलेऽनामिका वक्रा तथाचोर्ध्व(र्ध्वा) कनीयसी॥१३४॥

The middle finger adjusted in the Tretāgni[2], the Index finger and the thumb. In Kāṅgula the forefinger is horizontal and likewise the upper normed the little finger.

(तेनोत्तनेन) कर्कन्तु(न्धू)प्रभृतीनि प्रदर्शयेत्।
तरुणानि फलान्यन्यद् वस्तु किञ्चिच्च यल्लघु॥१३५॥

By that one elevated as such, one may display as of the size of Jujube, the fresh fruits and some other article as the lighter one.

वाक्याना(न्य)ङ्गुलिविक्षेपै: स्त्रीणां रोषकृतानि च।
मुक्तामरकतादीनां (रत्नानां) च प्रदर्शनम्॥१३६॥

The words of the women caused by ire are discernible by other means of pearls and emerald and the like gems– their designing.

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[1] Kuṭṭamita is said to exist when (a maiden) although inworthy, filled with joy, is angry at (her lover's) touching her hair or lip. (Daśarūpa of Dhanañjaya II 66, p.64).

[2] A particular throw at dice or the pose of the hand.

हस्तेनानेन कर्तव्यं भ्रुवौ (चोत्सृष्टदृष्टिणे?)।
इति काङ्गूलः।।
आवर्तिन्यः करतले यस्याङ्गुल्यो भवन्ति हि।।१३७।।
पार्श्वागता विकीर्णाश्च सोऽलपद्मः प्रकीर्तितः।
तिर्यक् पुरःस्थितः कार्यो हस्तोऽयं प्रतिषेधने।।१३८।।

By this hand deserves to be designed and the two brows[1] as covering the gaze warded off as such. This is Kaṅgūla coiling along on the palm of the hand the fingers that exist gone closer to the flank and stretched out, that is called Alapadma or Alacchadma horizontally fixed in front deserves to be designed this hand in case of denial.

कस्य त्वमिति नास्तीति वाक्ये शून्ये च धीमता।
आत्मोपन्यसने स्त्रीणां (न सन्देशेचोचच्छ्रितो?) भवेत्।।१३९।।

"Whose you are"? There is nothing in this eliptic talk and in the self situation of ladies one may take to an elevation in sending a sermon.

अस्य चानुगता दृष्टिर्विधातव्या भ्रुवौ तथा।
इत्यलपद्मः।।
अङ्गुल्यः प्रसृतास्तिस्रस्तथाचोर्ध्व(र्ध्वा) कनीयसी।।१४०।।

The fingers then stretched out as such and likewise the upper one the little finger when the gaze is in line with this one the brows deserve to be created that very way.

तासां मध्ये स्थितोऽङ्गुष्ठः स करश्चतुरः स्मृतः।
अधोमुखः प्रचलितो (मतस्येन ततत्कथा?)।।१४१।।

In the midst of these is fixed the thumb that hand is called as Catura (very skillful). Having face or top cast down, mobile as such, having that and that talk by down cast face.

विनये च नये चायं कार्योऽभिनयवेदिना।
(नैपुणे तून्नतशिरा स त्वे कृलोन्नताभ्रुवम्?)।।१४२।।

In matter of discipline and political capacity this deserves to be done by the one expect in gesticulation. In skillfulness may crest be raised up having raised the brow upwards.

विदध्याच्चतुरं हस्तमुत्तानं नियमे पुनः।
किन्तु भ्रवो विकृतिं विनयं प्रति नाचरेत्।।१४३।।

Create or design the cutara hasta elevated in matter of discipline. But in matter of discipline one may not design the knitting of brows.

अधोमुखेन हस्तेन तेन बालं प्रदर्शयेत्।

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[1] भ्रुवौ चोत्रृष्टः दृष्टिगे। fn. 12, p. 649.

बालप्रदर्शने कुर्याद् (भ्रुकुटिविनतम्शिरः?)।।१४४।।

By the hasta cast down or bent down or by that one may display one may not design. In Bāla or Vāla Pradarśana the bhrukuṭi as bent down or भ्रुकुटिविनतंशिर i.e. the crest converged over the scowl.

तेनोत्ताने(न) वलता (दर्शयेदातुरं नरम्?)।
तिर्यक् प्रसर्प्य तूत्तानो बहिश्चाविकृताननैः।।१४५।।

By that elevated as such, the turning one, one may display a man anguished[1] as such having moved horizontally the elevated one and outside by deformed faces.

सत्ये चानुमतौ चैव (हस्त एव) विधीयते।
एवमेव प्रयोक्तव्यो युक्ते (पथ्ये च मध्यमे?)।।१४६।।

In truth and intention the hand verily, holds good. This very way deserves to be employed in pathya (convalescence or health pleasant and quietude).

द्वाभ्यामेकेन वा (स्तौकं?) मण्डलावस्थितेन च।
विचारितं प्रयोक्तव्यं विहतं लज्जि(तं)तथा।।१४७।।

By two or by one fixed in a circle, the considered one deserves to be displayed the circulated one or humiliated one.

वदनं तत्र कर्तव्यमविकार्यं नतभ्रुवा।
वितर्कितमुरोभ्यर्णे मण्डलावस्थितेन तु।।१४८।।

The face there deserves a designing or undeterred by a beautiful woman considered as in line with the brows fixed in a circle as such.

अधोमुखेन पुरतः कार्यं विश्लिष्यता तथा।
मुखं चाविकृतं तत्र कार्यमभ्युन्नते भ्रुवौ।।१४९।।

By the down cast face in front deserves to be created by the disjunctioned one likewise, the face as unugly deserving to be manipulated and the brows as raised up.

शिरस्तु वामतो (तत्र नतं च पुनः?)।
उभाभ्यां नयनाभ्यां (तु) मृगकर्णप्रदर्शनम्।।१५०।।

The crest on the left having been created as covered and well guarded by both the eyes are being called as Mṛgakarṇa Pradarśana.

कार्यं तद्देशवर्तिभ्यां सभ्रूक्षेप(पं) विचक्षणैः।
उत्तानेन युतेनाथ पत्राकारं प्रदर्शयेत्।।१५१।।

Deserves to be created by the ones existing in that spot, by the experts along with the knitting of brows and by the conjoinment of the elevated one, one may display the shape of a leaf.

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[1] दर्शयेदातुरम् नरम् fn. 9, p. 680.

हस्तेन (चतुराख्येन?) विनमय्य भ्रुवं मनाक्।
लीलां रतिं स्मृतिं बुद्धिं संज्ञामायाविचारणा(:)।।१५२।।

By the hasta named Catura having bent down the brow a little līlā (sport), Rati (Erotic norm), Smṛti (memory), Budhi (intelligence) and the moods dealing with consciousness and deceit one may portray.

सङ्गतं प्रणयं (शौचमाधुर्यं?) भावमक्षमम्।
पुष्टिं (सविच?)शीलं च चातुर्यं मार्दवं सुखम्।।१५३।।

Saṅgata (association), Praṇaya (affection or prostration), purity and fascination or beauty emotion of intensity, Puṣṭa (strength) power and good behaviour, cleverness pliance and bliss one may portray.

प्रस्तं(श्नं) वार्तां च वेषं च युक्तिं दाक्षिण्ययौवने।
विभवाविभवौ स्तोकं सुरतं (शाद्वलं?) मृदु।।१५४।।

Question, news and dress and suitability in exhibition of commiseration, the affluence and non-affluence, or weal and vow or supremacy and humility coition, meadow and plaint as such.

गुणागुणौ गृहा दारा वर्णा नानाविधाश्रयाः।
चतुरेणाभिनेतव्यास्ते सर्वेऽपि यथोचितम्।।१५५।।

Merits and demerits, the spouse, the abode or houses and the orders of society having many normed props by the shrewd one deserve to be gesticulated all these as per suitability.

क्वचित् प्रभावता क्वापि (भ्रमता?) मृदुता क्वचित्।
प्रतीतिर्जायतेऽर्थस्य यस्य यस्य यथा यथा।।१५६।।

Somewhere, by one having brilliance, and somewhere revolving as such and somewhere having pliance, the establishment becomes apparent of the material gain or motive of which one this way and that way.

प्राज्ञैस्तथा तथा शीर्षेऽभिनेयेऽभ्यु(क्त)पाणिना।
भ्रूदृष्टि(चिकुरास्तावत्?) कार्यास्तदनुसारतः।।१५७।।

By the wise ones that very way on the crest having carried by the hand,[1] deserve to be created as ranging within curls, sight and brows, as per sequence of that.

मण्डलस्थेन हस्तेन पीतं रक्तं च दर्शयेत्।
किञ्चिन्नतभ्रूः शिरसा परिमण्डलितेन च।।१५८।।

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1. अभिनेयेऽभ्युह्य पाणिना fn. 13, p. 651.

By the hand standing in a circle one may display pallid hued and ruddy coloured gone within having brow bent as such by the head thoroughly rendered round normed.

नत द्भ्रू(प्र)दर्शयेत् कृष्टं(ष्णं) नीलं च परिमृद्रतो।
चतुरेण कपोतादीन् वर्णान् स्वाभाविकेन च॥१५९॥

By that one that bent browed one,[1] one may exhibit as dark and blue pounded as such by the Catura, Kapota and the like the colour by a natural norm.

इति चतुरः॥

मध्यमाङ्गुष्ठसन्दंशो वक्रा चैव प्रदेशिनी।
ऊर्ध्वमन्ये (प्रकीर्णो+अङ्गुल्यो?) भ्रमरे करे॥१६०॥

The nippers of the middle finger and thumb and the index finger as horizontal, above the other bestrewn as such the two fingers and on the bhramara hand.

कुमुदोत्पलपद्मानां ग्रहणं तेन पाणिना।
तथैव दीर्घवृन्तानामन्येषामपि रूपयेत्॥१६१॥

The wielding of blue, white and red lotuses by the hand, and likewise one may portray the (designing of) these having longer stands.

कर्णपूरो विधातव्यः कर्णदेशे स्थितेन च।
दृष्टिभ्रुवौ चाभिन्ना(नये) तेषां कार्ये करानुगे॥१६२॥

The ear peduncles deserve to be created by the one fixed on the region of the ear and the vision and brows on the fresh one of those two deserve to be created as designed on the hands followers.

इति भ्रमरा(र)ः॥

तर्जनीमध्यमाङ्गुष्ठाभू(स्त्रे)ताग्निस्था निरन्तरा(ः)।
भवेयुर्हंसवक्त्रस्य (शेषे द्वे सम्प्रसारिता?)॥१६३॥

The fore-finger, the middle finger an the thumb, stationed in Tretāgni perennially may be of the face of plaṁsa with Śeṣa twain or other two well stretched out.

किञ्चित् प्रस्पन्दिताङ्गुष्ठेनामुनोत्क्षिप्य च भ्रुवौ।
निस्सारमल्पं सूक्ष्मं च दर्शयेन्मृदुलं लघु॥१६४॥

By the thumb slightly throbbed and having raised along the brows with that, essenceless, smaller and minuter onemay display the softer one a little.

कर्तव्यो(व्ये)ऽभिनये चैषां दृग्भ्रुवौ च करानुगे।

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1. तेननादः fn. 14, p. 651.

इति हंसवक्त्र:।।
अङ्गुल्य: प्रसृतास्तिस्रस्तथा चोर्ध्वा कनीयसी।।१६५।।

Deserve to be designed in the gesticulation of these the eyes and brows as lined in line with the hand, the fingers three as such stretched as elevated (Ūrdhvā).

अङ्गुष्ठ: कुञ्चितश्चैव हंसपक्ष इति स्मृत:।
उत्तानेन बहिस्तिर्यग् मिवापजलभोक्षणम् (?)।।१६६।।

The thumb is shrunk down as such– the Haṁsapakṣa becomes known as such. Along with the elevated the horizontal one on the exterior, is the release of libation water.

कर्तव्यं तेन गण्डस्य रूपस्य (गण्डवर्तनम्?)।
कुर्वीत चैनमुत्तानं भोजने च प्रतिग्रहे।।१६७।।

Deserves to be created by that the gaṇḍavartana of the rūpa of Gaṇḍa and one may create it as elevated in Bhojana and Pratigraha (in food taking and alms accepting).

तथाचमनकार्ये च कर्तव्योऽयं द्विजन्मनाम्।
अधस्तादन्तयोरेनं कुर्यात् स्वस्तिकयोगिनम्।।१६८।।

And likewise in the rinsing act of the Brāhmaṇa this deserves to be done like this and below the two corners of this one, one may attach the Svastika Yogin.

किञ्चिन्नतेन शिरसा (स्तनान्त: स्थंयथारसम्?)।
उभाभ्यां पार्श्वयोस्तिर्यग्वैताभ्यां स्तम्भदर्शने(नम्)।।१६९।।

By a little bent head, that which is in line with the sentiment, by both in the two flanks there may be a display of horizontal column.

कुर्वीतैकेन रोमाञ्चं वामबाहुप्रसर्पिणा।
संवाहनेऽनुलेपे च स्पर्शे तर्दि(द्दे)शवर्तिनम्।।१७०।।

One may create by one a horripilation by the stretching out of the left arm. In shampooing and in plastering and in touch, the one existing in that spot.

विषादे विभ्रमे स्त्रीणां (स्तनान्त:स्थं यथारसम्?)।
अधस्तलं प्रयुञ्जीत ह(त)थैनं हनुधारणे।।१७१।।

In grief as well as delusion of women the way the milk gets dropped within the breasts developed as such one may utilise it that very way in supporting the chin.

अस्यानुयायिनी(नीं) दृष्टिं पाणे: कुर्याद् भ्रुवौ तथा।
इति हंसपक्ष:।
तर्जन्यङ्गुष्ठसन्दंश(स्त्वरालयस्य?) यदा भवेत्।।१७२।।

To the gaze following it one may pinion on the hand the way the two brows one fixed thereon; Forefinger and thumbs[1] their nippers from them having adjustment made as such when may be there.

आनुत(भुग्न)तलमध्यश्च सन्दंश इति स स्मृतः।
स चाग्रमुखपार्श्वका(श्वा) ना भेदेन त्रि(वि)धो भवेत्।।१७३।।

Having talamadhya as globular on all sides– that becomes known as Sandaṁśa, the nippers. And that by the differentiation of Agramukha Pārśvas may be three fold.

तं पुष्पावचये पुष्पर्माग्रघ(ग्रथ) ने च प्रयोजयेत्।
तृणपर्णग्रहे केशसूत्रादिस्तथापरे(?)।।१७४।।

To that one in matter of flower picking may employ in the stringing of flowers. And in the collection of grass or straw and leaves may employ thread and hair accordingly.

श(शि)ल्पैकादेशग्रहणे त्वग्रस्त(सं)दंशकं स्थिरम्।
आकर्षणात्(णे) तथा कृष्णे(?) वृन्ता(त्) पुष्पस्य चोद्धृतौ।।१७५।।

In Śilpaikādaśa grahaṇa is the Agra Saṁdaṁśaka as steady. In Ākarṣaṇa as well as Karṣaṇa, and in uprooting of the Puṣpa from the Vṛnta (the flower from the stalk).

विदध्यादेवमेवैनं शलाकार(दि)निरूपणा(णे)।
रोषे धिगिति वाक्ये च बहिर्भागप्रसर्पिणम्।।१७६।।

One may undertake the action this very way in matter of insertion of Śalākā (a spike). In roṣa (wrath) "Fie" as such in the sentence to the one crawling in the outer part.

(यज्ञोपचितं?) तत्प्रदेशे स्थितेन च।
उत्तानेनोरसोऽग्रे तु संयुतेन च (रेचनम्?)।।१७७।।

Yajñopacitaṁ'' tatpradeśe sthitena ca by the elevated one in the front of the chest and by Saṁyuta the Recana.

(वलनं वलहा किञ्चित् समध्येनाधोमुखेन च?)।
ग्रहणं गुणसूत्रस्य बाणलक्षनिरूपणम्।।१७८।।

Contortion (valanaṁ) slightly assuaging the strength by middle order or by down cast norm, the grasping of the Guṇasūtra the very observation of the target of arrows.

ध्यानं योगं च हृद्देशवर्तिना संप्रदर्शयेत्।
(स्तोकतिभिन्ना ये?) कर्तव्यः संयुतस्तूरसः पुरः।।१७९।।

Meditation and mental application one may display by that existing in the hearts region and the stokābhinaya deserves to be adjusted tightened one by the chest.

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[1] तर्जन्यङ्गुष्ठसन्देशं स्वरात्र्यस्य यदा भवेत्। This is Haṁsa pahaḥ.

कुत्सास्त(सू)याकोमलेषु सदोषवचनेषु च।
विवर्तिताग्रः कर्तव्यो वामो विघटितो मनाक्।।१८०।।

In words defective ones and softer owing to jealousy and censure deserve to be created as having front gone sideways and the left one combined slightly.

प्रवालरचने वर्तिग्रहणे नेत्ररञ्जने।
आलेख्ये चैष कर्तव्यस्तथालक्तकपीडने।।१८१।।

In creation of a Pravāla or sprout, and grasping of a wick, and colouring of the eyes in the painting this deserves to be done, the way in the pressing of lacquer dye.

अस्य भ्रुवौ च दृष्टिं च कुर्यादनुगतां ततः।
(इति सन्दंशः।।)
समागताग्रसहिता यस्याङ्गुल्यो भवन्ति हि।।१८२।।

The two brows of the one and he gaze, may create as subsequent to that one. This is Saṁdaṁśa of which one the fingers are endowed with forepart as conjoint one.

ऊर्ध्वं हंसमुखस्येव स भवेन्मुकुलः करः।
कर्तव्यः संहतोऽतानो मुकुलाम्भोरुहादिषु।।१८३।।

The Ūrdhva like the Haṁsamukha may be the Mukula kara or hand by name! Deserves to be designed therefore, quite suitably in sprouted lotuses and the like.

पुरः प्रसर्प्य(र्प्यो)चलितः कर्तव्यो विटचुम्बकः।
इति मुकुलः।।
पद्मकोशस्य हस्तस्य अ(त्व)ङ्गुल्यः कुञ्चिता यदा।।१८४।।

The Viṭacumbaka deserves to be created moved along having crawled along and in front of Padmakośa Hasta the fingers are always aquiline.

ऊर्णनाभः स विज्ञेयश्चौर्यकेशग्रहादिषु।
चौर्यकेशग्रहे चैष कर्तव्योऽधोमुखः स(क)रः।।१८५।।

Ūrṇanābha (a spider) that deserves to be understood in Cauryakeśograha and the like and in Caurya Keśagraha the Kara or hand deserves to be designed as having face down cast.

शिरःकण्डूयने मूर्ध्नः प्रदेशे प्रचलन्मुहुः।
(तिर्यग्वर्ती?) विधातव्यः कुष्ठव्याधेर्निरूपणे।।१८६।।

In scratching of the head and money in the region of the crest or pate, time and again, tiryagvartti[1] deserves to be designed in depiction of leprosy and disease.

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[1] Fn. 9 तिर्यग्वर्ती।

अधोमुखः (स्थितेनाधः?) सिंहव्याघ्रादिरूपणे।
कार्यो भ्रुकुटिवक्त्रेण संयतोऽस्य ग्रहस्तथा॥१८७॥

In the depiction of lion and tiger deserves to be depicted having face cast down. Deserves to be designed by the brow and face the graha of this one as Saṁyata.

अत्रापि दृष्टिभ्रूकर्म प्राग्वदेव विधीयते।
इत्यूर्णनाभः॥
मध्यमाङ्गुष्ठसन्दंशो वक्रा चैव प्रदेशिनी॥१८८॥

Here even dṛṣṭibhra Karma the moment it is designed. (This is Ūrṇanābha) Madhyamāṅguṣṭha Saṁdaṁśa and the Index finger as aquiline.

मृगव्यालादिविश्वासं(त्रासे) बालसन्धारणे तथा।
अयं हस्तो विधातव्यो भर्त्सने भ्रुकुटीयुतः॥१८९॥

In face of fear of Mṛga (a lion or a wild beast) and an elephant or snake, and likewise in supporting this child, this hasta deserves to be admitted in reprimanding equipped with brow.

सिंहव्याघ्रा(दि)योगे च विच्युतः शब्दवान् भवेत्।
दृष्टिभ्रुवौ च कर्त(व्ये?)त्यमस्यानुगे बुधैः॥१९०॥

In the designing of lion and tiger, Vicyuta Śabdavān may be there. The eye and brows deserves to be designed following the other are by expert ones.

अपरे(रैः) छिदितासंज्ञो(?) हस्तोऽयं परिकीर्तितः।
इति ताम्रचूडः॥
अलं(सं)युताना हस्तानां चतुर्विंशतिरीरिता॥१९१॥

By others Chiditāsaṁjña this hasta stands named as such of Asaṅyata hastas twenty four spread as such.

त्रयोदशाथ कथ्यन्ते संयुता नामलक्षणैः।
अञ्जलिश्च कपोतश्च कर्कटः स्वस्तिकस्तथा॥१९२॥

Thirteen are being spoken of the Saṁyutas by names and pre-requisites– Añjali and Kapota Karkaṭa and Svastika.

खेटको(का)वर्धमानश्चाप्यस(प्युत्स)ङ्गनिषधावपि।
दोलः पुष्पपुटस्तद्वन्मकरो गजदन्तकः॥१९३॥

Khaṭaka or Kheṭaka and Vardhamāna, Utsaṅga and Niṣadha; Ḍolā or Dolaḥ, Puṣpapuṭah that very way, Makara and Gajadantaka.

(अवहित्थाभिधानश्च वर्धमानस्तथापरः।
अञ्जलिश्च कपोतस्य कर्कटः स्वस्तिकस्तथा?)॥१९४॥

Avahittha by name and vardhamāna being the other one, Añjalī and Kapota, Karkaṭa and Svastika.

त्रयोदशैते कथिता हस्ताः संयुक्तसंज्ञिताः।
पताकाभ्यां तु हस्ताभ्यां संश्लेषात् सोऽञ्जलिः स्मृतः॥१९५॥

These 13 are spoken of hastas known as Saṁyuktas. By the two Patākā normed hastas by Saṁśleṣa that is called Añjali.

शिरश्च विनतं किञ्चित् तत्र कार्यं विपश्चिता।
कार्यो गुरुनमस्कारो मुखस्यासन्नवर्तिना॥१९६॥

The crest a little prostrated then deserves to be created by the expert; Deserves to be got done obeisance (namaskāra) to the face of one being closer at hand.

(वृक्षःस्थश्चैव?) मित्राणां न स्थाननियमः (कृतः?)।
इत्यञ्जलिः॥
उभाभ्यामपि हस्ताभ्यामन्योन्यं पार्श्वसङ्ग्रहः(हात्)॥१९७॥

By the one stationed on the chest[1] of the friends the fixation of spot is not ordained, by both hands even by mutual close propinquity.

(स?) हस्तः कपोतनामा (स्यात्) कर्म चास्याभिधीयते।
(कुर्यात् प्रणमनं) वक्षःस्थितेन (तु) (न) मच्छिराः॥१९८॥

That hastas may be Kapota byname, and function of this one is being declared. One may perform obeisance by the one stationed on the chest having crest stooped down.

गुरुसंभाषणं कुर्यात् स्त(ते)न शीतं भयं तथा।
विनयस्याभ्युपगमे चायमित्यभिधीयते॥१९९॥

One may take to the conversation with the elders or teachers or may take to a great conversation. By that cold and fear likewise on the acquisition of discipline this is being declared as such.

(ते)नैवाङ्गु(लि)संघृष्यमाणमुक्तेन पाणिना।
(एतान् वदति?) नेदानीं कृत्यंधो(चे)ति प्रदर्शयेत्॥२००॥

By that alone the finger crackling or snapping by a loose hand is enjoyed. This much now is not like this task that one may display.

(एवंरूपो पमे च रूपेण?)
(इति कपोतः॥)

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[1] वक्षः स्थश्चैव पित्राणां स्त्रीणां कार्यो यथोसितः fn. 10. The one fixed on the chest of the allies the body of women the way it is presumed.

अङ्गुल्यो यस्य हस्तस्यान्योन्याभ्यन्तरनि:सृता:।
स कर्कट इति ज्ञेय: (कर:) कर्मास्य कथ्यते।।२०१।।

By such a norm of form– this is Kapota. The finger of which hand, become issued out mutually that deserves to be called Karkaṭa. The function of this one is being defined.

समुन्नतशिरा: किञ्चिदुत्क्षिप्तभ्रूश्च जृम्भणम्।
अनेनैवाङ्गमर्ध(र्द) च कामार्तानां निरूपयेत्।।२०२।।
(इति कर्कट:।।)

Slightly having crest raised up and having brow throbbed a little, yawning and by this way the massaging of the limbs of those tormented by lust, may be depicted. (This is Karkaṭa).

उत्तानौ वामपार्श्वौ(र्श्वस्थौ) स्वस्तिक: परिकीर्तित:।
समन्ततस्तदूर्ध्वं च विस्तीर्णं च (व) नानि च।।२०३।।

Elevated as such, stationed over the left flank is termed as Svastika. All around above that the spread out and the forests.

ऋज(त)वो गगनं मेघा (++ तेनार्थवर्तिना?)।
इति स्वस्तिक:।।
खटक: खटके न्यस्त: खे(ख)टकावर्धमानयो(क):।।२०४।।

The seasons, sky and clouds with that by an existing norm of the object is called Svastika. Khaṭaka assorted on Kheṭaka two Khaṭakas of half measurements.

शृङ्गारार्थे प्रयोक्तया(व्य:) परावृत्तस्तथापर:।
कार्यौ विटगतौ नम्रमूर्धा + तत्प्रमाणत:।।२०५।।

For the purpose of decoration or erotic observation, deserves to be erected the reverse ordered one and likewise the other one and deserves to be created in the movement of a sycophant by the bent crest, in line with that measurement. This is Khaṭaka.

इति खटक:।।
अरालौ तु विपर्यस्तावुत्तानौ वर्धमानकौ।
(उत्सङ्ग इति विय: स: स्पर्शग्रहणे कर:?)।।२०६।।

The two Arālas are topsy turvied elevated ones the two Vardhamānakas. Utsaṅga this way deserves to be understood, the hand in matter of engripment of a touch.

उत्सङ्गसंज्ञकौ स्यातां हस्तौ तत्कर्म चोच्यते।
विनियोगस्तयो: कार्य: (बालक: प्रहरेण तु?)।।२०७।।

The two hands may be of the name of Utsaṅga. Their function is being declared. The employment of these deserves to be done, the Bālaka by a Prahara.

ति(वि)धातव्याविमौ हस्तौ स्त्रीणामीर्ष्यायिते तथा।
दक्षिणं वापि मान(वामं वा न्य)स्येत् कूर्परमध्यगम्।।२०८।।

These 2 hands deserve to be adjusted in point of spiteful norm of women either right or the left one may be adjusted as gone within the centre of the elbow or the knee.

(इत्युत्सङ्गः।।)
(अमू?) प्रशिथिलौ मुक्तौ पताकौ तु प्रलम्बितौ।
यदा भवेतां करण(णे) स दोल इति (सं)स्मृतः।।२०९।।

The two hands loosened as such hung down as such and two Patākas hanging as such– when they may be as such in the Karaṇa then Dolā is declared this way.

(इति दोलः।।)
यस्तु सर्पशिराः प्रोक्तस्तस्याङ्गुलिनिरन्तरः।
द्वितीय(ः)पार्श्वसंश्लिष्टः स तु पुष्पपुटः परः।।२१०।।

That which is called as Sarpaśirāḥ i.e. the crest of the snake, the finger of that one have no interstices. The second one well knit in the flank, that is called Puṣpapuṭa.

ग्राह्यान्यथो यानि यानि?) द्रव्याण्येतेन दर्शयेत्।
जलादानापयने कुर्यत् ++++++।।२११।।
(इति पुष्पपुटः।।)

Those and other articles that deserve to be accepted one may display by this one. जलादानापयने कुर्यत्। This is Puṣpapuṭa.

पताकौ तु यदा हस्तावूर्ध्वाङ्गुष्ठावधोमुखौ।
उपर्युपरि विन्यस्तौ तदासौ मकरध्वजः।।२१२।।
(इति मकरः।।)

The hands when are Patākās having thumbs raised up with tips bent down having been adjusted over and above then the hand is Makaradhvaja.

(कर्परौ?) सन्धितौ हस्तौ यदा स्तां सर्पशीर्षकौ।
गजदन्तः स विज्ञेयः करः कर्मास्य तस्य च।।२१३।।
(इति गजदन्तः।।)

On the elbow other two hands joined when may be, then Sarpaśirṣakas then this way Gajadanta stands illustrated. Now its function is being illustrated.

शुकतुण्डौ करौ कृत्वा वक्षस्यभिमुखाञ्चितौ।
शनैरधोमुखाविद्धौ (सौऽर्वाहत्यः?) इति स्मृतः।।२१४।।

Having created two hands as aquiline like a parrot's beak in the chest moved on in front

gradually adjusted having faces cast down then it is called Avahittha known as such.

उ(क्त ?)त्कण्ठाप्रभृतीनि च कुर्यादेतेन हस्तेन।
इत्यवहित्थ:।।
वर्धमान: स विज्ञेय: कर्म चास्य निगद्यते।।२१५।।

Utkaṇṭha and the like, one may create by this hand. This is Vardhamāna that deserves to be known. The function of this is being illustrated.

एतेन सत्यवचनं परिग्रह सग्रहस्तथा।
संक्षेपकल्पश्चानेन निपीडितेन कर्तव्य:।।२१६।।

By this the true word Parigraha, Sagraha, likewise, Saṁkṣepa Kalpa one by this as such, deserves to be created by this pressed as such.

अनुयायिनी नेदृगेषां भ्रुवौचकार्ये।
नलिनीपद्मकोशश्च तथा गरूडपक्षक: ?]।।२१७।।

And the eye following these brows deserves to be designed as Nalinī, Padmakośa and Garuḍa Pakṣaka.

एतेषां वृ (नृ)त्तहस्तत्वेऽप्यतिनीत्युपयोगिता(म्)।
संमार्जनां ++ जितां तत्र स्वयमभ्युह्य कल्पये (त्)।।२१८।।

Of these at the point of hands having dance gesticulation having utility one may design automatically them as Sammārjana.

(चे)ष्ट्रयाङ्गेन हस्तेन प्रयोग: सत्त्वकैरपि।
गण्डोष्ठनासापार्श्वोरुपादच(चा)रा(म्भ ?)दिभिस्तथा।।२१९।।

By effort by the hand and body, the gesture meant is by Sattvakas by the movement of feet thighs, flanks, nose, lips and cheeks.

यथा यथा प्रतीति: स्यात् प्रयतेत तथा तथा।
कृतानुकरणं सम्यक् नृत्तयश्च धानितं।।२२०।।

As may be the recognition, that very way one may make effort. The dance (Nṛtta) here has been made to be enunciated as per imitative normed modicum.

लक्षणं वृ(नृ)त्तहस्तानामिदानीमभिधीयते।
चतुरश्रौ तथोद्वृत्तौ स्वस्तिकौ विप्रकीर्णौ(र्णकौ)।।२२१।।

The definition of dance gesticulations is now talked of quadrangular and likewise elevated Svastikas and Viprakirṇakas.

(पद्मकोशाभिधानौ) चाप्यरालखटकामुखौ।
अ(आ)विद्धवक्त्रकौ (सूचीमुखरेचितै ?)संज्ञकौ।।२२२।।

The two named Padmakośas and even arāla Khaṭakamukhas, aviddha vaktrakas, Sūcīmukha recita named ones.

अर्धरेचितसंज्ञौ तु तथैवोत्तानवञ्चितौ।
पल्लवाक्षो (ख्यौ) (करौचाथ?) केशबन्धौ लताकरौ।।२२३।।

Ardharecita named as such likewise Uttānavañcitas one named Pallava the two hands (Karaucātha) the two braid of tresses knots as latākaras.

करिहस्तौ तथा पक्षवञ्चिताक्षौ (ख्यौ) ततः (परम्)।
(पक्षप्रद्योतकौचैव?) तथा गरुडपक्षकौ।।२२४।।

The two Karihastas and likewise Pakṣavañcitākhyau i.e. named Pakṣavañcitas beyond that and Pakṣapradyotakas and likewise Garuḍa pakṣakaus.

ततश्च दण्डपक्षाख्यावूर्ध्वमण्डलिनौ ततः।
पार्श्वमण्डलिनौ तद्वदुरोमण्डलिनावपि।।२२५।।

And likewise the two named daṇḍapakṣas as well as Ūrdhvamaṇḍalinau and Pārśvamaṇḍalinau that very way.

अनन्तरं करौ ज्ञेयावुरः पार्श्वार्धमण्डलौ।
मुष्टिकस्वस्तिकाख्यौ च नलिनीपद्मकोशकौ।।२२६।।

Subsequently the two hands deserve to be recognised as Uraḥ Pārśvārdha maṇḍalau. And the two named Muṣṭika and Svastikas Nalinīpadmakośakau.

ततश्च कथितौ हस्तावलपल्लवकोल्बणौ।
ललितौ वलितप (ता)ख्यावित्येकान्नत्रिंशदीरिता।।२२७।।

And that very way are declared as Hastāvala palla Vakolvaṇau; Lalita and Valita by name Lalitau Valitākhyau. This way stands illustrated as one less by thirty i.e. 29.

पुरस्ताद् वक्षसा (सो) हस्तौ प्रदेशेऽशङ्गुले स्थितौ।
समान (कूर्परांसौ?) तु संमुखौ खटकामुखौ।।२२८।।

The two hands in front of the chest stationed at a spot of 8 cubits having elbows and shoulders equal normed and face as khaṭakā mukhas.

चतुरश्राविति प्रोक्तौ नृत्तहस्तविशारदैः।
इति चतुरश्रौ।।
तावेव हंसपक्षाख्यौ व्यावृत्तिपरिवर्तनात्।।२२९।।

Square shaped (caturaśrau) this way stand illustrated by those skilled in hands in dancing postures. Those 2 verily are named Haṁsapakṣas owing to the change of rotations.

नीतौ स्वस्तिकतां पश्चात् पवितौ मणिबन्धनात्।
(विप्रकीर्णाविति प्रोक्तौ) नृत्ताभिनयकोविदैः।।२३०।।

Carried to the state of a Svastika mark from behind and made to slip down from the wrist Viprakirṇas this way are declared by those experts in the gesticulations in dance. (This way is Viprakirṇa).

इति विप्रकीर्णः।
तावेव हंसपक्षाख्यौ कृत्वा व्यावर्तनक्रियाम्।
अलपल्लवतां नीतौ ततश्च परिवर्तितौ।।२३१।।

These two verily Haṁsa Pakṣas having created the activity of revolving (Vyāvartana) carried on to the Alapallavatā and then revolved as such.

विधायोर्ध्वमुखौ हस्तौ कर्तव्यौ पद्मकोशकौ।
(इति पद्मकोशकौ।।)
पुनर्विवर्तितं कृत्वा परिवर्तनकं ततः।।२३२।।

Having rendered the two hands having tips raised up, deserve to be made Padmakośkas. Then having done the Vivartita and Parvartanaka subsequently.

अरालं दक्षिणं कुर्याद् वामं च खटकः सु(कामु)खम्।
खटकाख्यास्त्रयो हस्ताः(?) स्वक्षेत्रेऽसौ विधीयते।।२३३।।

One may render the right one as Arāla and the left one as Khaṭakāmukha Khaṭakākhyas are the three hands in the personal field that is done as such (Arāla Khaṭakāmukha).

इत्यरालखटकामुखौ।।
भुजांसकूर्परैः सार्धं कुटिलावर्तितौ यदा।
हस्तावधोमुखतलावाविद्धावुद्धतावुभौ।।२३४।।

Along with arms, shoulders and elbows when the two are Kuṭilāvartitas, the two hands adhaumukhatalas, āviddhas and uddhatas.

(वि)नतौ नामतो (विद्याद् दीनाना?)विद्धवक्रकौ।
अविद्धविर्ति कूटस्थौ चैव गदावेष्टनयोगतः।।२३५।।

Vinatas by name one may know, these two as Viddhavakrakas; āviddhas this way kūṭasthas likewise by the Yoga of gadāveṣṭana.

(इतविद्धवक्रकौ।।)
(रचितौ सलावर्तितौ)
यदा (तु) सर्पशिरसौ तलस्थाङ्गुष्ठकौ करौ।
(तेयकास्थौ) प्रसृताग्रौ च (सूच्याख्यास्यौ?)।।२३६।।
इति सूचीमुखौ।।

(Racitansalāvarttitau) when serpent crested ones talas thāṅguṣṭhakas the two hands (tiryakāsthau) horizontally stationed, and having tops stretched out Sūcyākhyāsyau may then be (Sūcīmukhas).

हस्तौ सूचीमुखा ते च(वेव) मणिबन्धनविच्युतौ।
व्यावृत्तिपरिवृत्तिभ्यां वर्तितौ तदनन्तरम्।।२३७।।

The two hands are Sūcīmukhas slipped down from the wrist by Vyāvṛtti and Parivṛtti, vartitau subsequently.

हंसपक्षत्वमानीय कुर्यात् कमलवर्तिताम्।
तथा द्रुतभ्रमौ कृत्वा रेचितौ पार्श्वयोः शनैः।।२३८।।

Having brought to the state of Haṁsa pakṣas one may be taken to the state of Kamalavartitā. Then having rendered drutabhramas recitas on the flanks gradually.

रेचिताचित(विति) विज्ञेयौ हस्तौ हस्तविशारदैः।
इति रेचितौ।।
व्यावृत्तिपरिवृत्तिभ्यां वर्तितौ चतुरश्रवत्।।२३९।।

The two Recitas deserve to be understood the two hands, by those skilled in the Hastas, by Vyāvṛtti and Parivṛtti converted like a square.

कूर्परांसावि(ञ्चि)तौ हस्तौ नीतौ च त्रिपताकताम्।
किञ्चित् त्र्यश्रस्थितवितौ ज्ञेयावुत्तानवचितै?)।।२४०।।
इत्युत्तानवञ्चितौ।।

The two hands covered upto elbows and carried to the state of Tripatāka,[1] somewhat adjusted as triangular deserve to be known as Uttānavañcitas.

बाहू(हु)वर्तनया कृत्वा पूर्वव्यावर्तितक्रियाम्।
चतुरश्रक(?)परिवृत्तिभ्यां चतुरश्रः कृता(तो) यदा।।२४१।।

Having observed by bāhuvartanā the Pūrvavyāvartita kriyā, by the Caturaśra (square) normed Parivṛttis when square is designed as such.

वामहस्त(स्त)दितरः (कृत्वादेष्वित?)रेचितः करः।
अर्धरेचितसंज्ञौ तौ विज्ञातव्यौ तदा बुधैः।।२४२।।

The one different from the left hand i.e. the right hand having created the hand as Recita the two known as Ardharecitas those deserve to be known as such by the learned ones.

इत्यर्धरेचितौ।।
बाहू(हु)वर्तनया बाहुशीर्षद्व्यौ(र्षाद् व्या) वर्तनेन वा।

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[1] किञ्चित् त्र्यश्रस्थिताविति ज्ञेयावुं त्तानवञ्चितौ। fn. 2, p. 660.

करणेन वि(निष्) क्रान्तौ (मितं?) वाभ्यर्णमागतौ।।२४३।।

By Bāhuvartanā or by bāhuśirṣadvaya vartana issued out by the Karaṇa or if come closer as such.

पताकावेव निर्दिष्टौ पल्लवौ नामतः करौ।

इति पल्लवौ।।

उद्वेष्टितवर्तनया गत्या (चस्रस्तया?) स्थितौ मूर्ध्नः।

पार्श्वद्वितये पल्लवसंस्थने(नौ)केशबन्धाख्यौ।।२४४।।

इति केशबन्धौ।।

The two patāka hands are known by the name Pallavas. By the Udveṣṭitavartanāgati the two stationed by a triangular norm, in the Pārśvadvitaye the two Pallava Saṁsthanas are Keśabanhanas by name.

अभिमुखमुभौ निविष्टौ (भुविष्टिर्तवर्तनक्रमादसौ?)।

पल्लवहस्तौ पार्श्वद्वितये स्यातां लतासंज्ञौ।।२४५।।

Face to face incorporated by bhuviṣṭiti vartanakrama, the two Pallavahastas in Pārśvadvitaye may be named as Latā.

इति लताहस्तौ।।

व्यावर्तितकरणाभ्यां (करिहस्ते) दक्षिणो लताहस्ता (स्त):।

उन्नतविलोलितः स्यात् त्रिषक्त(पता)को वामहस्तस्तु।।२४६।।

इति करिहस्तः।।

By the two Vyāvartita karṇas the right one is Latā hasta. Unnata viloitia may there be the Triputāka Vāmahasta (right hand). (This is Karihasta).

उद्वेष्टित(परि?)वर्तनया त्रिपताकावभिमुखौ यदा घटितौ।

करिहस्तसन्निविष्टौ करौ तदा पक्षवञ्चितकौ।।२४७।।

इति पक्षवञ्चितकौ।।

By the Udveṣṭhita vartanā when Tripatākas are designed in front the two hands incorporated or inserted within Karihastas, then they become Pakṣa Vañcitakas.

तावेव त्रिपताकौ हस्तौ कटिशीर्षसन्निविष्टाग्रौ।

विपरावृत्तिविधानात् पक्षप्रच्योतकौ नाम्ना।।२४८।।

इति पक्षप्रच्योतकौ।।

Those two, verily, are tripatākas having tops incorporated within Kaṭiśirṣa then owing to Viparāvṛttividhāna by name are pakṣa pracyotakas. (These are pakṣa pracyotakas.)

(त्रिप शाखौ हस्तावधोमुखा हि तद्?) विज्ञेयौ गरुडपक्षाख्यौ।

इति गरुडप(क्ष)कौ।।
[आवर्तितपरिवर्तितकरणकृतौ हंसपक्षकौ गम्।।२४९।।

Tripatākau (fn. 2, p. 661) hastas deserving to be known as Garuḍapakṣakhya āvartirta parivartita karaṇa kṛtau Haṁsapakṣau gaṁ.

पक्षतिरूपत्वमानान्तौ प्रसृतौ च यदा भवेत् उपक्षौ।
व्यावर्तितपरिवर्तितयोगौ यदि मण्डलाकृती स्याताम्।।२५०।।

पक्षतिरूपत्वमानान्तौ प्रसृतौ च यदा भवेत् उपक्षौ व्यावर्तितपरिवरर्तितयोगौ यदि मण्डलाकृती स्याताम्।

ऊर्ध्ववर्तितादघवदा स्मृतावूर्ध्वमण्डलिनौ।
तथोर्ध्वमण्डलिसंज्ञौ वावर्तितं विधाया परिवर्तितकरणतारौ।।

ऊर्ध्ववर्तितादघवधा स्मृतावूर्ध्वमण्डलिनौ तथोर्ध्वमण्डलिसंज्ञो वावर्तितं विधाया परिवर्रिततकरणतारौ।

इति पार्श्वमण्डलिनौ।।
उद्वेष्टितौ यदैक एव भ्रमित उरसः स्थाने तौ द्वावपि स्याताम्?]

उद्वेष्टितौ यदैक एव भ्रमित उरसः स्थाने तौद्वावपि स्याताम्।

नियतमुरोमण्डलिनौ विज्ञातव्यौ तदा तज्ज्ञैः।
इत्युरोमण्डलि(नौ)।।
पल्लवो हस्तस्तथाराला(ह्वा वापरा?)।
व्यावर्तनाकृतश्चैकस्तयोरन्योपवेष्टनात्।।
उरोर्धयोगात् पार्श्वार्धयोगाच्च क्रमशः(स्थितौ)।
(एतौ विद्वा)न् विजानीयादुरःपार्श्वार्धमण्डलौ।।
(इत्युरःपार्श्वार्धमण्डलौ।।)[1]

Here finishes the eighty-third chapter

Thus completes the Sanskrit text and English translation of Samarāṅgaṇa-sūtradhāra

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1. The last verses from 250 onwards are all broken describing only the proper names.

APPENDIX

(Interpolation Portion of Chapter 57 from pages 369 to 432 of GOS Edition, Baroda)

कुम्भकःसार्धभागेन तदर्धेन म+++।
+++++++++++++पञ्जरात्।।

Kumbhaka by a part half and by a half part.............from the aviary.

त्रिभागेन तु भागस्य अष्टशृङ्गस्य(?) पक्षकः।
नष्टशृङ्गस्य(?) शृङ्गस्य चान्तरे सलिलान्तरम्।।

By a third part of the part of Aṣṭaśṛṅga is the Pakṣaka of Śṛṅga having Śṛṅga naṣṭa within the space the water (is provided).

अन्योन्यं शृङ्गनिष्कासो भागेनैकेन शस्यते।
दशभागायतं भद्रं चतुर्थांशेन निर्गम(तम्)।।

A mutual Śṛṅganiṣkāsa is excellent by one part. The Bhadra is longer by ten parts. Projected out by a fourth part.

एवमेष तलच्छन्दः कथितः सुरसुन्दरे।
ऊर्ध्वमानमथ ब्रूमो भागशुद्ध्या यथाक्रमम्।।

This very way this is the tala chandaḥ spoken of in the Surasundara (may be Suramandira). Now we talk of the Ūrdhvamāna by the purification of the part as per serial order.

पीठादारभ्य विस्तारो(राद्) द्विगुणा स्यात् समुन्नतिः।
उपपीठेऽप्यलंकुर्याद् भागमेकं समुन्नतम्।।

Having started from the Pīṭhas as compared with breadth the elevation may be redoubled on the Upapīṭha even one may decorate as part of elevated norm.

पदेन पादहीनेन (गजा?)द्वारसमुन्नतिः।
उच्छ्रितिर्जाड्यकुम्भस्य सार्धभागा विधीयते।।

By a pada reduced by a quarter, may then be the elevation or height of the gate and elevation of height of Jāḍyukumbha is designed as part and a half.

कलशोत्तरपत्रे च पादहीनपदोन्नते(:?)।
अस्मादूर्ध्वं तु कर्तव्या पदार्धं ग्रासपट्टिका (?)।।

The two Kalaśottara pattras are elevated by padas reduced by a quarter. And above this deserves to be created a grāsapaṭṭikā of half a pada.

(आयपीठोच्छदा प्रोक्ता मूलभूतोभिवास्तुन: ?)।
खुरकश्च पदार्धेन (सार्धभागे कुम्भपूरक: ?)।।

Āyapīṭhocchadā is spoken of the one as comprising of the root of plinth of the frontal structure. Khuraka is to be by a half square and Kumbhapūraka as part and a half.

भागेनैकेन कलश: समवृत्तोऽतिसुन्दर:।
भागं सपादं कुर्वीत मेखलान्तरपत्रके।।

By a part Kalaśa circular in similar norm and highly beautiful. One may create the part by a quarter on the Mekhalāntara pattraka.

षड्भागेनु (नो)च्छ्रिता जङ्घा भागार्धं ग्रासपट्टिका।
कर्णो चैकेन भागेन भागार्धं (कोणयो: ?) भवेत्।।

Elevated by six parts is Jaṅghā and of half a part grasapaṭṭikā the Karṇa by one part and a part half may be on the two Koṇas (corners).

भागेन हीरकं कुर्याद् यथा शोभा प्रजायते।
मेखलान्तरपत्रे च सार्धभागेन कारयेत्।।

By a part one may create Hīraka the way a grace is assumed and in Mekhalāntara pattra twain one may create by a part and a half.

ऊर्ध्वत: पदयोर्मध्ये स्यात् सार्धद्वादशांशकम्।
तन्मध्ये सार्धभागं तु राजसेनं सपट्टकम्।।

Above as such in the centre of the two padas, 12½ digited and in the centre of that a part and a half is the Rājasena Sapaṭṭaka.

द्वौ भागौ वेदिका भागस्यार्धमासनपट्टक:।
भागं चन्द्रावलोकं स्यात् स्तम्भमासनमूर्धनि।।

Two parted Vedikā and of a half part the āsanapaṭṭikā or paṭṭaka of a part, Candrāvaloka[1] and a Stambha on the crest of the āsana.

निवेशयेत् पञ्चभागं भरणं भागिकं तत:।
भागमेकं समुच्छ्रायां(य:) शीर्षकं द्विगुणायतम्।।

One may specifically design the five parted Bharaṇa of one part only, one parted elevation and Śīrṣaka as redoubled one in length.

पट्टस्य कुर्यादुत्सेधं भागमर्धसमन्वितम्।
सार्धभागद्वयं बाह्यं (तद्रूपं दूतावलं छिवितम् ?)।।

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[1] A square or rectangular window, with verticle parts and lattice, an opening above dwarf walls. (PS, p.150 Glossary)

Of Paṭṭa one may create the elevation equipped with a part only of 2.5 parts the outer side of that form having a redoubled Chivita.

द्वौ भागौ छाद्यकस्योर्ध्वे कार्या वासनपट्टिका।
विराजमाना सा कार्या रूपग्रासवरालकैः॥

Two parted may be the Chādy's (the roof's) upper part and deserves to be designed āsanapaṭṭikā as shining forth that deserves to be designed by rūpagrāsa varālakas.

मेखलान्तरपत्रेषु(तु) भागाद् रूपसमन्विते।
भागद्वयेन कर्तव्या द्वितीया मेखला बुधैः॥

In Mekhalāntara pattrakas, however, in one rūpasamanvita as such from the part by a part twain deserves to be designed the second Mekhalā by the experts.

कूटान्यतः परं कुर्यात् कर्मयुक्तानि सर्वतः।
कूटेषु कुर्यात् प्रत्येकं सिंहकुम्भसमन्वितम् (?)॥

The Kūṭas from where, beyond one may design the activity devised as such and all around on the Kūṭas one may design each one, endowed with Siṁhakumbha.

उरोमञ्जरिका तानि भवत्येव (?) यथाक्रमम्।
अष्टाण्डकत्रयान्तेषु षडण्डं स्याच्चतुष्टयम्॥
चतुरण्डं द्वयं कृत्वा त्वेवं कर्णे विदुर्बुधाः (?)।

Uromañjarikās these ones (Uromañjarikā tāni a Vedic usage neuter plural) the way these comes about as per serial order. In the ends aṣṭāṇḍaka of the triads Ṣaḍaṇḍa may be of quartet norms. Having designed Caturaṇḍa twain such a designing ordain the experts.

नव कुण्डानि(?) तुल्यानि विस्तारेण पदद्वयम्॥
सार्धं भवति प्रत्येकं सार्धमुच्चैः पदद्वयम्।

Nine Kuṇḍas of similar norm, in details of pada twain. Each one is of 1.5 and 1.5 elevation in the pada twain.

एवं (निकर्त एकैकं स्यात्?) तत्पदं वांशदण्डकम्॥
सिंहकर्णः षडुच्छ्रायो भद्रे स्यात् प्लवविस्तृतिः।

This way designed may each be, and that pada becomes Vaṁśa daṇḍaka or diagonal stave. Siṁhakarṇa is of six heights and on Bhadra may be the breadth of a boat.

द्वितीय(श्चानुदन्तश्चा?) शोभितश्चारुकर्मणा॥

The second one and anudanta decorated with lovely designing.

तृतीयो द्विपदः कार्यः सिंहकर्णो मनोरमः।
विस्तारो मूलमञ्जर्याश्चतुर्दशपदो भवेत्॥

भागसप्तदशोच्चे तु मातृभि:(?) पद्मकोशवत्।
स्कन्धश्चाष्टपद: प्रोक्तो ग्रीवा सार्धपदोच्छ्रिता।।
द्विपदश्चाण्डकोत्सेधश्चन्द्रिकार्धपदोन्नत:(ता)।
कलशं त्रिपदं प्राहुर्मातुलिङ्गस्य(स)मुद्भवम्।।

The third one deserves to be designed as pada twained on the Siṁhakarṇa as fascinating. The breadth of the Mūlamañjarī[1] may be of 14 padas. On the high seventeen parts by mātṛs may be like Padmakośa and Skandha is spoken of as of eight padas and grīvā as elevated by a pada one and a half. The elevation of this aṇḍaka may be of pada twain and Candrikā as elevated by half a pada Kalaśa they call a of pāda triad sprung out of Mātuliṅga.

मध्ये तु मूलमञ्जर्या: कुर्वीत शिखरत्रयम्।
सुरेखं सुप्रसन्नं च सर्वदेशिविभूषितम्।।

In the centre of the mūlamañjarī one may create Śikhara triad. Surekha (nicely lined one) and suprasanna (highly vivacious) decorated by Sarvadeśis.

षट्पञ्चाशं(?) भवेदस्मिन्नण्डकानां शतद्वयम्।
एवं श्रेष्ठोऽयमाख्यात: प्रासादोऽण्डकमानत:।।

56 may be in it the centum twain of Aṇḍakas[2]. This way this is known as excellent one the Prāsāda by the measurement of Aṇḍakas.

सप्त(शत)मेकान्नसप्तत्या युतं स्यान्मध्यमे पुन:।
एकोत्तरं शरं(तं)प्राहुरण्डकानां कनीयसाम(सि)।।

A hundred and sixty nine (one reduced from Saptati) may be equipped as such in the middle one. A hundred added by one, they call as the smaller norm of Aṇḍakas.

मन्दारकुसुमाकाराण्या(ण्येता)नि सुरसुन्दरे।
कुर्याद् (य) एनं प्रासादमीदृशं सुरसुन्दरम्।।
स वैरिञ्चं (यु)गशतं सूर्यलोके महीयते।
सुरसुन्दर:।।
नन्द्यावर्तमथ ब्रूम: प्रासादं नृपवृद्धिदम्।।

Of the shape of Mandāra flowers, these ones in the temple of god (Suramandira) or Surasundara one may create this Prāsāda of this type as Surasundara. That one for a centum yuga of Brahmā, got its greatness in the solar world. Now we shall talk of Nandyāvartta, a Prāsāda affording prosperity to a king.

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1. Main spire of a temple (PS, p.153).
2. Cupolas or Spires.

भूषितं मना(नाग)कन्याभिर्वल्लभं पृथिवीभुजाम्।
चतुरश्रीकृते क्षेत्रे दशधा प्रविभाजिते।।

Decorated by Nāga maidens is favourite of the enjoyers of the Earth i.e. the kings. In a field square shaped divided into ten segments.

पदद्वयमिदं यत्नादादाय(?) ब्रह्मणः पदात्।
वृत्तं समालिखेद् गर्भा वस्मैलं च तुलं(?)भवेत्।।

Pada twain having collected with effort, from the abode of Brahmā one may draw out a circle and garbha of this one may be of dissimilar norm.

भागेन च तुलो(?)भित्तिर्भागेन स्याद् भ्रमन्तिका।
भागेन बाह्यभित्तिः स्यात् पदपञ्चकवर्जिता।।

By a part the beam and Bhraman tīkā may be by a part of the wall. By a part may be the outer wall divested of pentad of padas.

कन्दे वि(द्वि)भागं कर्वीत पुष्पशेखरकं ततः।
द्विपदा बाह्यतः कर्णा विधातव्यास्तु वर्तुलाः।।

Kanda one may create as part twained and thereafter Puṣpaśekharaka. The Karṇas from exterior as pada twained deserve to be created globular as such.

यथागात्रं विधातव्याः स्वस्तिकाकृतयश्च ते।
चत्वारो रथिका(कन्दो कोणे कर्णे?) चतुष्टयम्।।

As per measurement of the framework deserve to be created of the shape of Svastika the four rathikās and Kanda on the Karṇa tetrad.

पञ्चभागायतं भद्रं सार्धभागविनिर्गमम्।
भद्रान्तपातिनी कुर्यात् प+ङ्गे पदसंमिते।।

Bhadra as longer by five parts projected by a part and a half. One may create Bhadrāntapātinī in the Jaṅghā (Paṅgā) equal to the extent of a pada.

शेषं भद्रं तु कर्तव्यं विस्तारेण त्रिभागिकम्।
भागस्यार्धेन विस्तीर्णं तथा भागप्रवेशकम्।।

The Śeṣa Bhadra deserves to be created in breadth as part triad normed, broadly a half of the part and likewise Bhāgapraveśaka.

एतत्प्रमाणं कर्तव्यमिह प्राज्ञैर्जलान्तरम्।
तलच्छन्दानुगं भद्रं नन्द्यावर्त(र्ते) यथाक्रमम्।।

Of this extent deserves to be created here by the experts Jalāntaram (the water course) the Bhadra in line with Talacchanda in the Nandyāvartta as per serial order.

ऊर्ध्वमानमथ ब्रूमो नन्द्यावर्त(र्ते) यथाक्रमम्।
सार्धभागद्वयोच्छ्रा(यामासनं तस्य ?) दूर्ध्वत:।।

Now we talk of the measurement of one and a half part in Nandyāvartta[1] as per serial order and of 2½ height or elevation may be the āsana above that.

(कार्यस्तुलोदयस्तस्य?) मध्ये भागैस्तथाष्टभि:।
तुलोदयस्य मध्ये स्याद् वेदीबन्धो द्विभागिके (क):।।

Deserves to be created the Tulodaya of that one, in the middle by eight parts and in the centre of the Tulodaya may be the Vedībandha of two parts.

भागिक: कुम्भकोसेन(त्सेधो) मेखलाकलशान्वित:।
चतुर्भागा भवेज्जङ्घा भागिकं भरणं भवेत्।।

One parted the elevation of Kumbhaka may be equipped with Mekhalā Kalaśa and four parted may be Jaṅghā and Bharaṇa may be one parted.

मेखलान्तरपत्रे तु भागेनैकेन कल्पयेत्।
पादेन राजसेनं स्याद् (तद्वच्च पट्टत: ?)।।

The two Mekhalāntara pattras one may create by one part and by a pāda Rājasena may be there of that very norm as per Paṭṭa or pedestal platform.

वेदी साष्टपदोत्सेधा भागपादेन चासनम्।
भागार्धेन नतं कुर्याद् भागं (चन्द्रावलोकनम्?)।।

Vedī[2] may have elevation of eight padas and āsana by a part. By a half part one may create bent as such the Candrāvalokana[3] of one part.

पादोनत्रिपद: स्तम्भ: पल्लवैरुपशोभित:।
हीरग्रहणशीर्षं च कुर्याद् भागसमुच्छ्रिति।।

The stambha or column may be 2¾ padas decorated by Pallavas and Hīragrahaṇa Śirṣa one may create having elevation of a part.

पट्टमेकपदोत्सेधं छाद्यकं द्विपदायतम्।
भागेन कुर्यादुपरि पट्टिकां चारुकर्मणा(म् ?)।।

The Paṭṭa may have an elevation of one pada and Chādyaka[4] as lengthy by pada twain. By a part one may create overhead the Paṭṭikā of beautiful texture.

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1. A type of building, pavilion, a village, a ground plan, a phallus, an entablature (EOHA, p.274).
2. A seat, a plank like element below the dado or top of a spire (PS, p.153).
3. fn. 3, p. 372.
4. Awning, eaves' board (PS, p.150).

अंशांस्त्रीनुच्छ्रितः सिंहकर्णः स्याच्चतुरायतः।
भूपितः (स्वरसे+न?) स च कार्योऽतिशोभनः।।

The Siṁhakarṇa may be elevated by digit triad as Caturāyata (lengthy by 4 squares) or rectangular decorated by Svarasena or Kharasena. that same deserves to be created highly gorgeous.

विस्ताराद् द्विपदे शृङ्गे सार्धभागद्वयोच्छ्रिते।
अस्योर्ध्वमन्यशृङ्गं स्यात् सदृशोच्छ(च्च)परिस्तृति(:?)।।

From the breadth as the pada twained Śṛṅga elevated by a part and a half the upper or top of this one part and anyaśṛṅga may be such a having height of a similar norm.

प्रत्यङ्गस्तु व(ङ्गेषु च) कूटानि सार्धांशोच्छ्रायवन्ति च।
द्वितीयः सिंहकर्णः स्यात् सिंहकर्णस्य मस्तके।।
(ततः शृङ्गे?) तृतीयः स्याच्चतुर्थस्तस्य चोपरि।
षड्भागविस्तृता कर्ण(:?) कूटस्था मूलमञ्जरी।।

Pratyaṅga[1] on the Vaṅgas and Kūṭas having elevation of 1½ digits. The 2nd Siṁhakarṇa may be on the forehead of the Siṁhakarṇa. Then on the Śṛṅga (tapaḥ Śṛṅga - fn. 4, p. 372) the third one may be three and the 4th one over that one Mūlamañjarī may be over the Karṇa broad by four parts.

सप्तभागोच्छ्रिता च स्यात्(स्कन्धः स्याच्च दशोच्छ्रितिः?)।
स्यादुरोमञ्जरी मूलमञ्जर्या मध्यसंश्रया।।

Seven parted in height may be the Skandha (Skandhaḥ Sāyācca daśocchṛitiḥ) having height of ten parts and may be Uromañjarī equipped within the centre of the Mūlamañjarī.

भागैश्चतुर्भिर्विस्तारः षड्भिश्चास्याः समुच्छ्रितिः।
कलशाण्डकसंयुक्ता कर्णाभ्यन्तरमञ्जरी।।

By four parts the breadth and by six its height, equipped what Kalaśāṇḍakas Karṇābhyantara Mañjarī may be there.

स्यादण्डकैकविंशत्या नन्द्यावर्तः सुलक्षणः।
भक्त्या ये कारयन्त्येनं नद्यावर्तमनुत्तमम्।।

May be by 21 Aṇḍakas Nandyāvartta of excellent pre-requisites. By devotion who get it created the extraordinary normed Nandyāvartta.

विमानं शुभमारुह्य शक्रलोकं व्रजन्ति ते।
नन्द्यावर्तः।।

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[1] Quarter position of the roof (PS, p.151).

प्रासादमथ वक्ष्यामः पूर्णं पूरितवाञ्छितम्।।

Having mounted on to an auspicious Vimāna (an aerial car or a mansion), they go to the world of Śakra (i.e. Indra). Now we shall talk of the Prāsāda having complete form and having ends fulfilled.

वन्दितैः(तं) किन्नरैर्यक्षैर्मनुष्यपितृवल्लभम्।
चतुरश्रीकृते क्षेत्रे दशभागविभाजिते।।
विस्तार(राद्)द्विपदो गर्भः कार्या भित्तिस्तु भागिका।
द्विपदं कन्दभद्रं च निर्गमोऽस्यार्धभागिकः।।

Offered obeisance to by Kinnaras, Yakṣas and men, one dear to the Pitṛs (manes) or elders or fathers. In a field square shaped divided into ten segments. The garbha may be part twained or double fold from the extent of breadth and a wall deserves to be created of one part.

शोभना दिषु(क्षु) सर्वासु द्विपदा च भ्रमन्तिका।
पदिका बाह्यभित्तिस्तु द्विपदा कर्णविस्तृतिः।।
आयत्या चतुरो (भागावण्डभित्तेर्विनिर्गमा?)।
भद्रं सुशोभनं तस्या द्वि(वि)धातव्यं द्विभागिकम्।।

Good looking one in all the quarters the Bhraman tīkā is of pada twain. The outer wall is of one pada and part twained is the breadth of the Karṇa. In length the four parts having outlet or projection of Aṇḍabhitti as such Bhadra of that one very beautiful deserves to be created part twained.

पर्णस्तु पदिका(?) पक्षभद्रं भागार्धनिर्गतम्।
जलान्तरं तु भागार्धमायामक्षेपयोः समम्।।

Parṇa of one part, and Pakṣabhadra as projected by a half part. Jalāntara[1] (water channel) of half a part. Similar in norm to āyāma (length) and Kṣepa.

चतुर्भागो वलस्यास्य(?) गर्भो भित्तिस्तु भागिकी।
यामायुर्वित्तगोस्त्रीणां वलभी कीर्तिकारयेत्(?)।।
पूर्वतः कारयेद् द्वारं चतुर्गर्भेऽत्र मन्दिरे।
ऊर्ध्वमानं तु वक्ष्यामः प्रासादस्यास्य सम्प्रति।।

Four parted is the garbha of the circle of this one and the wall of one part. Yāmāyuḥ Vittagostriṇām i.e. longevity of the age and wealth of kine and women one may create as Valabhīkīrti. To the right or east one may create the gate in the palace having four quadrangles. The upper measurement we shall talk of this Prāsāda now.

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[1] Udakāntara– A recess for draining water from the tower of a temple (PS, p.148).

पीठं द्विभागिकं कार्यं वेदीबन्धो द्विभागिकः।
जङ्घा पदचतुष्कं च शोभिता रूपकर्मणा।।

Pīṭha as part twained, deserves to be created and Vedībandha as part twained; Jaṅghā (wall) of pada quartet fascinating owing to Rūpakarma.

पदद्वयं तु कर्तव्यं (हीरकम्?) सातपत्रकम्।
कलशाण्डकयुक्तानामुच्छ्रायस्त्रिपदो बुधैः।।
कर्तव्यः कर्णश्रृङ्गाणां सर्वेषामपि मानतः।
चतुष्पदोच्चा वलभी घण्टाकलशसंयुता।।

Of pada twain deserves to be created the Hīraka along with a parasol and of those equipped with Kalaśāṇḍakas the elevation is to be of pada triad. Deserves to be created of all the Śṛṅga by a measurement (the structuring). Four squared the wall equipped with ghaṇṭa kalaśa.

मल्लच्छाद्यत्रयं कुर्यात् कर्णश्रृङ्गस्य चोपरि।
युक्तमन्तरपत्रेण भागोच्छ्रायं पृथक् पृथक्।।

Mallacchādya[1] triad one may create over the Karṇaśṛṅga equipped with Antara pattra the one parted elevation quite distinct as such.

भागेनैकेन घण्टा स्याद् भद्रा(भागा)भ्यां कलशाण्डके।
समूलकलशे कर्णे सूत्रं सम्पातयेद् बुधः।।
मल्लच्छाद्यं विधातव्यं सूत्रेणैकेन लाञ्छितम्।
प्रासादमेवं पूर्णायुर्यः कुर्याद् भक्तिमानिमम्।।

By a single part ghaṇṭā[2] may there be by two parts on the Kalaśaṇḍaka. On the Samūlakalaśa Karṇa the expert may weave the Sūtra. On the Mallacchādya deserves to be created marked by one Sūtra, this Prāsāda one of full age (Pūrṇāyu). Whosoever may create as devoted one.

(आप्तकामः+?) पुरुषः स(श)र्वलोके महीयते।
पूर्णः।।
सिद्धार्थमथ वक्ष्यामः सर्वकामार्थसिद्धिक(द)म्।।

(āptakāmaḥ) Having cherished end achieved that person gets greatness in entire world of Siddhārtha we shall talk of as one offering accomplishment in all the cherished ends.

कामाः सिध्यन्ति यत्कर्तुरिहलोके परत्र च।
चतुरश्रे समे क्षेत्रे विभक्ते दशभिः पदैः।।

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[1] Projecting roof over the sanctum (PS, p.152).

[2] Bell shaped roof (PS, p.150).

The cherished ends get achieved by which one of the architect of that one here in this world and the yonder world. In this square shaped field, divided by ten parts.

कुर्वीत षट्पदं गर्भं ++ चास्य चतुष्पदम्।
भागेनैकेन रमणीं बाह्यभित्तिं च भागिकीम्।।

One may create a Ṣaṭpada garbha also of four padas. By a part the Ramaṇī and the outer wall of one part.

कुर्वीत द्विपदान् कर्णाञ् शालां षड्भिः पदैर्बुधे(धः)।
तदूर्ध्वं कर्णश्रृङ्गङ्ष्ठ(ङ्गं च) यथाशोभं प्रकल्पयेत्।।

One may create part twained Karṇas and the Śālā (Hall) by six padas the expert one. Above that Karṇa Śṛṅgaṅga one may create as per decorative norm.

त्रिपदं निर्गमं तस्याश्चतुष्कीश्च चतुर्दिशम्।
मध्ये बहिश्च कुर्वीत तस्या द्वारचतुष्टयम्।।

Pada triad normed Nirgama of that one with Catuṣkīs or networks all around. In the centre and outside one may create a door tetrad of that one.

उन्नतं भागविंशत्या मानमस्योर्ध्वतो भवेत्।
त्रिपदः पीठबन्धः स्याद् द्विगुणोच्छ्रायबाह्यतः।।

Elevated by 30 parts the extent of this may be from above pāda triad, the pīṭhabandha may be on the outside of the redoubled elevation.

सार्धं भागद्वयं कार्यो वेदिबन्धस्तु शोभनः।
अर्धकुम्भेकमर्दे च मेखलां समसूरकः (?)।।

2½ parted may be created the beautiful Vedī bandha. Ardhakumbha on Ekamarda Mekhalā Samasūrakaḥ.

जङ्घा सार्धचतुर्भागा कार्योच्छ्रायेण शोभना।
मेखलान्तरपत्रे च भागेनैकेन कारयेत्।।

Jaṅghā of 4½ parts deserves to be created in elevation quite beautiful as such and Mekhalāntara patra twain one may create by one part.

खुरका(द्) मेखला यावत् सप्तभागान्तरं भवेत्।
भागाभ्यां राजसेनं च कुर्याद् वेदीं च सासनाम्।।

From Khuraka upto the Mekhalā there may be a distance of seven parts. By two parts one may created Rājasena as also Vedī along with the seat.

त्रिभागं स्तम्भमुत्सेधाद् भागस्यार्धेन हीरकम्।
भागार्धं स्तम्भशीर्षं स्याद् भागः पट्टस्य चोन्नतिः।।

The three parted column from the elevation, and by a part half Hīraka. Half parted may be the column top (stambha śīrṣa) and the height of Paṭṭa as one parted.

सूर्यच्छाद्यो द्विभागः स्याद् भागेनैकेन लम्बना(:?)।
शृङ्गोत्सेधस्त्रिभागश्च कलशाण्डकसंयुत(म्?:)।।

The Sūryacchādya as part twained, and by one part the Lambana (the pendulous columns). Śṛṅgotsedha of part triad equipped with Kalaśāṇḍaka.

चतुर्भागोन्नतः सिंहकर्णः षड्भागविस्तृतः।
कुर्वीत शृङ्गयोरूर्ध्वं शोभना मूलमञ्जरीम्।।

The Siṁhakarṇa may be elevated by four parts and broad by six parts and one may design over the Śṛṅga twain the lovely mūla-mañjarī.

अष्टभागप्रविस्तीर्णां नवभागसमुच्छ्रित(ताम्)।
स्कन्धः पञ्चपदो ज्ञेयो ग्रीवा चार्धपदोच्छ्रिता।।
अण्डकं भागमात्रं स्यादूर्ध्वं भागेन चन्द्रिका।
वर्तुलः समविस्तारः कलशस्तु द्विभागिकः।।

Eight parted well designed in breadth and nine parted in elevation, Skandha may be of five padas known as such and grīvā of an elevation of a half pada. Aṇḍaka may be of one part, and top as well and Candrikā by a part globular and of equal breadth may be Kalaśa[1] as part twained.

भद्रे वराटकाश्चेह कर्तव्या हेमकूटवत्।
यः कुर्यात् कारयेद् यस्तु सिद्धार्थं सर्वकामदम्।।
स भवेत् सर्वकामाप्तिः शिवलोके च शाश्वतः।
सिद्धार्थः।।
अथाभिधीयते सर्वपापघ्नः शङ्खवर्धनः।।

On the Bhadra, Varāṭākas here deserve to be designed like Hemakūṭa. He who may design or may get designed the Siddhārtha as endower of all cherished desires. He may become one as having the accomplishment of all cherished ends and may be perennial in Śivaloka (Siddhārtha). Now is being talked of Śaṅkhavardhan, the obviator of all sins.

आलयः सर्वदेवानां प्रासादो भूभृतां प्रियः।
चतुरश्रे समे क्षेत्रे (गर्भाकर्णे?) विशोधितम्।।
वर्तुलं कारयेत् पश्चात् सर्वकोणेषु लाञ्छितम्।
विस्तारार्धे भवेद् गर्भो यच्छेषं तेन(भर्तिवः?)।।

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[1] Summit of a tower or pinnacle of temple (EOHA, p.121).

An abode of all gods a mansion (Prāsāda) favourite of the kings in a square shaped plot well designed in internal corners. Globular one may design in the rear, marked in all the corners and in half the breadth may be the interior, that which is Śeṣa that may be handsome as such.

द्विगुणं कारयेदूर्ध्वं भागविंशतिभाजिते।
तुलोदयोऽष्टभागः स्याद् द्वादशांशा च मञ्जरी।।
कुम्भकं कलशं द्वाभ्यां कपोतालीं च कल्पयेत्।
पञ्चभागोच्छ्रिता जङ्घा मध्येऽस्या ग्रासपट्टिका(म्)।।

Redoubled one may get designed the top in a plot divided into twenty segments; tulodaya of eight parts and 42 parts or digited Mañjarī. Kumbhaka Kalaśa by the two and Kapotālī[1] one may create. The Jaṅghā (wall) elevated by five parts and in the centre of it grāsapaṭṭikā.

मेखलान्तरपत्रे च भागेनैकेन कारयेत्।
भागार्धं कारयेत् प्राज्ञः संख्या(शङ्खा)वर्तकमञ्जरीम्।।

And two Mekhalāntara pattras one may get created by a single part. And of a part half one may get designed the Śaṅkhāvartaka and may get designed the Śaṅkhāvartaka mañjarī.

शङ्खवर्तककूटांश्च विदधीत स विस्तरात्।
शतवास्तुविभक्तेऽस्मिन् या स्यान् मानानुसारतः।।
स्कन्धो विधेयो ग्रीवा च भगार्धेन समुच्छ्रिता।
चन्द्रिका शिरसा सार्धं कार्या सार्धपदोन्नता।।
द्विपदः कलशोच्छ्रायः कर्तव्यः शङ्खवर्धने।
गर्भश्चा(स्या)च्छादनं कुर्यात् संख्या (शङ्खा)वर्तवितानकम्।।

And the Śaṅkhavartaka kūṭas one may design by its own breadth in this one divided into a hundred architectural segments as per measurement. Skandha deserves to be designed as also grīvā elevated by half a part and Candrikā along with Śirāḥ (crest) deserves to be designed elevated by a half part. Two parted, the height of Kalaśa deserves to be designed in Śaṅkhavardhana. And of garbha, the ācchādana one may create as śaṅkhāvartavitānaka.

यः शङ्खवर्धनं कुर्यात् स भुनक्ति चिरं महीम्।
वशगा चास्य सततं भवेल्लक्ष्मीःकृताञ्जलिः (?)।।
शङ्खवर्धनः।।
त्रैलोक्यभूषणं ब्रूमो वन्दितं त्रिदशैरपि।

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1. Cyma recta cornice moulding (PS, p.148).

आश्रयं सर्वदेवानां पापस्य च विनाशनम्।
त्रिंशद्धस्तः कनीयान् स्यान्मध्यमस्त्रिदशाधिकः।
पञ्चाशद्धस्त उत्कृष्टस्त्रिविधं(धो) हस्तसंख्यया।

He who may design Śaṅkhavardhana, constantly subservient for that one Lakṣmī having hands folded. Trailokya Bhūṣaṇa we talk of offered homage to by gods even, a refuge of all gods and an obviator of sin. Thirty cubited the smaller one, may be there and the middle one, more so by 3 x 10 = 30 or thirteen. Fifty cubits the polished one, of three types by the counting of cubits.

चतुरश्रे समे क्षेत्रे त्रिंशद्भक्तोप(क्ते प्र)कल्पयेत्।
दशभागायतं गर्भं कन्दं द्विगुणसप्तकम्।।

In a square shaped equal normed field, one may design in that divided by thirty the garbha as longer by ten parts and Kanda as 2 x 7 = 14.

चतुष्पदं कन्दकर्त(र्ण) भद्रं चास्य द्विभागिकम्।
कुर्वीत षट्पदां शालां भागेनैकेन निर्गताम्।।

Four parted Kandakarṇa and Bhadra of it part twained one may create a Śālā of six padas projected by one part.

अन्धोऽर्धद्विपदे चास्य द्विपदाश्चात्र भित्तयः।
शृङ्गमेकं भवेन्मध्ये विस्तारेण चतुष्पदम्।।
मध्ये शृङ्गस्य चान्तः +++ षड्दारुकं भवेत्।
द्व्यंशा द्वितीया रमणी(या?) बाह्यभित्तिर्द्विभागिका।।

And he of it two parted one, and part twained its walls. And one Śṛṅga may be in the centre in breadth of 4 parts. In the centre of Śṛṅga and in the interior or in the corner, may be Ṣaḍdāruka; two digited the second one fascinating the outer wall may be part twained.

कर्णशृङ्गद्वयं कार्यं विस्तारेण चतुष्पदम्।
द्वादशांशमिता शाला निर्गमोऽस्याः पदत्रयम्।।
प्राक्कर्णशृङ्गमष्टांस्तिस्यादुर्जनफलोपमम्(?)।
++ द्विशृङ्गभागेन विनिष्क्रान्तं चतुष्पदम्।।

Karṇaśṛṅga twain deserves to be designed in breadth as four squared and twelve digited in measurement the Śālā (Hall) with its Nirguṇa as of pada triad. Prākkarṇaśṛṅga aṣṭāmsti syādurjana phalopamam. Dviśṛṅga bhāgena viniṣkrāntaṁ catuṣpada.

द्विपदं तस्य भद्रं च निर्गमो द्विपदं भवेत्।
शृङ्गयोरुभयोर्मध्ये पदार्धं पक्षभद्रकम्।।

And of that the Bhadra is of part twain and nirgama as of part twain. In the centre of both the Śṛṅga of a half part the Prakṣepa bhadraka.

पदार्धं वारिमार्गश्च प्रक्षेपः पदसंमितः।
ऊर्ध्वमानमथ ब्रूमः षष्टिभागसमुच्छ्रितम्॥
तुलोदयस्ततो (विंशपञ्चसूदनुमञ्जरी ?)।
(स नृप्तंसत्यदोच्छ्रायो ?) भागेष्वेषु विधीयते॥

Of a half part may be the water outlet and Prakṣepa as of one pada measurement. Now we talk of the Ūrdhvamāna elevated by sixty parts. The tulodaya then (Viṁśapañca Sūdanamañjarī) (samṛpaṁsatyadacchrāya) belong so in these parts.

तुलोदयस्य मध्ये तु वेदी पञ्चपदोदया।
तदर्धं कुम्भकं कुर्यात् तद्वत् कलशमेखला॥
एकादशपदा जङ्घा हीरकं तु पदत्रयम्।
द्वौ भागौ मेखला तद्वद् द्वितीयापि सतारका॥

In the centre of the tulodaya the Vedī is of the height of 15. Half of that one may create the Kumbhaka and that very way Kalaśamekhalā. Of Eleven padas the Jaṅghā and Hīraka of pada triad. Two parted Mekhalā that very way and the second one even having stars (Starlets).

ऊर्ध्वतस्तलपट्टस्य प+षोडशभिः पदैः।
राजसेनं सार्धभागं वेदी कार्या द्विभागिका॥

Above the talapaṭṭa by sixteen padas, Rājasena of a part and a half and the Vedī is to be designed as two parted.

पदार्धमासनं सार्धपदं चन्द्रावलोकनम्।
स्तम्भः सप्तपदो(दैर्घ्यहार ?) सार्धत्रिभागिकम्॥
शीर्षं सार्धपदोत्सेधं पक्षस्तु द्विपदो भवेत्।
त्रिपदं छाद्यकं कुर्याद् भागेनैकेन लम्बितम्॥

The āsana is of a part half and of 1½ part Candrāvalokana stambha seven parted and in length the dvāra is 3½ parted. Śīrṣa as of elevation of 1½ part and pakṣa as part twained. Three parted one may create Chādyaka pendulous by one part.

द्विपदां छेदहारां तु(?) द्व्यंशा वा सन्तु पट्टिकाः।
तदूर्ध्वं मञ्जरीं कुर्याद् द्राविडक्रमभूषितम्॥

Two parted Cheddhārā and dvyaṁsā may be the paṭṭikas. Above that one may create Mañjarī decorated by Drāviḍa Krama.

सप्तोच्छ्रितं कोणकूटं सघण्टाकलशाण्डकम्।
द्वितीयामेतदूर्ध्वं च तन्मानेनैव कारयेत्।।

Koṇakūṭa of seven heights along with ghaṇṭā kalaśāṇḍaka and the second one may get created over that by the measurement of that one.

कर्णे कर्णं समाश्रित्य षट्पदानि तु कारयेत्।
(अष्टाण्डके?) द्वे कुर्वीत ष(डंश ? डण्ड) कचतुष्टयम्।।

Having taken recourse to every Karṇa, one may get created Ṣaṭpadas and may create two aṣṭāṅdakas[1] and a Ṣaḍaṇḍakacatuṣṭaya.

एवं कर्णाण्डकानि स्युश्चत्वारिंशत् समासतः।
द्वादशांशकविस्तारमुच्छ्रायान्नवभागिकम्।।
आद्यक्रमे विजानीयाद् द्राविडाभक्रियान्वितम्।
अष्टाण्डकं समुत्सेधाद् विस्ताराद् दशभागिकम्।।

This way may be the Karṇāṇḍakas forty as such quite briefly with twelve digited breadth from elevation as nine parted. At the inceptive order one may understand the Aṣṭāṇḍaka endowed with the gleam of Drāviḍa norm as ten parted from elevation and breadth.

भद्रक्रमं द्वितीयं तु विद्यात् कर्मविभूषितम्।
विस्तारो मूलमञ्जर्या द्वाविंशत्यंशसंमितः।।

The second one Bhadraka (Krama) one may know as decorated by a handiwork. The breadth of Mūlamañjarī as measuring twenty two digited limitations.

त्रयोविंशतिरुच्छ्रायः स्कन्धाश्चैव त्रयोदश।
ग्रीवा पट्ट(द)द्वयोत्सेधात् त्रिपदोन्नतमण्डकम्।।
कर्परं द्विपदं भागचतुष्कं कलशोच्छ्रयः।
प्रासादा(दे)द्वादशैतस्मिन्नुरोमञ्जरिका मताः।।

Twenty third may be the breadth and Skandhas also thirteen as such and from the elevation of the grīvāpadadvaya the aṇḍaka is elevated by pada triad. Karpara as pada twained and four parted Kalaśocchraya. In the Prāsāda twelfth of this type Uramañjarīkas are recognised as such.

अण्डकानां तु विज्ञेयं त्रिसप्तत्यधिकं मतम्।
त्रैलोक्यभूषणं कृत्वा त्रिदशानन्दकारकम्।।

An additional seventy three of Aṇḍakas deserves to be recognised as well formed. Having created Trailokya bhūṣaṇa a rejoices of gods.

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[1] ``aṣṭāṇḍaka'' for षष्ठाण्डके fn. 1, p. 378. Appendix.

कल्पान्तं यावदध्यास्ते पुरुषस्त्रिदशालयम्।।
त्रैलोक्यभूषण:।।
प्रासादमथ पद्माख्यं कथयामोऽश्विनो: प्रियम्।।

Persists till the end of the aeon– the puruṣa and the abode of gods (Trailokyabhūṣaṇa). Prāsāda now named Padma we shall talk of dear to the two Aśvins (the divine physicians).

चतुरश्रीकृते क्षेत्रे सप्तभागविभाजिते।
त्रीन् भागान् मध्यमे त्यक्त्वा द्वौ(द्वौ) कोणेषु लाञ्छयेत्।।
(सा द्वयेद्वभि ?)रष्टौ च पश्चादपि च षोडश।
विस्तारार्धेन गर्भ: स्याद् विस्तारार्धं तथा बहि:।।

In the square shaped kṣetra divided into seven parts, having spread three parts in the middle, one may design two in the Koṇas or corners. That may be octagonal in the two segments and even in the rear sixteen. By half the breadth garbha as also the exterior of part half.

ऊर्ध्वमानमथ ब्रूम: पद्माख्यस्य यथाक्रमम्।
विस्ताराद् द्विगुणोत्सेधं भागविंशतिभाजितम्।।

We now talk of the Ūrdhvamāna of one named Padma as per serial order. From breadth the elevation as redoubled divided into 20 parts.

वेदी जङ्घा तथैतस्मिन् कार्या मालाथ मञ्जरी।
ग्रीवाण्डकलशाश्चेह शङ्खवर्धनवर्त्मना।।
पद्माख्य: कारितो येन प्रासादो दश(स्त्र)वल्लभ:।
आत्मा समुद्धृतस्तेन पापपङ्कमहोदधे:।।
पद्माख्य:।।

Vedī and Jaṅghā that very way in it deserves to be created Mālā and Mañjarī grīvāṇḍakalaśas here in enroute Śaṅkhavardhana as such. The one named Padma by whom stands structured, by which one, a Prāsāda dear to Dasra, the two Aśvins (physicians of gods) [1] the self stands dragged out by that one, from out of the great ocean of slime of sin.

पक्षबाहुमथ ब्रूम: प्रासादं कुलनन्दनम्।
सर्वरोगहरं पुण्यं सर्वलोकक्षणं भवं(?)।।

Now we shall talk of Pakṣabāhu Prāsāda the delighter of the lineage, the one the remover of all maladies sacred one and a festivity for all the people, a beneficent one.

चतुरश्रीकृते क्षेत्रे द्वादशांशविभाजिते।

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[1] V.S. Apte, p. 248.

अष्टभागायतं गर्भं कुर्याद् भित्तिर्द्विभागिका।
द्विपदं कारयेत् कर्णं भागार्धमुदकान्तरम्।
प्रत्यङ्गं सार्धभागे सा(स्यात्) शाला चैव चतुष्पदा।।

In a plot square shaped designed as such divided into twelve segments eight parted elongated Garbha one may create with wall as two parted one. Part twained one may create Karṇa and half parted Udakāntara (water chute) Pratyaṅga (quarter position of the root)[1] may be on the part half and Śālā (Hall) of four padas.

निष्क्राममु(उ)भयोर्भागाद् भागार्धेन पृथक् पृथक्।
कर्तव्या(व्यौ) पक्षयोर्बाहू विस्तारेष्व(णा)ष्टभागिकौ।।

Niṣkrama from out of the two parts as projected by two parts by a half part separately deserve to be created on the four flanks the two arms in breadth eight parted.

चतुष्पदस्तयोर्गर्भो द्विपदा भित्तिविस्तृतिः।
चतुर्भागं भवेद् भद्रं कोणश्चैव द्विभागिकः।।
ऊर्ध्वमानमथ ब्रूमश्चतुर्विंशतिभागिकम्।
त्रिपदो वेदिकाबन्धो जङ्घा पञ्चपदोन्नता।।

Four squared may be the garbha of the two and two parted may be the breadth of the wall. Four parted may be the Bhadra and Koṇa also of part twained. Now we shall talk of Ūrdhvamāna 24 parted having Vedībandha as square triad one and Jaṅghā as elevated by five padas.

द्वौ भागौ कलशः कार्यो द्वौ भागै चन्द्रिकाण्डकम्।
मध्ये तु मञ्जरी कार्या घण्टाबध(बद्धा) च पार्श्वयोः।।
पक्षबाहुः कृतो येन त्रिगर्भः कर्मभूषितः।
स त्रिनेत्रप्रतापः स्याच्च(त्) तुरङ्गव्रातनायकः।।
पक्षबाहुः।।

Part twained the Kalaśa deserves to be created and part twained Candrakāṇḍaka. In the centre deserves to be created Mañjarī tied on to two flanks or having bell shaped roofs designed as two flanked.[2] By whom Pakṣabāhu stands created having garbha triad decorated by a Karma (craft) that may be Trinetra Pratāpa and Turaṅgavrātanāyaka as such.

विशालं सम्प्रवक्ष्यामि विशालैरन्वितं गुणैः।
दयितं कृत्तिकासूनोः पूजितं गणकिन्नरैः।

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[1] Prāsāda Śikhara, p. 151. Dr. R.P. Kulkarṇi. Itihāsa Pattrikā translated.
[2] Prāsāda Śikhara, p. 150.

I shall talk of Viśāla endowed with vast merits dear to the son of Kṛttikā (Kārttikeya) and adored by gaṇas and kinnaras.

क्षेत्रे(त्रं) दशांशं कुर्वीत षड्भागा मध्यमञ्जरी।
भागिक्यो भित्तयः कार्या भ्रमन्त्यभि(न्त्योऽपि) तथाविधाः।।
भागद्वयं भवेत् कर्णो वारिमार्गेण संयुतः।
पदेन तिलकं कुर्याद् भागार्धेन विनिर्गतम्।।

One may create plot divided into ten parts and six parted Madhyamañjarī. One parted are to be created walls and bhramartis also of same type. Part twained may be Karṇa equipped with water channel. By a pada one may create (decoration elements) and Tilaka projected by a half part.

आयामनिर्गमा(मौ) चास्य चतुर्भागा चतुष्किका।
चतुष्पदो मध्यगर्भ(र्भः) चतुर्द्वारस्य शस्यते।।

The length and projection of this one, four parted and a mosquito net normed four parted the central interspot of the four gated structure is belauded as such.

विस्ताराद् द्विगुणोच्छ्रायान्यू(यमू)र्ध्वमानं विधीयते।
विदध्याद् वेदिकाबन्धं सार्धभागय(गेन)संमितम्।।
सार्धैश्चतुर्भिः कुर्वीत भागैर्जङ्घोच्छ्रितिं बुधः।
मालामन्तरपत्रं च भागेनैकेन कारयेत्।।

The elevation or height is redoubled than the breadth having the upper measurement provided as such. One may design the Vedīkābandha equipped with a part and a half. By 4½ parts one may design the elevation of the Jaṅghā the wise one. The mālā and antarapatra, one may get designed by a single part.

सार्द्धद्विभागिकं शृङ्गं कलशाण्डकसंयुतम्।
तस्यार्धमपरं शृङ्गं तावन्मानं विधीयते।।
षड्भागविस्तृतां जङ्घामन्तर्या भागसप्तकम्।
तद्विस्तारदशांशै(शे)स्यात् षड्भिः स्कन्धस्य विस्तृतिः।।

The Śṛṅga may be 2½ parted, equipped with Kalaśaṇḍaka and half of the another Śṛṅga, of the same measurement is provided as such. Six parted in breadth the Jaṅghā to which one within the interior, having seven parted norm, on the tenth part of that breadth may be by six (parts) the breadth of the Skandha.

ग्रीवायास्तु विधातव्या पदस्यार्धं समुन्नतिः।
भागेनाण्डकमुच्छ्रायो भागेनार्धेतु(न) चन्द्रिका।।
द्विपदं कलशं कुर्यात् समसूत्रं सुशोभनम्।
प्रासादोऽयं विशालः स्यादेवं सप्तदशाण्डकम्।।

Of the grīvā deserves to be designed the height as half of the pada. By a part the Aṇḍaka and the height as also by a half part Candrikā. Two parted Kalaśa one may design Samasūtra and Suśobhana. Prāsāda this may be Viśāla (big) 17 aṇḍakas (cupolas or spires).

यः करोति स लोकेऽस्मिन्(+ र) नागाधिपो भवेत्।
लभते च बहून् कामान् देहान्ते चोत्तमं पदम्।।
विशालः।।

He who gets structured in this world, he the man may be of an overlord of nāgas or elephants. He achieves good many cherished ends and an excellent step at the end of the body (Viśoka).

ब्रूमोऽथ लक्ष्म(क्ष्मी)दयितं प्रासादं कमलोद्भवम्।
सिद्धगन्धर्वसहितं स्कन्दो यत्र व्यवस्थितः।।
चतुरश्रं समं क्षेत्रं भुवि दिक्षु विदिक्षु च।
कृत्वा वृत्तं समालिख्य भागैर्द्वात्रिंशता भजे(जे)त्।।

Now we talk of the Lakṣmī dayita Prāsāda as Kamalodbhava i.e. lotus born one wherein accompanied by Siddhas and Gandharvas Skanda stands structured. The square shaped even normed field on spot, on the land, in direction as well as opposite directions having drawn a circle having carved out with 32 parts, one may design as such.

भागौ द्वौ द्वौ ततः कुर्यादेकैकां दलपट्टिकाम्।
कर्णं षोडशभिः का(कु)र्यादम्भोजसदृशाकृतिः(म्)।।
पञ्चभिर्भाजिते सीम्नि गर्भो भागत्रयं भवेत्।
अधस्तादा(सनंतस्य?) पद्मपीठं प्रकल्पयेत्।।

Part twained then one may create and one single each a Paṭṭikā and Karṇa (Dado or corner of a temple) one may create having shape of the resemblance of a lotus. In a border divided into five, Garbha may be of part triad and underneath may be the āsana[1] and one may create the Padmapīṭha.

कृत्वा (द्विगुणमूर्ध्वं तद्विरात्या ?) प्रविभाजयेत्।
तुलोदयोऽथ भागः स्याद् द्वादशांशा च मञ्जरी।।

Having created redoubled Ūrdhva, and by a 20 of that one may divide. Tulodaya may be of one part and 12 digited, the Mañjarī.

वेदी जङ्घा च माला च स्याद् यथा शङ्खवर्धने।
तदूर्ध्वं पद्मकूटानि(दि) चोन्नत्तं पद्मपत्रवत्।।

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1. अधस्तादासनं तस्य fn. 2, p. 380, fn. 1 "नरो"।

भूमिका(:)पञ्च कर्तव्या(:) पदहीना द्य(य)थोत्तरम्।
देवि(वेदि)का तस्य कर्तव्या विकासिशतपत्रवत्।।

Vedī, Jaṅghā and Mālā may be as it is in Śaṅkhavardhana. Above that the Padmakūṭa and the like elevated like the Padmapattra. The Bhūmikās (storeys) five deserve to be created divested of the Pada the way the subsequent part in the Vedikā of that deserves to be created like a blown lotus.

पादोनभागो ग्रीवा च सपादं पदमण्डकम्।
चन्द्रिका चैव भागेन विकासिकमलाकृतिः।।
द्विपदं कलशं कुर्यात् साब्जपत्रं सपल्लवम्।
आरोग्यं स्यात् पुरोदेशे कारिते कमलोद्भवे।।

The grīvā may be of a part reduced by one quarter i.e. ¾ parts and of one quarter Padamaṇḍaka; Candrikā also by a part of the shape of a blown lotus. Pada twained one may create the Kalaśa having a lotus sprouted up or petalled one. Health may prevail in the town and area having been made to be created for Brahmā.

आयु:श्रीवृद्धिपुत्राः स्युरुपयानां(?) च संख्यया।
कमलोद्भवः।।
हंसध्वजमथ ब्रूमो हंसक्रीडाविभूषितम्।।
सेवितं सुरसङ्घेन वल्लभं पद्मजन्मनः।
विभज्य दशधा क्षेत्रमारभ्य ब्रह्मणः पदात्।

There may be son, growth or prosperity, glory and age by this counting of Upayas. Now we talk of haṁsadhvaja decorated by the sport of a swan. Waited upon by the group of gods dear one of the lotus born one i.e. Brahmā. Having divided the plot into ten parts having started from the pada of Brahmā.

आदाय पार्श्वयोर्भागांस्त्रींस्त्रीन् वृत्तं प्रकल्पयेत्।
एवं गर्भो विधातव्यश्छाद्यस्य (जगतालुभिः?)।।

Having grouped parts from the two flanks then each one may draw in circles. This way designed to be created garbha of the Chādya by these deserves creating a structure.

द्विपदा बाह्यतो भित्तिः कर्णः कार्यो द्विभागिकः।
भद्रं पञ्चपदं कार्यं पदार्धमुदकान्तरम्।।
द्वौ भागौ निर्गतं भद्रं स्तम्भद्वयसमन्वितम्।
मध्ये तु च्छादकं कुर्याद् वातोच्छ्रायं(?) द्विविस्तृतम्।।

Pada twained the wall from outside and Karṇa may be created as two parted. Bhadra deserves to be created of five padas and of half a pada Udakāntara. Projected by two parts may be Bhadra endowed with column twain. In the centre one may create the Chādaka elevated by a part and broad by two parts.

कुर्याद् भागं सविस्तारं तोरणं चतुरुन्नतम्।
वरालमकरैर्युक्तं स्तम्भेषु स्यात् तथेल्लिका:।।

One may create a part equipped with a breadth and an arched portal elevated by 4 parts, endowed with Varālas[1] and crocodiles or alligators on the column may be likewise Illikas[2] (the Earth).

पुरस्तान्मण्डपं प्राज्ञो रवाय(रचये)न्मानपूर्वकम्।
ऊर्ध्वमानमथ ब्रूम: सूत्रं स्याद् भागविंशति:।।
मेखलावेदिकाजङ्घा: शङ्खवर्धनवन्मता:।
कर्तव्या: कर्णरथिकास्त्रिपदा: कलशान्विता:।।

In front the wise one may create partly by a measurement. Now we talk of Ūrdhvamāna and Sūtra may be of twenty parts. Mekhalā, Vedikā and Jaṅghā are desired as equal in norm to that of Śaṅkhavardhana, deserving to be created Karṇarathikās pada triaded ones endowed with Kalaśas.

चतुष्किका पञ्चपदा वराटीघटयान्विता।
कार्या कलशसंयुक्ता विस्तारोच्छ्राययो: समा।।
कर्णशृङ्गोर्ध्वत:(?) कुर्यादष्टांशां मूलमञ्जरीम्।
उच्छ्रिता नवभिर्भागै: पञ्चभौमास्तु संवृता:।।

Catuṣkikā of five padas and Varāṭī endowed with ghaṭis, deserve to be created endowed with Kalaśa equal in norm to the breadth and elevation. Above the Karṇa-Śṛṅga or above the Śṛṅga and Karṇa one may create eight digited mūlamañjarī elevated by nine parts the five storeys covered up as such.

प्रथमा द्विपदा भूमिर्हैमकूटक्रियोपमा।
अन्यास्तु पदपादार्धहीना: कार्या यथोत्तरम्।।
महान् यत्नापुन:(?) कार्यो भूमिकापरिवर्तने।
भागेन वेदिकोच्छ्राय: स्कन्धस्तु शतवास्तुवत्।।

The first storey is part twained similar in norm to structure of Hemakūṭa. The other ones divested of half a pāda of the padas deserves to be created as per subsequent norm. A mighty effort again deserves to be undertaken in point of the exchange of a storey. By a part the elevation of Vedikā and Skandha like Śatavāstu.

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1. MW, p. 921. वराल a female goose.
2. V.S. Apte, p. 95.

ग्रीवाण्डकसमुत्सेधं विदधीत पदद्वयम्।
अण्डके वर्तना कार्या कङ्कतीफलसन्निभा।।

The elevation of grīvāṇḍaka or grīvā and Aṇḍaka one may create as part twained and the Aṇḍaka vartanā deserves to be created equal in shape of Kaṅkati[1] fruit (yellow orpiment pods).

चन्द्रिका भागमेकं च द्वौ भागौ चेत् विस्तरात्।
हंसध्वजः कृतो येन वल्लभः पद्मजन्मनः।।
स याति विविधैर्यानैर्देहान्ते वसु सं गतिम्।
हंसध्वजः।।
अथ लक्ष्मीधरं ब्रूमो यं कृत्वा विजयं नरः।।

Candrikā is of one part when may be part twained in (breadth) (vistara). By whom Haṁsadhvaja is got created favourite of Padmajanmā (i.e. Brahmā). He goes by different vehicles and at the end of the body, in the state of a rich man. Now we shall talk of Lakṣmīdhara having created which one a man acquires victory.

राज्यमायुष्यपूजां च गुणानाप्नोति चैश्वरान्।
चतुरश्रीकृते क्षेत्रे भक्ते षोडशभिः पदैः।।

Kingdom, longevity of age, honour as also merits, as also supremacy normed agencies. In a plot square shaped divided by sixteen padas.

कर्तव्यः षट्पदः कन्दो गर्भसूत्रचतुष्पदः।
चतसृष्वपि दिक्षु स्यात् त्रिभिर्भागैर्भ्रमन्तिका।।
द्विपदा बाह्यभित्तिः स्याच्छुभा कार्या चतुर्दिशम्।
कर्णेषु शृङ्गमेकैकं द्वे द्वे शृङ्गे तु मध्यगे।।

Deserves to be created Ṣaṭpada Kanda garbha sūtra catuṣpada. In four quarters even may be by 3 parts Bhamāntikā. Part twained may be the outer wall deserving to be created in the four quarters. In Karṇas Śṛṅga one each and two each Śṛṅgas as central normed.

द्व्यंशानि तानि विस्ताराद् दशशृङ्गाणि दिक्रयेत्(क्त्रये)।
षट्शालाश्च विधातव्याः शुभा दिक्षु तिसृष्वपि।।
याम्येन (च) चतुर्भागा भागद्वितयनिर्गताः।
तलच्छन्दोऽयमुद्दिष्टो मण्डपः पुरतो भवेत्।।

Those two digits from breadth and ten Śṛṅgas in direction triad six halls (śālās) deserve to be created, auspicious ones in three quarters. By the southern four parted projectedly two

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1. प्रसाधनीकङ्कतिका पिष्टातः पटवासकः। Amarakośa II.6.139, p. 64.

parts. Talacchanda their one stands illustrated a pavilion may be in front in it.

विस्ताराद् द्विगुणा याम: प्रासादस्यास्य चोच्छ्रय:।
स्यात् त्रयोदशभागोऽत्र प्रमाणेन तुलोदय:।।
ऊर्ध्वं च विंशतिपदं वेदीबन्ध(:) पदत्रयम्।
उत्सेधात् षट्पदा जङ्घा भागेन भरणं भवेत्।।

The height of this Prāsāda has to be the redoubled in length than the breadth and may there be thirteen parted here, by measurement the Tuladaya. The Ūrdhava (i.e. roof or upper part) as of twenty padas and Vedībandha of part triad. As compared with elevation, the Jaṅghā is of six padas and by a part may be Bharaṇa.

भागैस्त्रिभिर्मेखले द्वे शृङ्गं च कलशं त्रिभि:।
उच्छ्रयेण विधातव्य: सिंहकर्णच(श्च)तुष्पद:।।

By part 3 the two Mekhalās as also Śṛṅga and Kalaśa by three (padas) and compared with height deserves to be created Siṁhakarṇa of four padas.

दश शृङ्गाणि कुर्वीत घण्टा(चक्रं?)च विक्र(दिक्त्र)ये।
चतुर्दशांशविस्तारा पञ्चगा(?) मूलमञ्जरी।।
ऊर्ध्वं सप्तदशांशा च ग्रीवोच्छ्राय: पदद्वयम्।
अण्डकं द्विपदं कार्यं भागेनैकेन कर्परम्।।
कलशं त्रिपदं मूर्ध्नि वर्तयेत् सुमनोरमम्।
लक्ष्मीधराख्यं प्रासादं य: कुर्याद् वसुधातले।।

Ten Śṛṅgas one may create and ghaṇṭa cakra in the quarter triad and Mūlamañjarī of five padas having breadth of fourteen digits. Upper portion and grīvā of 17 digits and height of grīvā as of pada twain. Aṇḍaka of pada twain deserves to be created and Karṇa by a single part. Kalaśa one may create of pada triad on the crest and may revolve along highly beautiful. The Prāsāda named Lakṣmīdhara who may create on the surface of the Earth.

अक्षये स पदे तत्त्वे लीयते नात्र संशय:।
लक्ष्मीधर:।।
महावज्रमथ ब्रूम: प्र(प्रे)त्य पापहरं शुभम्।।
प्रासादे कारये(रिते) यत्र सुरेन्द्र: परितुष्यति।
अष्टौ हस्तान् कनीयान् स्यान्मध्यो द्वादश मानत:।।

On an indestructible status of factual position he gets on to a finale, there is no doubt in it. Now we talk of Mahāvajra the obviator of sins after demise, an auspicious one. The Prāsāda wherein having been created gets satisfied surendra (i.e. Indra) eight cubited may be the smaller one and the middling one of 12 by measurement.

उत्तम: षोडश प्रोक्तस्त्रिधैवं करसंख्यया।
स्वविस्तारस्य सूत्रेण(++ क्षेत्र)मालिख्य वर्तुलम्।।
कोणेषु लाञ्छितं कृत्वा भागैः षट्त्रिंशता भजेत्।
द्विपदाः कर्णिकाश्चेह कार्या द्वादशसंख्यया।।

The highest one is called as of sixteen triple fold this way by counting. By the Sūtra of personal breadth having drawn a circle plot. Having rendered marked out in corners one may endow it with thirty six parts. And Karṇikās of two padas deserve to be created by the counting of twelve.

कर्णिकाद्वयमध्ये तु स्तम्भो भागे च वर्तुलः।
शतपत्राकृतिः कार्या द्वौ भागौ मूर्धमानतः।।

In the middle of the Karṇikā twain may be stambha in one part as globular of lotus shaped deserving to be created as such, with two parts by the measurement of the crest or roof.

अधस्तान्मेखलायाश्च कमलोद्भववद् भवेत्।
स्तम्भयेत् कर्णिकामध्ये तेषु कूटानि कारयेत्।।

Below the Mekhalā like the lotus born one i.e. Brahmā may be there and one may support at this centre of Karṇikā and another may create Kūṭas.

कुर्यादालेखमुपरि कर्णिकायाः सुशोभनम्।
कर्तव्या भूमयः पञ्च क्रमेणायतयान्विता(?)।।

One may create over Karṇikā the lovely ālekha and deserve to be created storey five in due order endowed with length.

स्याद् भागार्धोदया ग्रीवा विस्तारेण चतुष्पदा।
अण्डकं सार्धभागेन विधातव्यं सकर्परम्।।

May be bhāgārdhodayā (elevation of half a part) grīvā in breadth of four padas and Aṇḍaka by a part and a half, deserves to be created along with Karpara.

भागद्वयं तु कलशः शृङ्गकर्णैः सपल्लवैः।
यः करोति महावज्रं प्रासादं पुरभूषणम्।।
तुष्टो दिवि सदाम्पत्यो रमते सोऽप्सरोगणैः।
महावज्रः।।
रतिदेहमथ ब्रूमः प्रासादं सुमनोरमम्।।

Part twained the Kalaśa along with Śṛṅga karṇa with sprouts or flanked as such. He who gets built Mahāvajra Prāsāda the ornament of the town. Satisfied or pleased as such he in the heaven accompanied by the wife revels along with the bevies of heavenly dames. Now we talk of (Mahāvajra) the Prāsāda Ratideha highly fascinating one.

अप्सरोगणसंकीर्णं कामदेवस्य मन्दिरम्।
अष्टभागीकृते क्षेत्रे समभागे समायते।।

Thronged by bevies of nymphs the temple of Kāmadeva in the plot divided into equal parts or segments equal parted one and equally elongated one.

द्विपदं कर्णकूटं स्याद् वारिमार्गसमन्वितम्।
अलिन्दस्य चतुर्भागा विस्तारायामतः समाः।।

Pada twained may be Karṇakūṭa endowed with water course. Of the Alinda (balcony or veraṇḍah) and four portioned equal in breadth and length.

भागिकी बाह्यभित्तिस्तु शेषं गर्भं प्रकल्पयेत्।
मध्ये चतुष्किका कार्या यत्र स्तम्भाः सुशोभनाः।।

One parted the outer wall and may provide the Śeṣa garbha. In the centre Catuṣkikā deserves to be created where the columns may be beautiful.

नेकरका त्रिवक्त्रैश्च हस्ते सर्वैः सपत्रकैः (?)।
पल्लवैर्नागबन्धैश्च सालभञ्जिभिरन्विताः।।

Nekarakas by the three faces, on the hand by all the sprout normed ones with Pallavas and Nāgabandhas and endowed with bracket female figures.

खेल्लिका तत्र कर्तव्या मकरास्यविनिर्गता।
चत्वारो बाह्यतोऽलिन्दाः स्तम्भद्वितयभूकुलम् (?)।।

Khellikā therein deserves to be created issued out of an alligator faced structure. Four balconies from outside and Stambhadvitayabhūkuliṁ.

सदृशं प्रथमं कार्यं भवनं कर्मयुक्तिमत्।
द्वितीयं भवनं कार्यं बाह्यालिङ्क(न्द)विवर्जितम्।।

The second Bhavana deserves to be created divested of outer balcony or veraṇḍaḥ. With similar normed first one endowed with the propriety of architecture.

शेषं कर्म तथा कार्यं प्रथमायां यथा (भवेत्?)।
तृतीयायां पुनः कार्या चतुःस्तम्भा चतुष्किका।।

The Śeṣa karma deserves to be created within the first one the way it happens to be. In the 3rd one then deserves to be created the four columned Catuṣkika.

खेलिकातोरणन्यस्ता(:) समुखाश्च वरालकाः।
स्तम्भानां कूटकान् पूर्वान् सिंहकर्ण(र्णा)श्चमध्यतः।।

Assorted within the arched portal of the Khelikā and the Varālakas endowed with mouths, the first Kūṭakar of the Stambha and in the middle the Siṁhakarṇas.

म(ध्य ?)ल्लच्छाद्यानि(वायार्ध ?)भागोच्छ्रायान्यनुक्रमात्।
त्रीणि कुर्वीत युक्तानि शुभैरन्तरपत्रकैः।।

Mallacchādyas (Vāyārdha) bhāgacchāyoni devoted by a part in serial order. These there one may create suitably with beautiful antrapattrakas.

घण्टां च भागिनीं कुर्यादूर्ध्व(र्ध्वे)नामलसारकीम्।
चन्द्रिकां भागपादेन द्विभागां कलशोच्छ्रितम्।।

The ghaṇṭā one may create as one parted having an amalasāraka overhead. The Candrikā may be by a quarter of a part and elevation of the Kalaśa as part twained.

एवंविधं यः कुरुते प्रासादं रतिवल्लभम्।
सन्तोषयति कन्दर्पं स्याज्जनेषु स पुण्यभाक्।।
रतिदेहः।।
सिद्धिकाममथ ब्रूमः प्रथमैरुपशोभितम्।
धनपुत्रकलत्राणि कृते यत्राप्नुयान्नरः।।

Whosoever creates such a Prāsāda Rativallabha, he gratifies the cupid and among men he becomes a sharer of merits. (Ratideha). Now we talk of Siddhikāma adorned by Pramathas or gaṇas or attendants of Śiva, one divided into six parts. This one having been created, the man may gain wealth, sons and wife.

चतुरश्रीकृते क्षेत्रे चतुर्भागविभाजिते।
गर्भं द्विभागं कुर्वीत भित्तिर्भा(भा) गेन शोभनम्।।

In a plot square shaped divided into four parts one may create garbha as part twained and wall beautiful with one part.

भद्रं द्विभागविस्तारं भागेनैकेन निर्गतम्।
कर्णमेकेन भागेन कुर्यात् प्रतिदिशं बुधः।।

Bhadra may have a breadth of part twain. Projected by one part and Karṇa may create by one part in every direction the expert one.

अस्योर्ध्वं द्विगुणं कुर्यात् षष्ठभागविभाजितम्।
भागे च वेदिकाबन्धं जङ्घा सार्धपदोन्नता।।

The roof of this one, one may create as redoubled, divided into six parts and Vedikābandha in one part and Jaṅghā elevated by 1½ pada.

मेखलान्तरद्र(प)त्रे च पादहीनं पदं मते।
स्यादुच्छ्रितीश्चामा(?) जङ्घा पादोनं पदपञ्चकम्।।

The two mekhalāntara pattras are considered as being divested of one quarter or square and the elevation Jaṅghā of these may be a quarter reduced from five padas.

त्रिभागविस्तृता ग्रीवा भागपादसमुच्छ्रिता।
पदार्धमण्डकं प्राहुः पदपादेन चण्डिकाम् (?)।।

Grīvā may be broad by part triad elevated by a quarter of part and Padārdh maṇḍapa they call by Padapāda as Caṇḍikā.

भागस्यार्धेन कलशसमुच्छ्रायो मतः समः।
त्रिगुणसूत्रास्या द्वितीयापञ्चभूतिकाः(?)।।

By a half part the height of Kalaśa is considered as equal normed redoubled or triple fold may be the second Pañcabhūtikā.

यः सिद्धिकामं कुरुते सर्वपापविमोचनम्।
सर्वेऽस्य कामाः सिध्यन्ति ये केचिन्मनसि स्थिताः।।
सिद्धिकामः।।
अथाभिधीयतेऽस्माभिः प्रासादः पञ्चचामरः।
यो भक्त्या कारयत्येनं स चिरं दिवि मोदते।।

He who builds Siddhikāma the one being an obviator of all sins all the cherished ends of this one get accomplished whichever exist in mind. (Siddhikāma). Now is being illustrated by us the Prāsāda Pañcacāmara. He who gets it created by devotion he gets alacrious in heaven for long.

भक्ते द्वादशभिः क्षेत्रे चतुरश्रे समन्ततः।
चतुर्भागे भवेद् गर्भो भित्तिं भागेन कल्पयेत्।।

In a plot divided into 12 square shaped on all sides in four parts may be garbha and wall one may create by a part.

अन्धारिका तु भागौ द्वौ बाह्यभित्तिस्तु भागिकी।
त्रि(भि)र्भागैर्विनिष्क्रान्तं तेषु कार्यश्चतुष्किकाः।।

Andhārikā[1] of part twain and outer wall of one part projected as such and by three parts deserves to be created Cautṣkikās.

द्विगुणं कथिते(तं) चोर्ध्वमानं घण्टाण्डकान्वितम्।
प्रमाणेन विधातव्यो दश भागास्तुलोदयः।।

The upper measurement is spoken of as redoubled endowed with ghaṇṭāṇḍaka. By measurement deserves to be created the Tulodaya of ten parts.

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[1] A closed verāndah : a balcony (EOHA, p.61).

त्रिपदो वेदिकाबन्धो जङ्घा स्यात् तु षडंशकः।
मेखलान्तरपत्रे च भागेनैकेन कारयेत्।।

Three padas Vedikā bandha and Jaṅghā may be of six digits. And two Mekhalāntara pattrakas one may create by one part.

पदत्रयेण (स्यादूर्ध्वं शृङ्गं सकलशाण्डकम्?)।
शिखरा विंशतिः कार्याः सभित्ताः (संभिन्नाः) सर्वमण्डपैः।।

By pada triad may be the Śṛṅga over that equipped with Kalaśāṇḍaka. The Śikharas twenty deserve to created combined with all maṇḍapas (pavilions).

शृङ्गादधो विधातव्या(व्यं)मल्लच्छाद्यं मनोहरम्।
एवं सर्वचतुष्केषु मल्लच्छाद्यानि कारयेत्।।

Below the Śṛṅga deserves to be created Mallacchādya[1] the mind fascinating one. This way in all Catuṣkas one may get created Mallacchādyas.

छाद्यकैः पञ्चभिः कार्यो मध्ये प्रासादनायकः।
घटिकानां समुच्छ्रायः सपादं पदमिष्यते।।

By five Chādyakas deserves to be created in the centre Prāsāda nāyaka. The elevation of ghaṭikās is designed as of a pada quarter normed.

घण्टायाः सार्धभागेन ग्रीवायाश्च पदादि(धि)का।
कर्तव्यामलसारी तु (पादोनांशायबण्डिकाम्?)।।

By the half or 1½ part of Ghaṇṭā of Grīvā the additional pada norm, deserves to be created Amalasārī and Varaṇḍakā as reduced by a pāda.

द्विपदः कलशः कार्यो बीजस्वरसमन्वितः।
पञ्चघण्टावृतं कृत्वा विमाना(नं) पञ्चचामरम्।।

Pada twained deserves to be created Kalaśa endowed with Bijasvara. Having created as covered with 5 ghaṇṭās Vimāna gets into being Pañcacāmana.

(अतीतविस्त्वयान् सर्वान् लोकः प्राप्नोति सम्भव?)।
पञ्चचामरः।।
नन्दिघोषमथ ब्रूमो विपक्षभयनाशनम्।।

अतीतविस्त्व यान सर्वनम् लोकः प्राप्नोति सम्भव पञ्चचामरः। Now we talk of Nandighoṣa, a destroyer of the fear from enemy.

य एनं भक्तितः कुर्यात् स भवेदजरामरः।
चतुरश्रे समे क्षेत्रे चतुर्भागविभाजिते।।

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1. Projecting roof over the sanctum (PS, p.152).

He who may create this out of devotion may become free from old age as immortal. In a square shaped equal normed field divided into 4 parts.

भद्रं द्विभागविस्तारं कुर्याद् भागविनिर्गमम्।
भित्तिरत्र न कर्तव्या दिशि कस्यामपि ध्रुवम्।।

Bhadra may be of 2 parted breadth having one parted projection. The wall here is not to be created in any direction verily.

कुर्वीत राजसेनं तु वेदिचन्द्रावलोकनम्।
दिक्षु क्रमोऽयं सर्वासु त्यक्त्वा मार्गचतुष्टयम्।।

One may create Rājasena equipped with Vedī and Candrikālokana[1]. In directions this is the serial order barring aside four paths.

विस्तारसदृशोच्छ्राया कर्तव्या पूर्वभूमिका।
वक्ष्यमाणैर्विभागैश्च विप्रभज्यासणाः ++ (?)।।

The first storey deserves to be created having height similar to the breadth. By the segments being illustrated as such, having divided the seats deserve to be adjusted.

भागेन राजसेनं स्याद् वेदिर्भागद्वयेन च।
भागेन चन्द्रालोकः स्यादर्धेनासनपट्टकः।।

By a part may be Rājasena and Vedī by a part twain. By a part Candrāloka and by a half the āsanapaṭṭaka.

स्तम्भोच्छ्रायस्त्रिभिर्भागैस्ततो भागेन शीर्षकम्।
पट्टोच्छ्रायो भागमेकं स्याच्चतुर्विंशतिर्धराः।।

The height of the column by three parts and then by a part Śīrṣaka Paṭṭocchrāya by a part with twenty four grounds.

नानासङ्घैः पल्लवैश्च चारुकर्मकराननैः।
द्वितीया भूमिका कार्या स्तम्भैः षोडशभिर्युता।।

By Myriad grouped Pallavas having faces like those of lovely labourers, the second storey deserves to be created equipped with sixteen columns.

एवं भूमौ द्वितीयायामपि कर्म विधीयते।
स्तम्भैश्चतुर्भिः संयुक्ता तृतीयायां चतुर्थि(ष्कि)का।।

This way in the second storey, even the work is assumed. By four columns equipped as such, in the third one a Cutaṣkikā (is required to be created).

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[1] A square or rectangular window with vertical parts and lattice (PS, p.150).

नन्दिघोष: कृतो येन (सूर्य तेज: ?) स जायते।
कर्मक्षया तुतुं (त् तनुं) त्यक्त्वा प्राप्नोति परमं पदम्।।
नन्दिघोष:।।
प्रासादमभिधास्यामो मनूत्कीर्णं महाद्भु(द्भु)तम्।
विमृश्य बुद्ध्या निपुणं निर्मितं प्राक् स्वयम्भुवा।।

By whom Nandīghoṣa stands built (having 12 Śṛṅgas besides the main spine)[1] the lustre of Sun[2] he assumes form. Having given up body by the culmination of actions he attains to the utmost status (Nandighoṣa). We shall (now) talk of the Prāsāda Manūtkīrṇa highly marvelous, having viewed with intellect reasonably created by Brahmā earlier.

क्षेत्रे षड्भागविस्तारे गर्भे (र्भं) भागचतुष्टये।
कुर्वीत वृत्तं मध्ये च नवभिर्वृत्तिमालिका(?)।।

In a plot having breadth of six parts the garbha is in the four parts. One may create a circle in the centre, by nine (parts) as Vṛttimālika.

अष्टौ (च) रथिका: कार्या: क्षेत्रे दिक्षु विदिक्षु वा।
ऊर्ध्वमानमथ ब्रूमो द्विगुणं द्विपदान्वितम्।।

Eight Rathikās deserve to be created in a plot in directions as well as varied directions or opposite ones. Now we talk of Ūrdhvamāna redoubled one, equipped with Pada twain.

(छाद्ययावद्विधातव्या तत्सार्धाङ्गैकपञ्चकम् ?)।
भागानशर्धसहितान् कुर्यादूर्ध्वं तुलोदयात्।।

छाद्ययावदिधातव्या तत्सार्धाङ्गकपञ्चकम्। To the parts having half of eight i.e. four one may create the upper parted Tulodaya.

सार्धभागेन कर्तव्यो वेदीबन्धश्च शोभन:।
भागद्वयं तत: सार्धं कार्या जङ्घासमुच्छ्रिति:।।

By a part and a half deserves to be created Vedībandha the handsome one and part twained then deserves to be created the height of Jaṅghā.

भागार्धं हीरकं कुर्यान्मनोज्ञं कर्ति(र्णि)कान्वितम्।
मेखलान्तरपत्रे च भागेनैकेन कारयेत्।।

A half of parted Hiraka one may create, the fascinating one equipped with Karṇikā and two Mekhalāntarapattras one may get created by one part.

शृङ्गोच्छ्रायस्तत: कार्य: सार्धभागद्वयोन्मित:।

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1. Prāsāda Śikhara by Dr. R.P. Kulkarni. Itihāsa Patrikā Prakāśana, p. 71.
2. सूर्यतेजा: इति स्यात्। fn. 1, p. 387.

मध्येन सर्वशृङ्गाणां मस्तके वृत्तमालिखेत्।।

The height of Śṛṅga then deserves to be created measured by part twain and a half. In the middle of all Śṛṅgas on the mastaka one may carve out a circle.

षड्भागविस्तृतं तस्य+षड्भागसमुच्छ्रितम्।
यावन्मात्राचरेत्(वरे) प्रोक्ता तावत् कार्या च मञ्जरी।।

Six parted in breadth and six parted in height and as much is provided for the smaller one, to that extent deserves to be created Mañjarī.

त्रिभौमं पञ्चभौमं च विचित्रं कारये(दि)मम्।
ग्रीवा स्याद् भागपादेन विस्ताराद् द्विपदायता।।

Three storeyed and five storeyed variegated one may create this grīvā by a part quarter, two parted in length as compared with breadth.

पादहीनं पदं कुर्यादण्डकं मनुसंभवे(त् ?)।
चन्द्रिका भागपादेन पादोनं कुशल:(कलश:) पदम्।।
प्रासादं मनसाप्येवं मनुत्कीर्णं:(र्णं) करोति य:।
स गंध्या (गत्वा) भवनं शम्भोर्गाणपत्यमवाप्नुयात्।।
मनुत्कीर्ण:(?)।।

Reduced by a pāda on quarter Aṇḍaka Manuṣambhava. Candrikā by a part quarter reduced by one quarter and Kalaśa of one pada. The Prāsāda Manutkīrṇa, he, who may create even in mind, having gone to the abode of Śiva may attain to the leadership of gaṇas or attendants.

अथ सुप्रभनामानं प्रासादमभिदध्महे।
यं कृत्वा प्रभयान्येषां प्रभा हन्ति रविर्यथा।।

Now we talk of the Prāsāda named Suprabha, having created that absolute wonder, up the way sun strokes the ray.

चतुरस्त्रीकृते क्षेत्रे द्वादशांशविभाजिते।
कुर्याच्चतुष्पदं गर्भं विस्तारो यामत: सम:।।

In a plot square shaped as such divided into twelve parts one may create four squared garbha and breadth as equal in length.

प्रासादार्धं भवेत् कन्द: कन्दभद्रं पदद्वयम्।
भ्रमन्ती द्विपदा दिक्षु चतसृष्वपि शोभना।।

A Prāsāda half may be Kanda and Kandabahdra as part twained or pada twained Bhramantī as pada twained in quarters four as such quite beautiful.

पदिका बाह्यभित्तिस्तु द्विपदा कर्णविस्तृतिः।
चतुष्पदं मध्यभद्रं विनिष्क्रान्तं त्रिभिः पदैः।।

The outer wall may be of one pada and pada twained and the breadth of Karṇa Catuṣpada (four quartered) Madhyabhadra projected out by 3 padas.

(अस्यैवान्तः) पुनः कार्या द्विपदा तु चतुष्किका।
(शालायाः?) पार्श्वतः कुर्यादतिभद्रद्वयं बुधः।।

Inside this very one once again deserves to be created pada twained Catuṣkikā. Situated to the Śālā (Hall) one may create Atibhadra(an extra moulding) twain the expert one.

तयोः पादेन निष्कासं पार्श्वयोरुभयोरपि।
पार्श्वभद्रस्य कर्णस्य चान्तरं पदिके नयेत्।।

In the two the outlet by a pāda on both the flanks and within the Karṇa of Pārśvabhadra there may be two Padikas.

जालैर्विचित्रितं कुर्यान्मध्ये ज्योतिर्यथा भवेत्।।
एवं दिक्षु समस्तासु कुर्वीतैनमनुक्रमात्।।

Variegated with networks one may create in the centre the way for a light therein. This way in those quarters equal normed one may create it in a serial order.

प्रासादभागविधिना पुरः कुर्वीत मण्डपम्।
चतसृष्वपि मञ्जर्यो दिक्षु कार्या यथाक्रमम्।।

By the processing of the divisioning of the Prāsāda one may create the Maṇḍapa (pavilion). In four quarters Mañjaris deserve to be created as per serial order.

लीयमूलसजङ्घात्रा स्वसार्धा च यथादिमम्(?)।
उच्छ्रायो मूलविस्ताराद् द्विगुणो द्विकलाधिकः।।

लीयमूलसजङ्घात्रा स्वसार्धा च यथादियम् (दिशम्) The height from the breadth of the Mūla redoubled added by two kalās.

तुलोदयो दशपदो मञ्जरी षोडशांशिका।
वेदीबन्धसमुत्सेधः सार्धभागद्वयोन्मितः।।

Tulodaya may be of ten padas and Mañjarī of sixteen digits. The height of the Vedībandha measuring two and a half parts.

पञ्चभागोच्छ्रिता जङ्घा हीरं भागसमुन्नतम्।
सार्धभागेन कर्तव्ये मेखलान्तरपत्रके।।

The Jaṅghā elevated by five parts and Hīra elevated by a part and 2 Mekhalāntarapattrakas deserve to be created by a part and a half.

कर्णशृङ्गसमुत्सेधः कलशान्तस्त्रिभागिकः।
दिङ्मञ्जरी तु कर्तव्या विस्तारेण चतुष्पदा।।

The elevation of Karṇaśṛṅga and Kalaśānta of three parts Diṅmañjarī however, deserves to be created four pada normed by breadth.

उदयेन विधातव्या पञ्चभागा प्रमाणतः।
ग्रीवा पदस्य पादेन कलशोऽर्धपदं भवेत्।।

By Udaya deserves to be created five parted by measurement grīvā of pada by a pāda and Kalaśa may be of half a part.

विस्तारो मूलमञ्जर्याः कर्तव्यो दशभागिकः।
++ भागत्रयोत्सेधो ग्रीवा पादे (दो)नभागिका।।

The breadth of Mūla mañjarī deserves to be created by ten parts, the elevation having part triad and grīvā of 3/4 pādas.

अण्डकं सार्धभागेन द्विपदा कलशोच्छ्रितिः।
(देशांशषट्कतो मूलास्कन्धोरेषोऽन्तको?) भवेत्।।

Aṇḍaka by a half part and two parted the height of Kalaśa. From the sixth part of the plot, the mūla-skandha this one may be at the extremity.

विस्तारो मूलमञ्जर्याः कर्तव्यो दशभागिकः।
नवाण्डकोऽयं कर्तव्यः प्रासादः शुभलक्षणः।।

The breadth of Mūlamañjarī deserves to be done 10 parted one Navāṇḍaka this deserves to be created the Prāsāda of auspicious marks.

यः प्रासादमिमं कुर्यात् सुप्रभं भक्तिमान् नरः।
दिव्यते(जोवहःसःस्यात्?) देहान्ते मुक्तिमाप्नुयात्।।
शुभलक्षणः।।

He who may get created this Prāsāda Suprabha (nicely brilliant one) a devoted man, Divyatejovaha that may be at the end of the body and may attain emancipation. (Śubhalakṣaṇa)

सुरानन्दमथ ब्रूमः प्रासादमतिसुन्दरम्।
चतुरश्रं समं क्षेत्रे(त्रं) दशधा प्रविभाजयेत्।।

Now we talk of Surānanda Prāsāda highly beautiful. In a square shaped equal normed plot divided ten fold.

षड्भागो गर्भविस्तारो द्वौ भागौ भित्तिविस्तृतिः।
कर्तव्या सार्धभागेन(?) भागार्धेन जलाश्रयः।।

Six parted the breadth of the garbha and two parted the breadth of the wall and deserves to be created by a part and a half and Jalāśraya (reservoir) by a part half.

प्रत्यङ्गस्थानकं कुर्यात् (सुप्रभं वृत्त?) भागिकम्।
शालास्त्रिभिः पदैः कार्याः शुभरूपाश्चतुर्दिशम्।।

The quarter position of the roof[1] (Pratyaṅga) may be created as having one circular part. The Śālās deserve to be created by three padas of gorgeous forms in the four quarters.

शालायाः पार्श्वयोः कार्यो वारिमार्गः पदार्धकः।
परस्परं तु निष्कासो भागं भागं विधीयते।।

In the two flanks of the Śālā deserves to be created Vārimārga (the water course) of a part half, and the outlet of a mutual part is provided by one part.

ऊर्ध्वमानं विधातव्यं विस्ताराद् द्विगुणो (णं) बुधैः।
गर्भच्छाद्यं पदान्यष्टौ भागा द्वादश मञ्जरी।।

The Ūrdhvamāna deserves to be created redoubled than the breadth by the experts. Garbhacchādya is to be of eight padas and Mañjarī of 12 parts.

वास्तुविस्तारपादेन वेदीबन्धो विधीयते।
चतुष्पदोर्ध्वतो जङ्घा भागार्धं ग्रासपट्टिका।।

By the quarter of a breadth of the building Vedībandha is provided. From the height of 4 padas Jaṅghā and a half parted grāmapaṭṭikā.

मेखलान्तरपत्रे च विधातव्ये पदोच्छ्रिते।
कोणा द्रविडकूटस्य वृत्तस्तम्भा वराटका(?)।।

The two Mekhalāntarapattras deserve to be created as elevated by a pada. The Karṇā of Draviḍakūṭa globular columned and Varāṭakā.

मध्याङ्गत्तोरणानां स्युद्विशतिश्चतुरो(?) भवेत्।
षट्पदः स्कन्धविस्तारो ग्रीवा भवति भागिकी।।

Of Madhyāṅgatoraṇas may be twenty four parted six parted Skandha vistāra and grīvā is of one part.

शिरः सार्धं पदं ज्ञेयं भागमेकं च चन्द्रिका।
कलशोंऽशद्वयोच्छ्रायः कार्यः पल्लवभूषितः।।

Śiraḥ of 1 1/2 pada deserves to be recognised and Candrikā of one part. Kalaśa of aṁśa twained elevation deserves to be created as decorated by Pallava.

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1. Prāsāda Śikhara, p. 151.

य: करोति सुरानन्दं वरदास्तस्य मातर:।
सुरास्तस्य ह्यनिस्तार्यमपमृत्युं हरन्ति च।।
सुरानन्द:।।
अथ हर्षं प्रवक्ष्यामि सर्वलोकप्रहर्षणम्।
नित्यं वसति यत्र श्री: स्थानं यद् विश्वकर्मण:।।

He who gets built Surānanda, of that one, the mothers are boon bestowers. The gods evade his accidental death difficult of being evaded. Now I shall talk of Harṣa, a gladdener of all people wherein glory abides perennially and which is the station of Viśvakarmā.

चतुरश्रीकृते क्षेत्रे भक्तेऽष्टादशभि: पदै:।
प्रतिकोणं विधातव्या: (कर्णा:भागै:?) स्त्रिभिस्त्रिभि:।।

In a plot square shaped divided into 18 padas in every Koṇa deserves to be created or provided Karṇas by parts three each.[1]

द्विपदं कर्णभद्रं च भागेनैकेन निर्गतम्।
वारिमार्ग(र्गं) पदं कुर्यात् प्रवेश्य(शा)यामत: समम्।।

Two parted Karṇabhadra projected by one part and Vārimārga of one pada one may create equal in norm to entrance and length.

त्रिभागमस्य प्रत्यङ्गं पदद्वितयनिर्गमम्।
वेदिचन्द्रावलोकाभ्यां प्रत्यङ्गे कर्म कल्पयेत्।।

Three parted may be of this Pratyaṅga (the quarter position of the roof) having projection of part-twain. By Vedī and Candrāvaloka[2], one may create the structuring.

चतुष्पदं मध्यभागे द्विपद चास्य भद्रकम्।
विनिर्गतं च भागेन विदधीत विचक्षण:।।

Of four padas the Madhyabhāga and of two padas the Bhadraka of this one projected by a part the expert one may create.

वलभ्यश्च द्विभागा: स्यु: स्वा(स्वा)नुरूपाश्चतुर्दिशम्।
गर्भो भागैश्चतुर्भिस्तु वलभीनां विधीयते।।

The roofs may be of part twain suited to framework in four quarters. And Garbha by four parts of roofs is provided as such.

द्विपदा बाह्यतो भित्तिर्द्विपदा च भ्रमन्तिका।
स्कन्ध: स्याद् दशभिर्भागैर्गर्भ: षट्त्रिंशता पदै:।।

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[1] कर्णा: मानै: त्रिभि: त्रिभि: fn. 1 p. 390.

[2] An opening above dwarf walls.

Pada twained the wall from outside and part twained may be Bhramantikā. Skandha may be by ten parts and garbha by 36 padas.

ऊर्ध्वप्रमाणमेतस्य स्याच्चत्वारिंशता पदैः।
भागैः षोडशभिश्चास्य विदध्याच्छादनं शुभम्।।

The upper extent of this one, may be by 40 padas, and by sixteen parts one may create the Chādana the auspicious one

वेदीबन्धः पञ्चपदो जङ्घा चाष्टपदा भवेत्।
शाला(लां) चान्तरपत्रं च कुर्याद् भागत्रयाद् बुधः।।

Veṇibandha of 5 padas, and Jaṅghā may be of eight padas. Śālā and antarapattra one may create by part triad the expert one.

ऊर्ध्वमन्तरपत्रं स्याद् विधातव्यं यथाक्रमम्।
वलभीसंवृतिः प्राज्ञैरुच्छ्रायात् पञ्चभागिकी।।

The above side antarapattra may be created as per serial order. The enclosure of the wall may be created by the wise ones, five parted in line with the height.

सा(स)शृङ्गैः सिंहकर्णैश्च कार्यो(र्या) भागसमुच्छ्रितिः।
वर्धमानेन कर्तव्या त्रिपदा कर्णमञ्जरी।।

Accompanied by Śṛṅgas and Karṇas deserves to be created the height of parts. By Vardhamāna deserves to be created three parted Karṇa mañjarī.

ऊर्ध्वं पदेभ्यस्त्रिभ्यः स्याद् भागेन कलशाण्डकम्।
विस्तारात् षोडशपदा कर्तव्या मूलमञ्जरी।।

Above the three parts may be by a part Kalaśaṇḍaka. From the breadth sixteen padas is to be created Mūlamañjarī.

ऊर्ध्व(र्ध्वं)विंशतिभागास्य स्कन्धो नवपदायतः।
ग्रीवा सार्धपदं कार्या ततो द्विपदमण्डकम्।।

Above it of twenty parts and its Skandha is lengthy by nine parts, grīvā deserves to be created as of a pada half and then this part twained Aṇḍaka.

चन्द्रिकैकेन भागेन कलशस्त्रिपदात् ततः।
हर्षणः क्रियते यत्र स देशः सुखमेधते।।
क्षेमं गोब्राह्मणानां स्यात् पूर्णकामश्च पार्थिवः।
हर्षणः।।
इदानीं दुर्धरं ब्रूमः प्रासादं शुभलक्षणम्।।

चतुरश्रे समे क्षेत्रे चतुर्विंशतिभाजिते।
कर्णा (षडापदा: कार्या प्रतिरथं च?) द्वयं भवेत्।।

Candrikā each by one part and Kalaśa then of part triad. Harṣaṇa is created wherein, that area enjoys bliss. Beneficence of kine and Brāhmaṇas may there be and the king may have his ends achieved. Now we talk of Durdhara Prāsāda of auspicious marks In square shaped plot divided into twenty four parts. Karṇas are to be created of six padas and Pratiratha (projected vertical segment in a navaratha temple) may be twained one.

कर्तव्याष्टपदा शाला निर्गमोऽस्य चतुष्पद:।
पदद्वयं विनिष्क्रान्ता सर्वत: कर्णशोभिता।।

Deserves to be created Śālā as of eight padas and nirgama of this as four squared pada twained deserves to be one adorned all around by the Karṇas.

द्विपदा बाह्यभित्ति: स्याच्चतुर्भागान्धकारिका।
द्विपदा कन्दभित्तिस्तु गर्भश्चाष्टपदायत:।।

Two parted may be the outer wall and four parted andhakirikā. Two parted may be the Kandabhitti and garbha as eight padas in length.

षट्पदा कन्दशाला च कन्दकर्णा: पदत्रयम्।
ऊर्ध्वप्रमाणं विस्ताराद् द्विगुणं द्विपदाधिकम्।।

Of six padas Kandaśālā and Kanda Karṇas as of pada triad. The upper measurement may be double fold than the breadth added by two padas.

(विंशत्यम?) तुलोच्छ्राया: शिखरं त्रिंशता पदै:।
कुम्भ: सार्धद्विभागश्च कलशो भागमुच्छ्रिति(त):।।

Of twenty padas the height of the beam (tulā) and Śikhara by pada-triad. And garbha may be of 2 1/2 parts and Kalaśa of height of a part.

भागार्धेनान्तरं पत्रं भागेनैकेन मेखला।
दशभागोच्छ्रिता जङ्घा हीरकं भागिकं भवेत्।।

By a part half the antarapattra and Mekhalā by a single part. Jaṅghā as high by 10 parts and Hiraka may be by a part.

भागैश्चतुर्भि: कर्तव्यं मेखलाद्वितयं तत:।
अधस्तादूर्ध्वपट्टस्य तलपट्टस्य चोपरि।

By four parts deserves to be created the Mekhalā twain below the Ūrdhvapaṭṭa and above the Talapaṭṭa.

भवेत् षोडशभिर्भागैरनयोरन्तरं द्वयो:।

द्विपदो वेदिकाबन्धो वेदी कार्या चतुष्पदा।।

May be by 16 parts the space between these two. Two parted Vedikābandha and Vedī deserves to be created as of four padas.

आसनं चैव भागेन स्तम्भः पञ्चपदैर्भवेत्।
भागेनैकेन भरणं शीर्षकं भागमुन्नतम्।।

Āsana may be by a part and Stambha (column) by five parts. By a part Bharaṇa and Śirṣaka high by a part.

पट्टो भागद्वयोत्सेधश्छाद्यं च त्रिपदायतम्।
मूलभरणानि(?) चत्वारि कोणभद्राणि (कं भवेत्?)।।

Paṭṭa as having an elevation of part twain and Chādyas longer pada triad. The four Mūlabharaṇas and Koṇabhadras may be there.

कर्णशृङ्गाणि दश च द्वयम(थ?)स्मिश्चतुर्दिशम्।
(ग्रीवां+भगसन्तानां?) शृङ्गाणां त्रिपदोच्छ्रितिः।।

Karṇaśṛṅgas as ten and the twain here in the four directions grīvā of one parted stretch of Śṛṅgas their is elevation of pada triad.

षट्पदाः कर्णमञ्जर्यः सप्तभागसमुच्छ्रिताः।
ग्रीवार्धभागिकी भागः स्यादुच्छ्रायोऽण्डकस्य (तत्?)।।

Six parted Karṇa mañjarīs, elevated by seven parts. Grīvā half parted and the Aṇḍaka (spire) may be of one parted elevation.

पदत्रयोन्नता कार्या सिंहकर्णश्चतुष्पदा (?)।
मध्ये भद्रे तदुत्सेधो विस्तारादर्धभागिकः।।

Part triad deserves to be created Siṁhakarṇa of four padas. In the madhyabhadra the elevation of that one may be of a half part as compared with breadth.

विस्तारो मूलमञ्जर्याः पदैः षोडशभिर्भवेत्।
अष्टादशभिरुच्छ्रायो ग्रीवा सार्धपदोच्छ्रिता।।

The breadth of Mūlamañjarī may be by 16 padas by 18 padas may be elevation and grīvā elevated by 1 1/2 parts.

अण्डकं द्विपदं कार्यं चन्द्रिका पदमुच्छ्रिता।
कलशं त्रिपदं विद्यात् सर्वलक्षणसंयुतम्।।

Aṇḍaka deserves to be created of pada twain and Candrikā elevated by a pada alone. Kalaśa one may knows as of pada triad endowed with all prerequisites.

अण्डकैः सप्तदशभिः प्रासादो दुर्धरो भवेत्।

दुर्धरं यः करोतीह भागा (भर्गा)च्छक्तिं समा (आ)प्नुयात्।।
कालेन शिवसायुज्यं (निगधिष्ठ प्रपद्यते?)।
दुर्धरः।।
इदानीं दुर्जयं ब्रूमः प्रासादं शत्रुमर्दनम्।।

By 17 Aṇḍakas the Prāsāda may be Durdhara. He who may get built Durdhara may attain to power by Brahman or Śiva. In time may be the association of Śiva and at death happens this way as such.[1] Now we talk of Durjaya the Prāsāda extirpation of enemies.

यं कृत्वा (दुर्जयं लोके?) भवेत् क्रीडति च क्षितौ।
चतुरश्रीकृते क्षेत्रे पञ्चभागविभाजिते।।

Having created which one one grows invincible in this world and sports on the Earth. In a plot square shaped divided into 5 segments.

गर्भं नवपदं कुर्याद् भित्तिः षोडशभागिकी।
भागेन कर्णरथिका भागाभ्यां मध्यमे रथः।।

One may create garbha of nine padas and wall of 16 padas. By a part Karṇarathikā and by two parts in the centre in Ratha.

भागेन निर्गमं (स्त)स्य वि(धि)रेष चतुर्दिशम्।
भद्रकर्णान्तरे कुर्याद् वारिमार्गं पदाधिकम्।।

By a part the outlet of that one, This is the process in fur directions. Between Bhadra and Karṇa one may create the water course of an additional part.

ऊर्ध्वमानं विधातव्यं (त्वस्मिन्?) दशभागिकम्।
वेदिबन्धः सपादांशौ जङ्घांसौ पादसंयुतौ।।

Ūrdhvamāna deserves to be as ten parted Vedībandha may be in a quarter part, and Jaṅghā in the conjunction of a pāda.

मेखलान्तरपत्रे तु पदार्धेन प्रकल्पयेत्।
शिखरः (शिखिरैः?) सार्धं भागषट्कोच्छ्रितो भवेत्।।

Mekhalā and Antarapattra one may create by a half part and Śikhara along with Śikharas may be elevated by six parts.

त्रिपदः स्कन्धविस्तारो रेखा पद्मदलाकृतिः।
भूमयः पञ्च कर्तव्या न्यूनमाना यथाक्रमम्।।

Of pada triad the breadth of Skandha, and Rekhā of the shape of a lotus petal. Storeys five deserve to be created reduced by one each as per serial order.

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[1] निधने च प्रपद्यते। fn. 1, p. 393.

प्रथमा सार्धभागान्या पदपादोनिता क्रमात्।
सकन्ध(:)पादोनभागेन स्याद् ग्रीवार्धं(र्ध) पदेन च।।

The 1st one of 1½ parts the other one (i.e. second) one (pādonitā) 1½ parts Skandha by a ¾th part and grīvā by a half part.

अण्डकं त्वेकभागेन कर्परं चार्धभागिकम्।
भागोत्सेधस्तु कलशः समवृत्तः सुशोभनः।।

Aṇḍaka by a part and Karpara by a half part. the Kalaśa may be of elevation of a part of an equal circular norm beautiful as such.

दुर्जयः क्रियते यत्र पुरे वा नगरेऽथवा।
न भवेत् तत्र दुर्भिक्षं न च व्याधिकृतं भयम्।।
दुर्जयः।।
ब्रूमस्त्रिकूटं ब्रह्माद्यैः सेवितं त्रिदशैस्त्रिभिः।
फलं क्रतुसहस्रस्य येन मोक्षं च विन्दति।।

When Durjaya is created in a town or capital there may not come about famine and no fear caused by epidemic or disease. We talk of Trikūṭa adhered to by Brahmā and others the 3 gods, a fruit of thousand sacrifices whereby is obtained and one attains emancipation.

(संसाध्यतुल्यत्रिभुजं?)क्षेत्रमिष्टप्रमाणतः।
ततोऽस्य बाहुमेकैकं चतुर्भिर्विभजेत् पदैः।।

Having resolved equitably the triangular plot by desired measurement, then the each one of the arms of this one, one may subdivide by four padas.

द्विभागं मध्यमं भद्रं भागिकीं कर्णपक्षि(ट्टि)काम्।
अर्धेन गर्भमर्धेन कुर्याद् भित्तित्रयं बुधः।।

Part twained the middle ordered Bhadra and the Karṇapaṭṭikā as one parted. By a half part of the garbha the expert one may create a wall triad.

विस्तारं पञ्चधा भक्त्ा (क्त्वा) कुर्याद् द्विगुणमुच्छ्रय (यम्)।
वेदिबन्धो विधातव्यः सपादं भागमुच्छ्रितः।

The breadth having divided into five parts one may create of redoubled elevation. Vedībandha deserves to be created elevated by a quarter part.

जङ्घा सपादौ भागौ द्वौ कार्या तस्य समुच्छ्रितिः।
मेखलान्तरपत्रे च भागस्यार्धेन कारयेत्।।

Jaṅghā may be part twained and a quarter and the elevation of that deserves to be created Mekhalā and Antarapattra one may crate by a half of the part.

मञ्जरी भागषट्केन पञ्चभागविभाजिता।
आसमन्तात् (स्तम्भस्कन्ध: ?) कार्य: पूर्वोक्तवर्त्मना।

Mañjarī by a six part divided into five parts. All round the Stambha Skandha, deserving to be created by an earlier talked of way of action.

पादभागेन तु ग्रीवामर्धभागेन चाण्डकम्।
चन्द्रिका भागपादेन कलशं भागमुच्छ्रितम्।।

By a part grīvā and by a half part quarter part Aṇḍaka Candrikā by a quarter part and Kalaśa as elevated by a part.

त्रिकूटं कारयेद् यस्तु ब्रह्मेशानहरिप्रियम्।
सिद्धा(द्धो)भूत्वा पुरीं तेषां यात्यसौ नात्र संशय:।।
त्रिकूट:।।
इदानीमभिधास्याम: प्रासादं नवशेखरम्।
चतुरश्रं भजेत् क्षेत्रं विंशत्यकोनया पदै:।।

Trikūṭa the one who may get built dear to Brahmā, Īśāna (Śiva) and Hari (Viṣṇu) having gone sacrificial or a Siddhi of those one he proceeds. There is no doubt about in it. Now we shall talk of the Prāsāda Navaśikhara are may take to the square shaped field by 19 padas.

कर्णाश्चतुष्पदा: कार्यास्तेषां भद्रं द्विभागिकम्।
विनिर्गतं पदार्धेन जलमार्गस्त +++।।
++भागायता कार्या सा भवेहि (?) विचक्षणै:।
शाला(कर्णपदाद्वतु?) प्रत्यङ्गं भागमानत:।।

Karṇas deserve to be created and their Bhadra is part twained. projected by a half pada may be water course their created as such. Lengthy by parts deserves to be created that may be as such, by the experts Śālā Karṇa Padārdha Pratyaṅgas bent by a part.

त्रिपदो रथक: कार्यो मञ्जरीणां चतुष्टयम्।
चतुष्पदा भवेद् भित्तिर्गर्भश्चैकादशांशक:।।

Three pada normed may be created Rathikā with tetrad of Mañjarīs of four padas may be wall (bhiti) and garbha of eleven digit.

चत्वारिंशत्पदादूर्ध्वं यावत् स्कन्धं समस्तकम्।
तुलोदय: षोडशभिर्मञ्जरी चाष्टकैस्त्रिभि:।।

Above the 40 padas Skandha along with mastaka tuladaya by sixteen and Mañjarī by eight parts.

चतुष्पदो वेदिबन्धो जङ्घा साष्टपदा भवेत्।
भागेन भरणे त्र्यंशं मेखलान्तरपत्रकम्।।

Vedībandha by four padas and Jaṅghā of 8 padas. By a part the two Bharaṇas and 3 parted Mekhalā antarapattraka.

उच्छ्रायतः पञ्चपदा कर्तव्या कर्णमञ्जरी।
ग्रीवार्धभागेन भवेदण्डकं चैव भागिकम्।।

Karṇa mañjarī deserves to be created of 5 padas in light of the elevation Grīvā by a half part and Aṇḍaka of a part.

भागेन चन्द्रिकामूर्ध्वं भागेन कलशं तथा।
सपादमुदयं (शाला मञ्जर्या विस्तृते?) विदुः।।

By a part Candrikā overhead and by a part Kalaśa likewise, Udaya by a quarter and Śālā by the breadth of Mañjarī they recognise as such.

ग्रीवा पादेन भागेन सपा(दांशमथाण्डकम्)।
भागाद्धि चन्द्रिका भागद्वयेन कलशोदयः।।

Grīvā by a quarter part and Aṇḍaka by a 1¼ parts[1] as such. From a part Candrikā and by a part twain Kalaśodaya.

विस्तारो मूलमञ्जर्याः कार्यः पञ्चदशांशकः।
तथा सप्तदशोच्छ्रायः स्कन्धायामो नवांशकः।।

The breadth of Mūlamañjarī deserves to be created of 15 digits and likewise and likewise having height of 17 and length of Skandha as of nine parts.

ग्रीवा चास्यार्धभागेन सार्धद्विपदमण्डकम्।
चन्द्रिका सार्धभागेन त्रिपदः कलशोदयः।।

And grīvā of this by a half part and Aṇḍaka by 2½ parts. Candrikā by a part and a half and Kalaśodaya by pada triad.

एवं यः कारयत्येनं प्रासादं नवशेखरम्।
नवभिः सहितां खण्डैः स भुनक्ति वसुन्धराम्।।
नवशेखरः।।
पुण्डरीकमथ ब्रूमो यशसो वर्धनं परम्।
यस्मिन् कृते स्थिरा कीर्तिर्भवेद् यावद् वसुन्धरा।।

This way who may get created this Prāsāda Nava Śekhara, with nine segments he enjoys the Earth. Now we talk of Puṇḍarika a highly enhancer of fame on which one having been created from becomes steady or perennial till such time land survivor.

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[1] सपादांशमथ fn. 1, p. 395.

चतुरश्रं समं क्षेत्रं विभजेत् पञ्चभिः पदैः।
त्रिपदं कल्पयेद् गर्भं तस्य भित्तिं च भागिकाम्।।

Square shaped equal normed kṣetra one may divide into five segments. Garbha one may create by pada triad, and wall of that of a part only.

त्रिपदं तस्य भद्रं स्यात् सार्धभागविनिर्गमम्।
भद्रेषु वर्तुलं दिक्षु रथिकानां चतुष्टयम्।।

Of three padas the Bhadra of that having a projection of 1½ parts. Among Bhadras in directions of Rathikas is the circular four normed part.

भागेनैकेन रथिका मूलच्छन्दोऽयमीरितः।
ऊर्ध्वमानं भवेद् यस्य द्विगुणो दशभागिकम्(?)।।

By a part Rathikā and Mūlacchanda this one as spread out and Ūrdhvamāna of which one may be, redoubled as ten parted one.

भागेनोच्छालकं विद्याद् भागार्धेन तु मेखला।
वेदिबन्धं न कुर्वीत जङ्घा सार्धद्विभागिका।।

By a part one may know the Ucchālaka and Mekhalā by a part half and Vedībandha one may not create and Jaṅghā as 2½ parted one.

मेखला चार्धभागेन भवेत् सान्तरपत्रका।
पदानि पञ्च सार्धानि मञ्जर्याः स्यात् समुच्छ्रितिः।।

Mekhalā by a part half antarapattrikā aligned as such and 5½ padas may be the height of Mañjarī.

त्रिपदः स्कन्धविस्तारो ग्रीवा वा (पदसादिकाः?)।
अण्डकं स्यात् पदार्धेन भागपादेन चन्द्रिका।।

Of three padas the breadth of Skandha and grīvā of 1½ part. Aṇḍaka may be by a half part and Candrikā by a quarter part.

भागोच्छ्रायस्तु कलशः कर्तव्यः शुभलक्षणः।
मध्येन मूलमञ्जर्यास्त्रिपदा भद्रमञ्जरी।।

Having elevation of a part is to be created Kalaśa of good marks. By the centre of the Mūlamañjarī of three padas is the Bhadra mañjarī.

सार्धा + त्रिपदोच्छ्राया ग्रीवा भागसमुच्छ्रिता।
अण्डकं च त्रिभागेन कलशो भागसमुच्छ्रितः।।

पञ्चाण्डः पुण्डरीकोऽयं कर्तव्यः शुभवर्धनः।।
पुण्डरीकः।।
सुनाभ(स)मथ ब्रूमो वन्दितो (तं) देवदानवैः।।

1½ and of three padas in elevation is grīvā elevated by a part and Aṇḍaka by a part triad and Kalaśa as elevated by a part. Of 5 Aṇḍakas is the Puṇḍrika deserving to be created as augmentor of beneficence. Now we talk of Sunābhasa offered obeisance to by gods and demons.

वल्लभं लोकपालानां पुण्यमुत्कृष्टलक्षणम्।
विभजेत् सप्तदशभिः समक्षेत्रं चतुर्भुजम्।।

Favourite of Lokapālas having pre-requisites of exalted norm and sacred. One may divide it by seventeen being of similar dimensions four sided one.

पञ्चभागायताः कोणा गर्भः कार्यस्त्रिभिः पदैः।
उभयोः कोणयोर्मध्ये सप्तभागिकमन्तरम्।।

Five parted in length the Koṇas and garbha deserves to be created by three padas. In the centre of both Koṇas the space is to be of seven parts.

व्यक्षेपात्(?) कर्णयोर्मध्ये प्रा(प्रो)ञ्छयेत् पदमन्तरम्।
भागप्रवेशं भागार्धे (र्ध) विस्तारा (र)मुदकान्तरम्।।

Owing to Vyakṣepa in the centre of two Karṇas one may wipe out a space of one pada - one parted entrance and half parted breadth having a water course.

द्विपदा बाह्यभित्तिः स्यात् त्रिपदाथ भ्रमन्तिका।
पञ्चभागायतो मध्ये भवेत् प्रासादनायकः।।

Pada twained the outer wall may be three padas and three parted Brahmanṭīkā and Prāsādanāyaka may be lengthy by 5 parts in the centre.

त्रिपदस्तस्य गर्भस्तु भित्तिर्भागं विधीयते।
त्रिपदं कर्णभद्रं च भागेनैकेन निर्गतम्।।

Of three parts may be the garbha of that one and the wall is provided by a part. Of 3 padas Karṇa bhadra emerged out by one part.

पदप्रमाणकोणांस्तु चत्वा(तु)रोप(वि)निवेशयेत्।
यथा कन्दस्तथा कोणो विभागैः स विधीयते।।

Three padas of Pramāṇa koṇas one may incorporate four as such. The way is Kanda that very way Koṇa is provided by division.

पञ्च गर्भास्तु कर्तव्याः सममानप्रकल्पिताः।
द्विगुणं चोर्ध्वमानं स्याद् ग्रीवाण्डकविवर्जितम्।।

5 Garbhas are to be created composed by similar parts redoubled the upper part void of Grīvā and Aṇḍaka.

त्रिभिः पदैर्वेदिबन्धो जङ्घा सप्तपदा भवेत्।
पदत्रयेण कर्तव्यं मेखलाद्वितयं बुधैः।।

By 3 padas Vedībandha Jaṅghā may be of seven padas and by pada triad is to be created Mekhalātwain by the experts.

ऊर्ध्वतो बाह्यच्छन्दस्या (स्य) कर्तव्या कर्णमञ्जरी।
षट्पदाः कर्णमञ्जर्यो द्विपदं कलशाण्डकम्।।

From above of the outer Chanda deserve to be created the Karṇa Mañjarī. Of six padas Karṇamañjarīs and pada twained Kalaśaṇḍaka.

(द्वादशांश सविस्तारा?) कर्तव्या मूलमञ्जरी।
त्रयोदशपदोच्छ्राया ग्रीवास्या भागमुच्छ्रिता।।

Having breadth of twelve aṁśas deserves to be created Mūlamañjarī and having elevation of 12 padas the grīvā of this one as elevated by a part.

अण्डकं द्विपदोत्सेधं भागोत्सेधा तु चन्द्रिका।
कलशस्त्रिपदोत्सेधो वर्तुलः शुभलक्षणः।।

Aṇḍaka may be of elevation of 2 parts and Candrikā of a single part's elevation. Kalaśa may be of elevation of 3 padas circular having good marks.

यावत् क्षितिर्यावदब्धिर्यावच्छशिदिवाकरौ।
कर्तास्य तावद् दिव्यास्ते यावत् सुरगुरुः सुराः।।
सुनाभः।।

Till such time earth persists and till such time ocean continues and till such time sun and moon continue the creator of this one remains in heaven till such time the teacher of gods (Bṛhaspati) and gods continue (Sunābha).

माहेन्द्रमथ वक्ष्यामः प्रासादं भूषणं क्षितेः।
सेवितं यक्षगन्धर्वैः फणीन्द्रैश्च महाप्रभैः।।

Now we shall talk of Māhendra the Prāsāda an ornament of land occupied by Yakṣas and Gandharvas and by Nāgas (Phaṇīndras) of great splendour.

माहेन्द्रं पञ्चदशभिर्भागैः प्राज्ञो विभाजयेत्।
नवभागायतं गर्भं कुर्याद् भित्तिं त्रिभागिकीम्।।

The Māhendra by fifteen parts the expert one may get divided nine parted in length the garbha one may create and wall as of part triad.

विस्तारेणास्य विख्याता तज्ज्ञैः शाला पदत्रयम्।
शालायाः पार्श्वयोः कार्यौ रथौ सार्धपदौ बुधैः॥

By the breadth of this one is well known by the specialists of that one the Śālā of part triad and on the two flanks of Śālā deserve to be created two Rathas of 1½ padas by experts.

रथशालान्तरेणैव कर्तव्यमुदकान्तरम्।
(रथस्याप्रातः पञ्चारि गृहकार्यं पदार्धकम्?)॥

By the space between Ratha and Śālā deserves to be created the water course or chute. (रथस्याग्रतः पञ्चाभि गृहकार्यं पदार्थकर) In front of Ratha five even an the work of a house having half padas.

प्रत्यङ्गानि पदं सार्धं ++++ जलान्तरम्।
द्विपदं कर्णमानं च कार्यं कोणचतुष्टयं (ये)॥

In every limb one pada and a half and sideways or in between the water course of two padas Karṇamāna deserves to be created on Karṇa tetrad.

भागेनान्योन्यमेतेषां विधातव्यो विनिर्गमः।
ऊर्ध्वमानं तु कर्तव्यं द्विगुणं सीमविस्तृतेः॥

By a part of each other, of these ones deserves to be created an outlet. Ūrdhvamāna deserves to be created redoubled from the breadth of the border.

तुलोदयो दशांशः स्याद् विंशत्यंशा च मञ्जरी।
वेदिबन्धं प्रकुर्वीत सार्धभागद्वयं बुधः॥

Tulodaya of ten parts may be and 20 parted Mañjarī. And Vedībandha one may create 2½ parted the wise one.

जङ्घयोस्तु समुच्छ्रायमर्धपञ्चमभागिकम्।
भागेन भरणं कुर्याल्लाञ्छितं पत्रभङ्गिभिः॥

The elevation of two Jaṅghas or 5½ parted one, by a part one may create Bharaṇa decorated by floral patterns.

तदूर्ध्वं मेखला कार्या भागद्वितयमुच्छ्रिता।
ऊर्ध्वतो मञ्जरी कार्या क्रमेणैव मनोहरा॥

Above that Mekhalā deserves to be created elevated by part twain. Above that Mañjarī deserves to be created in a serial order quite fascinating.

नवभागायतं (रूद्धो?) ग्रीवा भागसमुन्नता।
अण्डकं द्विपदोत्सेधं चन्द्रिका भागमुच्छ्रिता॥

Nine parted in length enclosed may be grīvā elevated by a part. Aṇḍaka of elevation of pada twained and Candrikā elevated by a part.

द्विपदं कलशं कुर्याद् विस्तारोत्सेधतः समाः।
लताः सप्त विधातव्या (रेषा ब्रूम कुलाकृति?)।।

Part twained one may create Kalaśa as compared with breadth and height equal normed Latās[1] seven deserve to be created. Here we talk of Kulākṛti.

मध्ये लतायाः कर्णस्य वेलकः षड्विधः क्रमः।
प्रत्यङ्गे तिलका कूटाः पञ्चालार्धा द्विपक्षकः (:)।।

In the centre of Latā the Velaka of Karṇa may be of the serial of six types. In Pratyaṅga (quarter position of the roof) tilakas Kūṭas Pañcālārdhas Dvipakṣakas.

कोणे वराटका(?) कूटाः कार्या माहेन्द्रमन्दिरे।
कृत्वा महेन्द्रं राजा स्याद् माहेन्द्रस्य(?) वसेद् दिवि।।
महेन्द्रः।।

In the Koṇa varātakas kūṭas deserve to be created in the Māhendra mansion. Having created Mahendra the king may live in kingdom like Mahendra in heaven.

अथो ब्रूमो वराटाख्यं प्रासादं शुभलक्षणम्।
दयितं किन्नरेन्द्राणां नागानां चातिवल्लभम्।

Now we talk of one Varāṭa named Prāsāda of good marks favourite of the Kinnara kings and highly favourite of the Nāgas.

चतुरश्रं समं क्षेत्रं विभजेद् दशभिः पदैः।
कु(र्या)त् षड्भिः पदैर्गर्भं भित्तिं भागद्वयेन च।।

Square shaped equal normed plot one may divide by 10 padas. One may create garbha by six padas and bhitti (wall) by pada twain.

द्विपदं कर्णविस्तारं कुर्यात् कोणचतुष्टयम्(ये)।
उदकान्तरविस्तारमर्धभागप्रवेशकम्।

Part twained may be breadth of Karṇa in the Koṇa Catuṣṭaya (tetrad) and the width of the water course having an entrance of half a part.

पञ्चभागायतं भद्रमन्तरं वारिमार्गयोः।
विस्तारार्धेन कर्तव्यस्तस्य भद्रस्य निर्गमः।।

Bhadra of the length of part pentad having space of the two water courses and by a half the breadth deserves to be created the outlet or projection of that Bhadra.

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[1] Creepers design on the roof (PS, p.153).

कुर्यान्मध्येष्टभिर्भागैः सपादैर्वृत (त्त)मुत्तमम्।
सहितो वारिमार्गेण तलच्छन्दोऽयमीरितः।।

One may create by eight + a quarter parts in the centre, the excellent circle accompanied by water course this talacchanda here stands stretched out.

ऊर्ध्वप्रमाणमेतस्य विस्ताराद् द्विगुणं भवेत्।
तुलोच्छ्रायोऽष्टभिर्भागैः पदानि द्वादशोर्ध्वतः।।

The upper measure of this one, may be double than that of the breadth. Tulocchrāya or height of the tulā (i.e. beam) may be by 8 parts with 12 padas on this upper side.

पदत्रितयमुत्सेधात् कर्तव्यं भद्रपीठकम्।
विस्तारार्धार्धमुत्सेधं वेदिबन्धस्य कारयेत्।।

Of pada triad from the elevation one deserves to be created Bhadra pīṭhaka[1]. The elevation as half of the half of breadth of the Vedībandha one may create.

चतुर्भागोच्छ्रितां जङ्घां हीरकं चार्धभागिकम्।
मेखलान्तरपत्रं च कुर्याद् भागमुच्छ्रितम्।।

The Jaṅghā of four parted height and Hiraka as of half a part and Mekhalāntara pattraka one may create elevated by a part.

त्रिपदं शृङ्गमुत्सेधाद् ग्रीवा च कलशाण्डकम्।
ष (त)दूर्ध्वं पञ्चविस्तारा स्यादुरोमञ्जरी शुभा।।

Part triad normed may be Śṛṅga from the height and grīvā and Kalaśāṇḍaka and above that five normed breadth may be Uromañjarī.

ग्रीवा कार्या पदार्धेन भागेनैकेन चाण्डकम्।
कलशोऽशोच्छ्रितोऽष्टांशविस्तारा मूलमञ्जरी।।

Grīvā deserves to be created by a pada half and Aṇḍaka by a part half. Kalaśa of a part, in height and eight parted breadth normed Mūlamañjarī.

तस्याः कार्यः समुत्सेधः प्रमाणान्नवभागिका(क)ः।
स्कन्धः पञ्चपदो ग्रीवा पादहीनं पदं भवेत्।।

Of that deserves to be created Skandha having the elevation of nine parts in comparison to the extent; Skandha of five padas and grīvā having pada reduced by a quarter.

सपादं पदमञ्जर्या(?) पदस्यार्धेन चन्द्रिका।
कलशो द्विपदोच्छ्रायः प्रासादे स्याद् वराटके।।

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1. The pedestal of an image or phallus (EOHA, p.409).

Of a quarter pada mañjarī may be three and by a half of pada Candrikā; Kalaśa of elevation of pada twain; in the Prāsāda Varāṭaka may be as such.

वराटं कारयेद् यस्तु प्रासादं भक्तिमान् नरः।
स याति यानैर्विविधैः स्वर्गं प्राप्नोति चाक्षयम्।।
वराटः।।

He who may get built the Prasāda varāṭa a person of devoted tendency he moves by many typed vehicles and attains to the heaven of indestructible norm.

सुमुखस्याधुना लक्ष्म प्रका (क्र)मागतमुच्यते।
भागैरेकोनविंशत्या चतुरश्रे विभाजिते।।

Now the definition of Sumakha is being illustrated as come to sight by a serial order. By 19 parts in a plot square shaped, divided as such.

तत्रैकादशभिर्गर्भश्चतुर्भिर्भित्तिरंशकैः।
कोणो द्विभागिकस्तत्र भागपादो जलान्तरम्।।

Therein by 11 the garbha, and by 4 parts or digits the wall (bhitti), Koṇa may be of part twain and of one parted and a quarter the water course.

भागार्धेन प्रवेशोऽस्य चतुरंशकविस्तृतम्।
भद्रमेवं विनिर्दिष्टमर्धभागेन निर्गतम्।।

By a half part may be the entrance of this one, broad by four digits Bhadra this way stands illustrated projected by a half part.

पादोनभागद्वितयादन्तरे कर्णभद्रयोः।
त्रयः प्रतिरथाः कार्याः सहिताः सलिलान्तरैः।।

A quarter reduced part twain within the space of Karṇa and Bhadra, three Pratirathas deserve to be created accompanied by water courses.

अर्धभागोऽर्धभागश्च मिथस्तेषां विनिर्गमः।
ऊर्ध्वमानं भवेदस्य द्विगुणं द्विकलाधिकम्।।

Half parted and half parted as such is the outlet (Nirgama) of these ones and the upper measurement of this may be redoubled and added by 2 Kalaśa.

अंशकैः पञ्चम(भि)श्चैव विधेयोऽस्य तुलोदयः।
विभागैः पञ्चविंशत्या तदूर्ध्वं मञ्जरी भवेत्।।

And by five digits deserves to be created its Tulodaya. By 25 divisions above that the Mañjarī may be.

वेदीबन्धो विधेयोऽस्य सार्धभागचतुष्टयात्।

जङ्घाशैरष्टभिः सार्धं (र्धैः)वरण्डी तु द्विभागिका।।

Vedībandha of this is to be created of 4½ parts Jaṅghā by 8 digits and half and Varaṇḍi[1] of part twain.

लताभिर्नवभिर्युक्ता प्राग्वत् कार्यास्य मञ्जरी।
स्यादेकादशभिर्भागैरेतत्स्कन्धस्य विस्तृतिः।।

Equipped with 9 latās like earlier norm is to be created its Mañjarī and by 11 parts the breadth of Skandha of this one may there be.

चतुर्गुणेन सूत्रेण वेणुकोशं समालिखेत्।
कोणासन्नप्रतिरथो द्राविडोऽस्य विधीयते।।

By a four layered plumb one may carve out or engrave the Veṇukośa. The Pratiratha[2] situate to the Koṇa of this one is provided as of Drāviḍa (of Draviḍa norm).

भूमिका नव कर्तव्याः शेषं कार्यं महेन्द्रवत्।
पादोनभागद्वितया ग्रीवास्य च विधीयते।।

Storeys nine deserve to be created with remaining structure like that of Mahendra. The second grīvā of this one is provided as quarter reduced from one part.

सार्धभागद्वयमितं विदध्यादण्डकं शुभम्।
चण्डिका सार्धभागेन कलशश्चांश्कैस्त्रिभिः।।

2½ parts in extent one may create the auspicious Aṇḍaka and Caṇḍikā by a half part and Kalaśa by three aṁśakas.[3]

इत्येष कथितः सम्यक् प्रासादः सुमुखाभिधः।
य एनं कारयेद् भक्त्या स कामानश्नुतेऽखिलान्।।

This way this one has been illustrated quite suitably the Prāsāda named Sumukha. He who may get it built with devotion or faith he may achieve all the desired ends.

भुक्त्वेह विपुलान् भोगान् पदमभ्येति शाश्वतम्।
सुमुखप्रासादः।।
चतुर्मुखा(?)श्रीधरादीनां ये प्रोक्तास्तान् प्रचक्ष्महे।।

Having enjoyed here enormous source of enjoyment he attained to a perennial status (Sumukha Prāsāda). Four gated ones such Śrīdhara and the like the ones have been spoken of. We dilate upon these.

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1. An element between the wall and tower of a temple (PS, p.153).
2. Projected vertical segment in a Navaratha temple (PS, p.151).
3. कलशश्चांश्केस्त्रिभिः fn. 1, p. 400.

लक्षणैरधुना सम्यग् देवानामनिवर्तनात्(?)।
यत् स्याद् विजयभद्रस्य रूपं तस्मिन्नथास्थिते।।

By pre-requisites now quite suitably owing to the non-adversity of gods. Whatever may be the framework of vijaya bhadra and in that one then having a stationing.

विजयो नाम कर्तव्यः प्रासादो देवताप्रियः।
कर्णे केसरि संज्ञाकः सर्वतोभद्रकः पुनः।।

The Prāsāda named Vijaya deserves to be created as favourite of gods. In Karṇa Kesarī normed one and Sarvatobhadraka likewise.

निवेशनीयो रथकैः सर्वलक्षणसंयुतः।
तस्योपरि विधातव्या मञ्जरी चारुरूपिणी।।

Deserving to be equipped with Rathakas and endowed with all the auspicious marks over that deserves to be created Mañjarī of lovely framework.

विस्तारादुदयात् तस्याः कुर्वीतैककलाधिकम्।
स्कन्धस्तु षट्पदः कार्यो ग्रीवा भागसमुच्छ्रिता।।

From breadth and height of that one may create as one Kalā additioned the Skandha of six padas and grīvā deserves to be created as elevated by a part.

अण्डकं सार्धभागेन चन्द्रिकापि च तत्समा।
तस्या एव हि मध्ये तु कुर्यादामलसारकम्।।

Aṇḍaka by a half part and Candrikā also of the some norm. In the centre of that one, one may create Amalasāraka[1].

सार्धभागद्वयोत्सेधं कलशं च तदूर्ध्वतः।
द्राविडैश्च वराटैश्च प्रकुर्वीतास्य मञ्जरीम्।।

2½ parted elevation Kalaśa may be above that. By Draviḍa and Varāṭas one may create this one's Mañjarī.

+++++प्रपन्ना नापि जन्मनि जन्मनि(?)।
नन्दः।।
महाघोषाभिधानोऽथ प्रासादः कथ्यतेऽपरः।।
नन्दिघोषस्य संस्थाने रूपे चास्य व्यवस्थितः।
अस्य कर्तृं(र्णे)षु सर्वेषु भद्राणि विनिवेशयेत्।।

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[1] Gadrooned or a fluted oblate spheroid resembling an āmalaka fruit which resting on a Dado forms the crowning element of a Rekhā temple (PS, p.148).

. . . . .प्रपन्ना नापि जन्मनि जन्मनि। Mahāghoṣa named then Prāsāda is being talked of a different one. In the plot of Nandighoṣa and in the framework of this one structured in all the Karṇas of this, one may introduce Bhadras. In the institution of Nandighoṣa and stationed within its superstructure, in all the Karṇ̇as of this one may incorporate Bhadras.

भद्रे चतुष्किका कार्या द्विपदायामनिर्गमा।
भागिकी भित्तिरन्तश्च शेषं गर्भगृहं स्मृतम्।।

In the Bhadra, a Catuṣkikā deserves to be created having projection or outlet of length of pada twain. The wall inside of one part Śeṣa is known as garbhagṛha.

शृङ्गाणि कर्णे कुर्वीतित्येषा प्रथमभूमिका।
द्वितीया तु पुनः कार्या भित्तिविन्यासवर्जिता।।

One may create Śṛṅgas at the Karṇa. This way this becomes the first storey. The second one there deserves to be created devoid of the wall adjustment or enclosure.

चतुर्दिशं विधातव्यं वेदीचन्द्रावलोकनम्।
विदधीत चतुःस्तम्भां तृतीयामपि भूमिकाम्।।

On four sides deserves to be created Vedī Candrāvalokana and the 3rd storey also one may create as having four columns.

छाद्यकैरूर्ध्वेन तस्तस्याः कार्यं संवरणं बुधैः(?)।
कारयेन्नन्दिघोषं यः प्रासादमिममुत्तमम्।।
विभूतिर्वाञ्छिता तस्य कुलेऽपि न विनश्यति।
महाघोषः।।
प्रासादो मिश्रकेष्वेव वृद्धिरागो(मो) विधीयते।।

By the Chādyakas from the above of this one, the Saṁvaraṇa deserves to be created by the experts. He who may get built Nandighoṣa this Prāsāda excellent one the affluence or eclat of that one cherished normed does not get reduced within the lineage. The Prāsāda among the Miśras Vṛddhirāma assumes provision.

(श्रीनिवासस्य?)संस्थानं यत् तदस्यापि कीर्तितम्।
गर्भकन्दं परित्यज्य स्तम्भैः षोडशभिर्वृतम्।।

Of Śrīnivāsa the Institution that exists that same of this one even becomes tenable declared as such. Having taken leave of the garbha Kanda covered or surrounded by 16 columns.

अस्य मध्यं विधातव्यं शेषं च श्रीनिवासवत्।
उरोघण्टाभिरष्टाभिरश्वशालाभिरेव च।।

The centre of this one deserves to be created and the Śeṣa is like that of Śrīnivāsa. By eight Uroghaṇṭas as also by Aśvaśālas or equerries.

अस्य भद्राणि कुर्वीत सर्वालङ्कारवन्ति च।
वसुन्धरस्य ये भेदास्तैः सर्वैरन्वितः शुभः।।

The Bhadras of this one may create endowed with all the decorations. Of Vasundhara that are the varieties equipped with all those the auspicious one.

कलशैरेकविंशत्या वृद्धिरामः प्रशस्यते।
प्रासादस्यास्य कर्ता च यावच्चन्द्रार्कतारकम्।।

By 21 Kalaśas Vṛddhirāma is belauded. The architect of this Prāsāda till the existence of sun, moon and stars.

तावदिन्द्र इव स्वर्गे क्रीडत्यप्सरसां गणैः।
वृद्धिरामः।।
वृद्धिरामस्य संस्थाने प्रासादः स्याद् वसुन्धरः।।

Like Indra in heaven plays or sports along with bevies of nymphs. At the Institution of Vṛddhirāma, the Prāsāda may be Vasundhara.

बाह्यभित्तीः परित्यज्य गर्भभित्तिर्विधीयते।
वेदिकाकालरूपाद्यो(?) भद्रतोरणभूषितः।।

Having ignored the outer walls the garbha bhitti (the interior wall) is provided. Vedikā Kālarūpādya adorned by Bhadra toraṇa.

एतद्भेदसमायुक्तः प्रासादः स्याद् वसुन्धरः।
भक्त्या यः कारयेदेनं सोऽधितिष्ठत्यसंशयम्।।

Equipped with this variation the Prāsāda may be Vasundhara. By devotion who may get it built he certainly gets a premier position.

दुष्प्रापमपि देवानां महादेवस्य मन्दिरम्।।
वसुन्धरः।।
प्रासादं मुद्गनामानमिदानीमभिदध्महे।।

We now shall talk of the Prāsāda named Mudga difficult of acquisition even of gods the temple of Mahādeva (i.e. Śiva).

चतुरश्रीकृते क्षेत्रे षड्भिर्भागैर्विभाजिते।
कुर्वीत भागिकीं भित्तिं गर्भं चैवास्य वर्तुलम्।।

In a plot square shaped divided into 6 parts one may create the wall as single parted and the garbha of this one may be globular or circular.

भद्रं चतुष्पदं वृत्तं निर्गमेण पदद्वयम्।
स्वस्तिक(स्य)समाकाश्चत्वारो रथिकाः स्मृताः।।

The Bhadra may be of 4 padas circular as such along with Nirgama of pada twain. having shape similar to that of Svastika the 4 Rathikas are known as under.

कर्णाश्च सर्वे कर्तव्या अश्रिभिः षड्भिरावृताः।
जङ्घा वेदी च पीठं च (मानकीर्ण?)निभानि च।।

And all the Karṇas deserve to be created covered by six angles. Jaṅghā vedī and pīṭha are of the same norm as Māna Kīrṇa.

विस्तृतान्येकभागेन द्विभागोत्सेधवन्ति च।
कर्णकूटानि कुर्वीत सपत्रा(त्र)मकराणि च।।

Broad by one part and equipped with two parted elevation one may create Karṇakūṭas along with crocodile patterned design.

भद्रं चतुष्पदायामं पञ्चभागसमुच्छ्रितम्।
ग्रीवाण्डकं सकलशं कुर्यात् सार्धपदद्वयम्।।

Bhadra may be of four pada length and five parted elevation. Grivīṇḍaka along with Kalaśa one may create by 2½ parts (padas).

विस्तारं मूलमञ्जर्याः षट्पदं ++ मालिखेत्।
उच्छ्रयं दशभिर्भागैर्ग्रीवाकलशसंयुतम्।।

The breadth of Mūlamañjarī one may create as of six padas and the height by ten parts equipped with grīvā Kalaśa.

मञ्जरीमत्र कुर्वीत (मामकीर्ण?) यथा कृता।
प्रासादं मुद्गनामानं भक्तितः कारयेदिमम्।।

And Mañjarī here one may create the way it is created in Māmakīrṇa.[1] The Prāsāda the same one named Mudga.

गायन्ति तस्य किन्नर्यो दिवि चन्द्रामलं यशः।
मुद्गप्रासादः।।
इदानीं म+++++ हच्छालं सु(रा)लयम्।।

Who may get created by devotion, the Kinnaras sing his fame transparent like moon in heaven. Now we shall talk of Prāsāda Hacchāla.

कमलोद्भवसंस्थाने कुर्वीतिमं यथास्थितम्।
दिक्सूत्रे कर्णसूत्रेण रथ ++++++त्।।

In the spot of Kamalodbhava (lotus born one i.e. Brahmā) one may create as per stationing in dikksūtra by karṇasūtra.

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1. मामकीर्णे fn. 2, p 402.

कर्णान्ते भद्रमध्ये च कारयेदुदकान्तरम्।
पदपादेन विस्तीर्णं प्रक्षेपेण पदार्धकम्।।

At the end of the Karṇa and in the centre of Bhadra one may get created the Udakāntara (the water course) broad by a quarter pada and of half pada by Prakṣepa.

कर्णाध+++तव्या षड्ङ्गभिरमृलिङ्गवृत्ता:(?)।
पीठं वेदी च जङ्घा च मेखलान्तरपत्रकम्।।

By a half Karṇa deserves to be created Latā covered all over by six digit Pīṭha, Vedī and Jaṅghā with Mekhalāntarapattraka.

कमलोद्भववत् कार्यं बहुधा क ++ षितम्।
कर्तव्यशिखरं(?) कुर्यात् +++++++++++।।

Like Kamalodbhava (Brahmā) deserves to be created manifoldly . . .Ka. . . .ṣita Kartavya Śikhara kuryāt etc.

ईलिकामकरग्रासैर्वरालै: सासुरैश्चिता।
कथिता पुष्पके यादृग् (ज)घा(ङ्घा)तादृगिहेष्यते।।

The land covered all over by Varālas along with asuras and by the morsels of the alligators, is spoken of in Puṣpaka the way it is the Jaṅghā here is required as of the same norm.

ऊर्ध्वपीठप्रमाणस्य तथावच्छादकस्य च।
यन्मध्यं तत्र कुर्वीत षड्दारुकनिवेशनम्।।

Of the Ūrdhvapīṭha Pramāṇa and likewise of the Chādaka, that may be the centre, therein one may create Ṣaḍdāruka niveśana.

रुष्टिकातोरणारुसालभञ्जाविराजितम्(?)।
वेदिकाराजसेनाढ्यं (शस्तं तद्ववलोकनम्?)।।

Ruṣṭikātoraṇa equipped with lovely bracklet female figure, rich in Vedikā Rājasena is appreciated and also tadvalokana.

सस्तम्भशीर्षभरणं पट्टरङ्गोपशोभितम्।
म्लल्लं(मल्ल)च्छाद्यं विधातव्यं सिंहकर्णविभूषितम्।।

Along with Stambha Śirṣa and Bharaṇa decorated by Paṭṭaraṅga Mallacchādya deserves to be created decorated by Siṁhakarṇa.

सिंहरूपै: समाक्रान्तं विचित्रैश्च वरालकै:।
त्र्यंशोच्छ्रितं कर्णकूटं कुर्यादिग्व दृविस्तृतम्।

By variegated Varālakas over burdened by lion typed ones three parted in elevation the Karṇa kūṭa one may create broad as a quarter.

ग्रीवाण्डकसमेतं च(व) रण्ड्यां (का?) कलशान्वितम्।।
कर्णाः पृथक् पृथक् चेह स्युः षट्पञ्चाशदण्डकाः।।

Equipped with grīvāṇḍaka equipped with Varaṇḍakā Kalaśa and Karṇas here quite distinct as such should be as of 56 aṇḍakas.

उरोमञ्झरिकाभिस्ते तिसृभिः स्युर्विभूषिताः।
कर्णान्ते मूलरेखा च विस्तारात् सप्तभागिका।।

By the Uromañjarīkās they should be ornamented and at the end of Karṇa Mūlarekhā 7 parted from breadth.

सार्धभागाष्टकं चास्या विधातव्या समुच्छ्रितिः।
उरोमञ्झरिका कार्या चतस्रोऽनुदिशं तथा।।

8½ parted of this one deserves to be created elevation Uromañjarī deserves to be created 4 in line with the directions.

प्रथमा स्यादुरोरेखा द्वादशाण्डकभूषिता।
चतुर्दशाण्डका चान्या तृतीया षोडशांश(शाण्ड)का।।

The Urorekhā may be the first one decorated by 12 Aṇḍakas and of 14 Aṇḍakas may be the other one third one of 16 Aṇḍakas.

अष्टादशाण्डकोपेता चतुर्थी परिकीर्तिता।
षट्त्रिंशताण्डकैर्युक्ता मूलरेखा विधीयते।।

Equipped with 18 Aṇḍakas is illustrated as the fourth one and equipped with 36 Aṇḍakas Mūlarekhā is provided as such.

ग्रीवा पदं स्यात् पादोनं सपादं पदमण्डकम्।
लवलीफलतुल्यं तच्चन्द्रिका च पदोच्छ्रिता।।

The grīvā may be of a single pada and reduced by a quarter and a quarter added may be of one pāda the Aṇḍaka and similar to lavalī fruit as such and that Candrikā elevated by a pada.

द्विपदं कलशं विद्यात् समवृत्तं मनोरमम्।
अर्धोतु द्व विधातव्यं बुजं तस्य चोपरि(?)।।

Of two padas the Kalaśa may be known equally circular and fascinating to the mind. Half digited deserves to be created the buja over that.

विचित्रभूमिके(सप्तदशम्मिल्लिख्याक्षराण्यपि?)।
स्तम्भैर्विविधविन्यासैर्बहुभङ्गविनिर्मितैः।।

In the variegated normed storeyed building a vicitra bhūmikā (Prāsāda). Seventeen deserves to be curved out akṣaras with column of varied normed structures created by good many segmental divisions.[1]

भूषितैः कर्मभिश्चित्रैः सर्वत्र शुभलक्षणैः।
चन्द्रशालादिसंयुक्तैस्तोरणैश्चारुचामरैः।।

Decorated by variety of designing everywhere of auspicious marks equipped with Moon chambers (Candraśālās) and arched portals (Toraṇas) having lovely fly-whisks.

तथाकृतमुखग्रासैर्घनरूपतया स्थितैः।
व्यालैर्व्यालोलजिह्वैश्च मकरग्राससंयुतैः।।

Having mukhgrāsas created that way stationed owing to the density of framework as also decorated by Vyālas shaken having lolling tongues accompanied by the engulpments of alligators.

मदान्धालिकुलाकीर्णगजवक्त्रविभूषितैः।
विद्याधरवधूवृन्दैः क्रीडारम्भविभूषितैः।।

Decorated by herds of elephants promiscuous by swarms of been blind in inebriation as also by the bevies of Vidyādhara spouses adorned by the undertaking of sports.

सुराणां सुन्दरीभिश्च वीणहस्तैश्च किन्नरैः।
सिद्धगन्धर्वयक्षाणां वृन्दैश्च परितः स्थितैः।।

Having the accompaniment of maidens of the gods (or beauties of the gods) and by Kinnaras having hands occupied by lutes and by the all round stationed groups of Siddhas, Gandharvas and Yakṣas.

अप्सरोभिश्च दिव्याभिर्विमानावलिभिस्तथा।
चारुचामीकरान्दोलाक्रीडासक्तैश्च (निःसराम्?)।।

And by divine nymphs having the arrays of aerial cars engaged in sports of hammockṣ or (Swings) made of lovely gold.

नागकन्याकदम्बैश्च सर्वतः समलङ्कृतम्।
एवंविधाभिः सर्वत्र भूमिकाभिर्निरन्तरम्।।

By the bevies of Nāga maidens decorated as such on all sides. By such normed storeys equipped perennially.

अलङ्कृतो विधातव्यो मेरुः प्रासादनायकः।
मध्य(म)द्विगुणैर्ज्येष्ठः क(र्तव्यो)मेरुरण्डकैः।।

Decorated deserves to be erected the Meru the leader of the Prāsādas. By middle ordered reduoubled deserves to be created Meru with Aṇḍakas.

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[1] कृत fn. 7, p. 404.

कनीयान् मध्यमार्धेनित्यण्डकस्थितिरीरिता।
उत्तमेषूत्तमं न्यस्येन्मध्यमेषु च मध्यमम्।।

The smaller one by the half of the middle one, this way the state of Aṇḍakas stands spread as such. In the highest ones, one may adjust the highest and middle on in middle normed.

(अध)मेष्वधमं लिङ्गमेवमन्येषु धामसु।
मेरोस्तु त्रिविधस्यापि लिङ्गमुत्तममृद्धिदम्।।

In the smaller ones the smaller liṅga and likewise in other temples. Of Meru of three moded norm the liṅga in excellent one and afforder of prosperity.

अन्यथाविहितं तत्र भवेद्रामादिरोषकृत्।
मेरुं मेरूपमं दिव्यं यः कारयति पार्थिवः।।

Otherwise[1] prepared therein may be the acceleration of faults such as passion. The Meru a peer to Meru the divine one who may get built the king.

स प्राप्नोति परां भुक्तिं ++++सदाशिवाम्।
मेरुं प्रदक्षिणीकृत्य काञ्चनं यत्फलर्द्धिभाक्।।

He obtains excellent enjoyment of greatly auspicious norm, having circumambulated Meru the golden one, which shares the prosperity of fruit.

शैलेष्टकादारुमये कृतेऽस्मिंस्तत्फलर्द्धिभाक्।
मेरुः।।
(लक्षणं) मन्दरस्याथ प्रासादस्याभिधीयते।।

On this having been created as made out of stones, bricks and wood that shares the prosperity of the fruit of that. The definition of Meru now the Prāsāda is being illustrated.

सिद्धिप्रदस्य पुण्य(स्य)स्तुतस्य त्रिदशैरपि।
चतुरश्रीकृतेक्षेत्रे दश भागविभाजिते।।

The one affording success and sacred one adored as eulogised even by gods. In a plot square shaped as such, divided into ten parts.

गर्भः कार्यश्चतुर्भागो भित्तिरेकांशविस्तृता।
अन्धारिकैकभागेन बाह्यभित्तिस्तु भागिकी।।

Garbha deserves to be created as four parted and the wall broad by a single part. By one part of the Andhakārikā[2] the outer wall may be of one part.

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1. fn. 7, p. 405, verse 437.
2. A closed balcony (EOHA, p.61).

कोणेषु रथिका कार्या: पदद्वितयसंमिता:।
चत्वारो मण्डपा: कार्या: षट्त्रिंशत्पदसंमिता:।।

In Karṇas Rathikas deserve to be created equal to part twain. Four pavilions deserve to be created equal to 36 padas.

चतुर्दिशमलिन्दाश्च विधातव्याश्चतुष्पदा:।
भागेन निर्गतास्ते च सर्वत: शुभलक्षणा:।।

On four directions, balconies deserve to be created of four padas projected by a part all around of auspicious marks.

अस्योर्ध्वमानं कर्तव्यं विस्तराद् द्विगुणं बुधै:।
कर्णाविधश्च(?) विस्तारसीमा सर्वत्र गृह्यते।।

The Ūrdhvamāna of this deserves to be created redoubled than the breadth by experts. Karṇavedha and Vistārasīmā is everywhere assumed as such.

प्रासादे मूलमानं यत् तच्च सम्यक् प्रकल्पयेत्।
द्विपदं पीठमुत्सेधात् कार्यं प्राङ्मुनतो(मूलतो)बहि:।।

In the Prāsāda the mūlamāna that exists that one may organize properly part twained the pīṭha from the elevation deserves to be created outside from the Prāṅmūla.

तत् पद्मैरङ्कितं कार्यं सिंहैरपि च मन्दिरे।
पदार्धं खुरक: कार्य: प्रासादसमवर्जित:(?)।।

That deserves to be created marked by lotuses as also by lions in the Mandira of half a part Khruaka or Mukha, is to be created Prāsāda sama varjita as such.

सार्धं पदद्वयं कार्यो वेदीबन्ध: सुशोभन:।
चतुर्भागोन्नता जङ्घा भागार्धं रूपपट्टिका।।

2½ parted deserves to be created Vedībandha of beautiful norm and Jaṅghā elevated by four parts and of part half the Rūpapaṭṭikā.

मेखलान्तरपत्रं च कार्यं पदसमुच्छ्रितम्।
पदद्वयायतानि स्यु: कर्णे शृङ्गाणि मानत:।।

And Mekhalāntarapattra deserves to be created elevated by a pada and the Śṛṅgas lengthy by part twain deserves to be created by measurement.

उच्छ्रयस्त्रिपदस्तेषां ग्रीवाण्डकलशै: सह।
मूलरेखा विधातव्या कर्णकूटस्य चोपरि।।

The elevation of those ones may be of 3 padas along with grīvāṇḍakakalaśas. The Mūlarekhā deserves to be created over the Karṇa Kūṭa.

नवभागोच्छ्रिता शस्ता विस्तारेणाष्टभागिका।
विस्तारं दशधा कृत्वा तैः षड्भिः स्कन्धविस्तृतैः।।

Excellent one as elevated by nine parts in breadth as eight parted one. Having created breadth by ten parts or having divided into ten parts by these six ground on the Skandha.

लताः पञ्च विधातव्याः श्रीवत्से कथिता यथा।
कुर्वीत पञ्चभौमं वा सप्तभौमममथापि वा।।

Then deserves to be created in Śrīvatsa as said as such one may create five storeyed or even of seven storeys as such.

ग्रीवा पादोनभागा स्यात् स(पादं) पदमण्डकम्।
चन्द्रिकैकपदा कार्या कलशो द्विपदोदयः।।

Grīvā may be one quarter reduced from a part (Sapāda padamaṇḍakaṁ and Candrikā) of one part each deserves to be created with Kalaśa having elevation of two padas.

(त्रिशिखरं?)त्रिपदं कुर्यात् तत्रैकं भागमुत्सृजेत्।
शुकनासोत्सृतं कुर्यात् सिंहस्थानविभूषितम्।।

The three crested and three footed one may create of (त्रिशेखरंत्रिपदं कुर्यात्) and there one part one may leave out. One may create projected by an aquiline norm (parrot nose) and one may create decorated by Siṁhasthāna.

कनकाभरणैर्युक्तः पुमान् यद्वद् विराजते।
तथा प्रासादराजोऽयं शोभते चित्रकर्मभिः।।

Endowed with golden ornaments the man that very way becomes englamoured an this lordly Prāsāda and becomes beautified by painting works.

मञ्जरीं दशधा कृत्वा कर्मशोभां प्रकल्पयेत्।
भागैर्भद्रस्य विस्तारः षड्भिर्भागेन निर्गमः।।

Having created Mañjarī in 10 parts one may create the grandeur of handiwork. By six parts the breadth of Bhadra and Nirgama by a part.

भागिक्यौ रथिके तत्र कुर्याद् भागाद् विनिर्गमः।
भागद्वयमितान् कर्णान् विदिक्षु च निवेशयेत्।।

The two Rathikās may be by two parts and those one may create as half parted vinirgama. The Karṇas measured by part twain one may introduce in various directions.

शालाश्चतस्त्रः कर्तव्या युक्ताः कूटैर्मनोरमैः।
नीरान्तराणि ता अष्टौ मञ्जर्या द्विगुणान्विता।।

4 Śālās (Halls) deserve to be created equipped with fascinating Kūṭas having no space between those eight ones with Mañjarī equipped with double normed (structure).

कूटेऽर्धे प्रथमा भूमिः कार्या भागद्वयोच्छ्रिता।
पदपादविहीनास्तु क्रमेणोपरि भूमिकाः।।

At half of Kūṭa the first storey deserves to be created elevated by part twain. Reduced by pada pāda in due order may be the storeys overhead.

अर्धभागोच्छ्रिता ग्रीवा भागिकोच्छ्रायमण्डकम्।
भागेन कलशः कार्यः सर्वलक्षणसंयुतः।।

The Grīvā elevated by the first part and aṇḍaka having elevation of one part. Kalaśa may be created by one part equipped with all architectural carvings.

विस्तारार्धेन कर्तव्यो वेदीबन्धो विबन्धुरः।
षड्गुणेनैव सूत्रेण मध्यरेखां समालिखेत्।।

By a half of the breadth deserves to be created the Vedībandha quite handsome as such. By a six fold thread, one may draw out the middle string.

द्वितीयामालिखेत् पञ्चगुणितेन विचक्षणः।
सार्धत्रिगुणसूत्रेण कर्ण रेखां समालिखेत्।।

The second one may carve out by a pentad multiplied the skilled one. By a 3½ sūtra one may draw the Karṇarekhā.

मञ्जरीभिर्विचित्राभिः सर्वत्रैव विराजितः।
प्रासादो मन्दरः कार्यः प्रमाणेनामुना शुभः।।

By variegated Mañjarīs existent all over, the Prāsāda Mandara deserves to be created by that measurement as auspicious one.

मन्दरं मन्दराकारं कृत्वा प्रासादमुत्तमम्।
प्राप्नोतीह परं सौख्यं परत्र च शुभां गतिम्।।
मन्दरः।।

Having created Mandara of the shape of Mandara the excellent Prāsāda, here obtains exquisite bliss and a good status in the yonder world (Mandaraḥ).

कथयामोऽथ कैलासमशेषसुरसेवितम्।
प्रथमप्रवरैर्जुष्टं प्रासादं पुण्यवर्धनम्।।

Now we shall talk of Kailāśa waited upon by all the gods equipped with Pramathas of excellent norm the Prāsāda Puṇyavardhana.

चतुरश्रीकृते क्षेत्रे शतधा प्रविभाजिते।
शाला षड्भागाविस्तारा कर्तव्या भागनिर्गमा।।

In a field square shaped divided into a hundred (segments) the Śālās having breadth of six parts deserve to be created having one parted nirgamas.

(कलात्रिभागिका कुर्यात् सलिलान्तरसंयुतान्?)।
(आरभ्य ब्रह्मणः स्थानात् समा इव पादद्वयम्?)।।

The Kalās as three parted ones one may create equipped with water courses. Having started from the abode of Brahmā equal as such of Pāda twain.

भ्रमयित्वा समं वृत्तं गर्भं(गर्भमंशं) प्रकल्पयेत्।
तथा भित्तिर्विधातव्या समन्तादर्धभागिका।।

Having rotated the similar circle, one may create one parted Garbha. Then the wall deserves to be created all around of a half part.

भागिका बाह्यभित्तिः स्यात् (कार्या स्याद्?) भद्रभूषिता।
अन्तराले तु सर्वत्र विदध्यादन्धकारिकाम्।।

One parted may be the outer wall decorated by the Bhadra. In the interior all over one may create Andhakārikā.

अलिन्दकाश्चतुर्भागाः कर्तव्या दिक्त्रये बुधैः।
भागद्वयेन निष्क्रान्ताः सर्वतः शुभलक्षणाः।।

Alindakas (Balconies or verandaha) four parted ones deserve to be created by experts in direction triad projected by part twain all around of auspicious marks.

(चतुष्किकाः?) विधातव्यास्तेषु स्तम्भद्वयान्विताः।
मुखे तु मण्डपः कार्यः स्तम्भपङ्क्तिविराजितः।।

Catuskikās[1] deserves to be created in them equipped with column twain. In the opening the Maṇḍapa deserves to be created decorated by a row of columns.

अथोर्ध्वमानं वक्ष्यामः कैलासस्य यथास्थितम्।
पीठं तस्य पदे द्वे तु कर्तव्यं गणभूषितम्।।

Of Kailāśa the upper, extent now is being defined as per situation. The pīṭha of that with padas 2 deserves to be created decorated by a gaṇa.

पदस्यार्धेन कर्तव्यः खुरकस्तु खुरादिति(?)।
तदूर्ध्वं द्विगुणा ज्ञेया प्रासादस्य समुच्छ्रितिः।।

By a half of the pada deserves to be created Khuraka by Khura and the like. Above that redoubled deserves to be understood the height of the Prāsāda.

एकेन कुम्भकः कार्यो भागेन समवर्जितः।
मसूरकस्तु भागेन पादोनेन विधीयते।।

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[1] चतुष्किका इति ख्यात् fn. 8, p. 407.

By one Kumbhaka deserves to be created by a part reduced as such. Masūraka (lintil) however, by a part reduced by a pāda is provided as such.

कार्यं पदस्य पादेन ततश्चान्तरपत्रकम्।
मेखलार्धपदेन स्याच्चन्द्रशालाविभूषिता।।

Deserves to be created by a pāda (quarter) of the pada then the antara pattrika. By a pada half the Mekhalā deserves to be created decorated by Candraśālās (Moon chambers).

जङ्घा तदूर्ध्वं कर्तव्या सार्धं पदचतुष्टयम्।
भागेनैकेन कुर्वीत मेखलान्तरपत्रकम्।।

Jaṅghā deserves to be created above that of 4½ padas. By one part one may create Mekhalāntara pattraka.

कर्णशृङ्गं त्रिभिर्भागैः कुर्यात् सकलशाण्डकम्।
तदूर्ध्वं द्विपदानि स्युः कूटान्युच्छ्रायमानतः।।

Karṇaśṛṅga by 3 parts one may create along with Kalaśaṇḍaka. Above that of two padas may be Kūṭas by the measurement of height.

पूर्वोक्तानाममीषां च प्रक्षेपः स्यात् पदां(शतः)।
चतुर्धा कूटविस्तारं संविभज्य पदद्वये।।

Of these spoken of earlier Prakṣepa may be by a part of the padas. Four times may be the breadth of the Kūṭa having divided at the pada twain.

(भद्रंस्यादिति कूयनि?) सिंहक्रान्तानि कारयेत्।
विस्तारं मूलमञ्जर्याः कुर्यात् षड्भागसंमितम्।।

Bhadra may be there and Kūṭas one may get created carved out in the form of lions or overpowered by lion images. The breadth of Mūlamañjarī one may create as six parted in extent.

सप्तभागिकमुच्छ्रायं कैलासेऽस्याः प्रकल्पयेत्।
भागार्धेन भवेद् (भाग?) भागिकोच्छ्रायमण्डकम्।।

Seven parted the height of this one, in the Kailāśa one may create. By a half part may be Vedī and one parted in height the Aṇḍaka.

वेदिकामर्धभागेन कलशं सार्धभागिकम्।
कुर्वीत शिखरं चास्य स्वस्तिकस्य यथोदितम्।।

The Caṇḍikā or Vedikā by a half part and Kalaśa of part and a half and one may create the Śikhara of this one, the way has been earmarked for Svastika.

युक्तं भूमीभिरशभिर्मञ्जरीभिरलङ्कृतम्।

सिंहकर्णैर्विचित्रैश्च भद्राण्यस्य विभूषयेत्।।

Equipped with 8 storeyes adorned by Mañjarīs and by variegated Siṁhakarṇas one may adorn its Bhadras.

कर्तव्यः स्कन्धविस्तारस्तस्मिन् पदचतुष्टयम्।
विदधीत समालेखसूत्रेण त्रिगुणेन च।।

The breadth of the Skandha deserves to be created in that of 4 padas. By the Samālekhasūtra, threefold one may create.

एवं प्रासादमुख्यं कैलासं विदधाति यः।
विभूतिं लभते सोऽत्र सुखसौभाग्यसंयुताम्।।

This way whosoever gets created Kailāśa he attains prosperity here endowed with bliss and eclat or fortune.

कामानवाप्य विविधान् कीर्तिमारोग्यमेव च।
भुक्त्वा भोगांश्च कैलासे कल्पान्ते यावदीप्सितम्।।

Having obtained all the cherished ends as also fame and health having enjoyed all the objects of enjoyments in Kailāśa till the end of the aeon, the way desired as such.

शार्वं पदमवाप्नोति शान्तं ध्रुवमनामयम्।
कैलासः।।
त्रिविष्टपमथ ब्रूमः प्रासादममरप्रियम्।।

The status of Śarva attains as peaceful, certain and free from ailments (Kailāśa). Now we talk of Triviṣṭapa the Prāsāda, dear to the gods.

सेवितं यक्षगन्धर्वसिद्धविद्याधरादिभिः।
चतुरश्रीकृते क्षेत्रे विंशत्यंशविभाजिते।।

Waited upon by Yakṣas, Gandharvas, Siddhas, Vidyādharas and others in a spot square shaped divided into twenty parts.

षड्भागविस्तृता शाला स्याच्चतुर्भागनिर्गमा।
चतुःशती कोष्ठकानां द्वासप्तत्यधिका भवेत्।।

Six parts broad the Śālā having a projection of 4 parts having Koṣṭhakas of a 400 added by seventy two may be there.

आशात्रयस्थितैर्भद्रैः सार्धमेवं प्रजायते।
कुर्याद् गर्भगृहाण्यष्टौ (दिक्ष्वष्टास्वपि?) तानि तु।।

Along with the Bhadras stationed in 3 directions it gets into being one may create 8 garbhagṛhas in those directions even.

कोणे तु षोडशांशानि तन्मध्ये चतुरोंऽशकान् (?)।
भित्तिर्द्वादशभिर्भागैगर्भाणामिति निर्णय:।।

In the corner 16 digited ones, and in the centre of that the four digited ones, and a wall by twelve parts this is the decision of garbhas.

चतु:षष्टिपद: कार्यो मध्ये प्रासादनायक:।
पदै: षोडशभिस्तस्य मध्ये गर्भं प्रकल्पयेत्।।

Of 64 padas deserves to be created in the centre the Prāsādanāyaka and by 16 padas in the centre of that one may create garbha.

द्विभागविस्तृता भित्ति: कर्तव्या तस्य बाह्यत:।
(चतुर्दिशं भ्रमन्ती स्यात् तस्या: ?)पञ्चपदायता।।

The wall broadly part twain, deserves to be created on the exterior. 24 digited may be Bhramantī of this one lengthy by 5 parts.

वलभी: कारयेत् तद्वद् द्वि(दिग्)भागेषु चतुर्ष्वपि।
प्रत्यङ्गं द्विपदं कर्णशालावलभिकान्तरे।।

The roofs one may get created that very way in the four quarters even and Pratyaṅga (quarter portion of the roof) may be pada twained within the inferior of the roof of the cornered Hall.

तच्च द्विपदमुद्दिष्टं जलमार्गे पदार्धिके।
पदैर्द्वादशभिर्दिक्षु चतसृष्वपि मण्डपान्।।

And that is designed as being of pada twain in the water course of a half pada by 12 padas in quarters 4 even the pavilion (maṇḍapas).

प्रासादस्य प्रकुर्वीत कर्मशोभाविभूषितान्।
मूला(ल)प्रासादगर्भस्य कुर्याद् द्वारचतुष्टयम्।।

Of the Prāsāda one may create decorated by architectural designing and of the interior of the Mūla Prāsāda garbha one may create 4 gates.

विज्ञेये(यं) तच्च दिग्भद्रे सूत्रमार्गानुसारत:।
जलान्तराणि कुर्वीत प्रत्यङ्गे पार्श्वयोरपि।।

Deserves to be recognised in the Bhadra of that as per condignment of the Sūtramārga and the water courses one may create in Pratyaṅga and in flanks too.

बाह्यभित्तिं तु कुर्वीत भागेनैकेन संमिताम्।
एवं विभज्य कुर्वीत पुरतो मुखमण्डपम्।।

The outer wall one may create measured by one part and this way having divided one may create the main pavilion.

ऊर्ध्वमानमथ(स्त्रिंशा ?)तत्र पीठं चतुष्पदम्।
मध्यप्रासादजङ्घा च तद्वदेव समुच्छ्रिता।।

The upper measurement therefore, may be of 30 parts and Pīṭha of four padas. The Jaṅghā of the middle Prāsāda may be elevated that very way.

अत: पदै: स्याद् विस्ताराद् द्विगुणा शिखरोन्नति:।
तस्याश्च मध्ये कुर्वीत षोडशांशं तुलोदयम्।।

Therefore the height of the Śikhara or roof may be redoubled than breadth by padas. In the midst of that one may create 16 parted Tulodaya.

तुलोदयस्य मध्ये द्वे वेदीबन्धं सपञ्चकाम् (?)।
जङ्घा चाष्टपदा कार्या मध्ये चासनपट्टिका।।

In the centre of Tulodaya are two and Vedībandha pentad normed Jaṅghā as of eight padas and in the centre deserves to be created āsanapaṭṭikā.

एषा त(मन्तर)पत्रं च कर्तव्यं त्रिपदोच्छ्रितम्।
तुलोदयस्योपरिष्ठात् प्रमाणमथ कथ्यते।।

And Mekhalāntara pattraka[1] deserves to be created as elevated by 3 padas. Above the Tulodaya the measure now is being illustrated.

चतुष्पदेषु कर्णेषु कूटं पञ्चपदोदयम्।
ग्रीवा पदस्य पादोन(ना)त्रिभि: पादैस्तथाण्डकम्।।

In Koṇa of 4 padas Kūṭa may be of five padas elevation. Grīvā by a quarter reduced by one pada and Aṇḍaka by 3 pādas.

चन्द्रिकाकलशोत्सेधं पादेनैकेन कल्पयेत्।
प्रत्यङ्गे तिलकास्त्र्यंशा घण्टाकलशसंयुता:।।
मध्ये तु वलभीशृङ्गमुन्नतं सप्तभि: पदै:।
ऊर्ध्वतस्तिलकानां स्यादुरोमञ्जरिका दश।।

One may create the elevation of Candrikā and Kalaśa by a single part. In the quarter position of roof (Pratyaṅga) Tilakas may be 3 parted equipped with ghaṇṭā and Kalaśa. In the centre, however, the top of the roof (valabhiśṛṅga) may be elevated by seven padas and above the tilakas may be Uromañjarikās ten.

विस्तारेण पदान्यूर्ध्वं भवेद् द्वादशभागिका।
स्कन्ध(पदार्ध?) विस्तारो ग्रीवा पादोनभागिका।।

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[1] Fn. 4, p. 410.

By breadth the padas may be overhead 12 parted ones. Skandha[1] may be in breadth a half pada and grīvā of one part reduced by a quarter.

अण्डकं सार्धभागेन चन्द्रिका भागमुच्छ्रिता।
द्विपदः कलशोच्छ्रायस्तद्वद्(द्वि?)बीजपूरकम्।।

Aṇḍaka may be by a part and half and Candrikā elevated by a part. The elevation of Kalaśa may be part twained and that very way bijapūraka. (The top most element of a finial).[2]

विस्तारो मूलमञ्जर्याः कार्यः षोडशभिः पदैः।
उच्छ्रायः सप्तदशभिः स्कन्धो नवपदः स्मृतः।।

The breadth of Mūlamañjarī deserves to be created by 16 padas the elevation by 17 and Skandha of nine padas known as such.

कार्या सप्तलतोपेता प्रशस्ता मूलमञ्जरी।
ग्रीवास्य भागिका भागद्वयमामलसारकम्।।

Deserves to be created equipped with seven latās appreciated Mūlamañjarī grīvā of this one parted and part twained Amalasāraka.

चन्द्रिका भागमेकं स्यात् त्रिपदा कलशोच्छ्रितिः।
उक्ता या मूलमञ्जर्यः प्राक् प्रासादेषु तास्वियम्।।

Candrikā may be of one part and three parted the elevation of Kalaśa that stands illustrated of Mūlamañjarī earlier in the Prāsādas those ones this one.

कार्या माहाकरा(?) चारुकर्मोपशोभिता।
बाह्यभित्तिसमायुक्तं प्रासादस्य चतुर्दिशम्।।

Deserves to be created of a huge structure, decorated by lovely designing. And combined with an outer wall on all the four sides of the Prāsāda.

मल्लच्छाद्यं प्रकुर्वीत यथाशोभं विचक्षणः।
सर्वतश्चारुरूपाद्यैर्विचित्रैः शुभलक्षणैः।।

One may create Mallacchādya as per decorative norm by the skilled ones all around by the lovely frameworks and the like, varied normed with good marks.

विभूषयेत् सिंहकर्णैर्मल्लच्छाद्यं मनोहरैः।
वलभीत्रयसंयुक्तं कर्णकूटचतुष्टयम्।।

One may decorate with Siṁhakarṇas, the Mallacchādyas fascinating ones equipped with wall triad the Karṇa kūṭa square.

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[1] स्कन्धः पदार्धविस्तारः fn. 7, p. 410.

[2] Prāsāda Śikhara, p .152.

यथाशोभं विधातव्यं प्रासादेऽस्मिंस्त्रिविष्टपे।
वास्तौ शतपदे यानि मर्माण्युक्तानि सर्वतः।।

As per decorative norm deserves to be created in this Prāsāda Triviṣṭapa as many are in the Prāsāda (Vāstu) Padma (Śatapada) the vital points dilated upon as such.

उत्सृज्य तानि यत्नेन परिकर्मात्र कारयेत्।
प्रासादं कारयित्वैनमुक्तरूपं त्रिविष्टपम्।।

Having spared these with effort one may get done the face lifting. Having got created this Prāsāda said above as such, the Trivṣṭapa.

लभेतेह यशो राज्यं परत्रानन्त्यमेव च।
कृत्वा त्रिविष्टपं दिव्यं प्रासादं पुरभूषणम्।।

Here one may obtain fame and kingdom as unending one in the yonder world, having got built the divine palace named Trivṣṭapa the ornament of the capital.

वसेत् त्रिविष्टपे तावद् यावदाभूतसंप्लवम्।
तस्यान्ते तु परे तत्त्वे लयमाप्नोति मानवः।।
त्रिविष्टपः।।

One may live in heaven till such time till the existent dissolution. At the culmination of that the ultimate purpose having arrived the human being attains to elimination.

अथाभिधीयते सम्यक् प्रासादः पृथिवीजयः।
किन्नरासुरयक्षाद्यैर्वन्दितः सुरसत्तमैः।।

Now is being illustrated with propriety the Prāsāda Pṛthivijaya offered obeisance to by Kinnaras Yakṣas, Asuras and the like and the Excellent gods.

चतुरश्रीकृते क्षेत्रे(भागाष्टक?) विभाजिते।
चतुर्भागा भवेच्छाला सपादांशविनिर्गता।।

In a square shaped plot divided into eight parts[1] four parted may be Śālā projected by a quarter part.

कर्णशृङ्गद्वयं कार्यं प्रत्येकं भागविस्तृतम्।
पादोनपादनिष्क्रान्तं +++++++++++।।

Karṇaśṛṅga twain deserves to be created each one broad by apart projected by a quarter reduced pāda.

भागैश्चतुर्भिर्गर्भः स्याद् भित्तिः कार्या तु भागिका।
भ्रमन्तिकापि भागेन बाह्यभित्तिश्च भागिकी।।

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[1] भागष्टक विभाजिते fn. 10, p. 411.

By 4 parts garbha may be there and the bhitti (wall) may be created as one parted Bhramantikā even by a part and the outer wall also of one part.

भागद्वयेन कुर्वीत दिक्त्रयेऽस्य चतुष्किकाम्।
पुरतो मण्डपं कुर्यादुपेतं कर्मशोभया।।

By a part twain one may create in the three directions of this one Catuṣkikā and infront one may create a pavilion endowed with the glory of technique.

एवं विभागान् संकल्प्य यथोद्देशं विचक्षणः।
मन्दरस्येव कुर्वीत कर्मशोभां समन्ततः।।

This way having created the partitions as per spot, the expert one, like that of Mandara, may create all around a beauty of structuring.

ऊर्ध्वतो यत् प्रमाणं स्यात् तदस्येहाभिधीयते।
अधस्तान्नागपीठं स्यात् प्रमाणेन पदद्वयम्।।

Overhead that may be the extent that same here is being talked of. Underneath may be the Nāgapīṭha in measurement as pada twained.

हीरकं भागपादेन तस्य मध्ये निवेशयेत्।
विस्ताराद् द्विगुणं चोर्ध्वमानं भागार्धसंयुतम्।।

Hiraka by a single parted pāda in the midst of that one may arrange and redoubled than the breadth the measurement of the upper part twained as equipped with a half part.

ऊर्ध्वमानस्य मध्ये स्यात् षट्पदानिबर्हणादयः(?)।
वेदीबन्धश्च तन्मध्ये कर्तव्यः सार्धभागिकः।।

In the centre of the Ūrdhvamāna may be the षट्पदानिबर्हणादयः। And Vedībandha in the centre of these deserves to be created as half parted one.

ततो हीरकसंयुक्ता जङ्घा पदचतुष्टया।
मेखलान्तरपत्रं च कार्यं भागार्धसंमितम्।।

Then equipped with Hīraka Jaṅghā may be at a quarter pada and Mekhalāntara pattra deserves to be created as endowed with a part half.

भागद्वयेन कर्तव्यं वेदिका राजसेरका।
चन्द्रावलोकं भागेन विदधीत विचक्षणः।।

By a part twain deserves to be created the Vedikā rājasarakā and Candrāvaloka by a part one may create the expert one.

कुर्यात् पदस्य पादेन तत्रैवासनपट्टकम्।
पदद्वयेन सांशेन स्तम्भमूर्ध्वं निवेशयेत्।।

One may create by a pāda (quarter) of a pada just therein the āsana paṭṭakas and by a part twained aṁśa one may incorporate a column overhead.

अर्धभागेन कुर्वीत भरणं स्तम्भशीर्षके।
अर्धभागेन पट्टं च छाद्यं सार्धपदायतम्।।

By a half part one may create the Bharaṇa over the Stambhaśirṣaka and Paṭṭa by a half part and Chādya as lengthy by a half part.

(द्वि सन्त पठिका?) कार्या ततो भागार्धसंमिता।
ऊर्ध्वमन्तरपत्रस्य (कथमोथ ?) यथाक्रमम्।।

Dvisanta paṭṭikā deserves to be created then equal to a half part and above the Antarapattra कथमोथ यथाक्रमम्।

कुर्याद् ग्रीवाण्डकलशं चन्द्रिकाभिः समं बुधः।
उच्छ्रायं कर्णशृङ्गाणां सार्धभागं प्रमाणतः।।

One may create grīvāṇḍakalaśa along with Candrikās the wise one and height of the Karṇa Śṛṅgas of half a part in extent.

स्तम्भसूत्रेण कर्तव्यं नष्टशृङ्गं विचक्षणैः।
कूटानि पञ्च कुर्वीत यथावत् प्रथमक्षितौ।।

By the Stambha sūtra deserves to be created naṣṭaśṛṅga by the experts and Kūṭas one may create five as per suitability in the first storey.

मा (त्री)णि भूमौ द्वितीयायां तृतीयायां तु कूटकम्।
कुर्यात् तुल्यसमुच्छ्रायविस्तारं तच्च मानतः।।

Three in the second storey and in the third the Kūṭaka and one may create that breadth of the similar height by measurement.

कर्णे कर्णे तु कूटानि भवन्त्येवं पृथङ् नव।
शुकनासोन्नतिः कार्या सार्धभागद्वयं बुधैः।।

In every Karṇa the Kūṭas do exist here separately as nine. The elevation of Śuknāsa (an integrated projection from the main spire over the vestibule (antarila) in front of the sanctum) deserves to be created of 2½ parts by experts.

स्यादुरोमञ्जरी पूर्वा नष्टशृङ्गस्य चोपरि।
विस्तारात् त्रिपदा सा स्यात् सार्धभागत्रयोन्नता।।

The Uramañjarī may there be, the first one, above the naṣṭaśṛṅga of 3 padas as compared with vistāra (breadth) elevated by 3½ parts..

भागं सपादं कुर्वीत ग्रीवां सकलशाण्डकम्।
द्वितीयशृङ्गस्योर्ध्वं स्यादुरोमञ्जरिकापरा।।

Grīvā along with Kalaśaṇḍaka one may create of 1¼ parts. Above the second Śṛṅga may be the second Uramañjarī.

विस्तीर्णा चतुरो भागान् कार्या पञ्चपदोच्छ्रिता।
स्कन्धावरोहणग्रीवाचन्द्रिकाकलशैः सह।।

On four parts broad deserves to be created as elevated by 5 parts along with Skandhā varohaṇa grīvā candrikā kalaśas.

एतेषां तु समुच्छ्रायः सार्धभागं विधीयते।
उरःशिखरकाण्यशवेवं कुर्याच्चतुर्दिशम्।।

The elevation of these is provided as of a half part. The 8 Uraḥ śikharakas one may create this way in the 4 quarters.

तृतीयकर्णश्रृङ्गस्य स्यादूर्ध्वं मूलमञ्जरी।
सा भवेत् षट्पदोच्छ्राया पदपञ्चकविस्तृता।।

Over the 3rd Karṇaśṛṅga may be the Mūlamañjarī. that may be elevated by 6 padas and broad by five parts.

त्रिपदः स्कन्धविस्तारो दिक्षु स्याच्चतसृष्वपि।
कूटैश्च विविधन्यासैरलङ्कुर्वीत मञ्जरीम्।

Three parted may be the breadth of Skandha may be in the four quarters and by many normed Kūṭas one may adorn the Mañjarī.

अर्धभागोच्छ्रिता ग्रीवा सार्धांशद्वयविस्तृता।
अण्डकस्य समुच्छ्रायस्त्रिभागोनपदं भवेत्।।

Half parted in height the Grīvā broad by 2½ digits and the elevation of Aṇḍaka may be 2¾ parts.

कर्परं चार्धभागेन कलशः पदमुच्छ्रितः।
नवभिः शिखरैर्युक्तः कर्तव्योऽयं समन्ततः।।

Karpara may be a half part and Kalaśa elevated by a pada. Equipped with 9 Śikharas this one deserves to be created all around.

वेदीबन्धस्तु सर्वत्र कर्तव्यः शतवास्तुवत्।
कुर्यात् तेन विभागेन कलशानपि शोभनान्।।

Vedībandha, however everywhere, deserves to be done as it is like Śatavāstu and one may create by that division the Kalaśas also beautiful ones.

मञ्जरीः पद्मपत्राग्रतुल्याः सर्वत्र कारयेत्।
अण्डकानि भवन्त्यत्र चत्वारिंशच्च पञ्च च।।

The Mañjarīs similar to the Padmapattrāgra (lotus petals-tips) everywhere one may get created. Aṇḍakas here do become.

एवंविधं विधत्ते यः प्रासादं पृथिवीजयम्।
पृथ्वीं विजयते कृत्स्नां निर्जितारिः स पार्थिवः।।

Such a Prāsāda Pṛthivī Jaya who gets built that king wins whole of the land having enemies vanquished.

अन्योऽपि कश्चिद् यः कुर्याद् (वर्णानाम्?) भक्तिमानिमम्।
सोऽपि सौख्यमवाप्नोति पश्चादन्ते परं पदम्।।
पृथिवीजयः।।

The other one that whosoever may get created of the orders of society the devoted one, he even attains to comfort and later on at the end the highest step. (Pṛthivī Jaya)

अतः परं प्रवक्ष्यामि प्रासादं क्षितिभूषणम्।
अमरैर्वन्दितं सर्वैस्तथा चाप्सरसां गणैः।।

After this I shall talk of the Prāsāda Kṣiti bhūṣaṇa offered obeisance to by all gods as well as by the bevy of nymphs.

चतुरश्रीकृते क्षेत्रे द्वादशांशविभाजिते।
भद्रे पञ्च पदानि स्युः कोणे कार्यं पदत्रयम्।।

In a field square shaped as such divided into 12, in the Bhadra there may be 5 padas and in the Koṇa deserves to be created pada triad.

गर्भं षोडशभिर्भागैस्तस्य कुर्याद् विचक्षणः।
कर्तव्या पदविंशत्या कन्दभित्तिः समन्ततः।।

Garbha by 16 parts of that may create the skilled one and deserves to be created by 20 padas the wall of the Koṇa all over.

प्रासादस्यास्य कर्तव्या रमणी तु पदद्वयम्।
पट्टि (दि)का बाह्यभित्तिः स्याद् द्विपदो भद्रनिर्गमः।।

Of this Prāsāda deserves to be created Ramaṇī of pada twain and Paṭṭikā and the outer wall may be there and two parted Bhadra nirgama.

जलान्तरं तु भागस्तु ++++ गवाक्षकाः।
भद्राणां मध्यतः पञ्च(स?) प्रकाशाः स (सु)मनोरमाः।।

Jalāntara may be of one part as well and gavikṣakas. In the middle of Bhadra five Prakāśas or open spaces may be fascinating ones.

बाह्यालिन्दं प्रकुर्वीत वेदीजालविभूषितम्।
तस्योपरिष्टात् कुर्वीत माल्युच्छ्रायं सुशोभनम्।।

The outer balcony may one create decorated by Vedījāla and above that may be Mālyhcchāya nice one.

ऊर्ध्वमानमथ ब्रूमः प्रासादे क्षितिभूषणे।
क्षुरकं तस्य कुर्वीत त्रिपदं पीठसंयुतम्।।

Ūrdhvamāna now we talk of in the Prāsāda kṣiti Bibhūṣaṇa. Kṣuraka of that one may create of pada triad, equipped with Pīṭha.

अस्योच्छ्रायस्ततः सार्ध (पदाः स्यात्?) पञ्चविंशतिः।
एतन्मध्ये तु दशभिः पदैः कार्यस्तुलोदयः।।

The height of this one, there may be of 1½ part 25 as such. In the midst of that by ten padas may be created Tulodaya.

रेखा पञ्चदशांशा स्यात् स्कन्धशीर्ष पदार्धकम्।
वेदीबन्धस्तु कर्तव्यः सार्धभागद्वयं बुधैः।।

Rekhā is of 15 aṁśas and Skandha of a half pada Vedībandha, however, deserves to be created 2½ parts by experts.

जङ्घा षड्भागिकोच्छ्राया भागार्धे(षेचराः?) शुभाः।
मेखलान्तरपत्रं च पदेनैकेन कारयेत्।।

Jaṅghā of a height of six parts is of a half part is lovely one. Mekhalāntara pattra one may create by one part.

कार्या चतुष्किका पञ्चविस्तारा त्रिपदोच्छ्रिता।
तदूर्ध्वतः क्रमः कार्यो द्विपदोऽन्योऽधिकं पदम्।।

Catuṣkiki deserves to be created of 5 pada breadth elevated by 3 padas. Above that the system is to be created added by 2 padas and one pada.

भूमयः पञ्च कर्तव्या न्यूनस्ताश्च यथोत्तरम्।
प्रथमा भूमिका (का)र्या सार्ध (द्विभागास्तु गवाक्ष?)भागत्रयं बुधैः।।

The storeys five deserve to be created reduced as such one after the other[1]. The first storey deserves to be created by 2½ parts with windows of part triad.

सपादास्तु त्रयो भागा द्वितीयाया (स)मुदाहृता।
तृतीया त्रिपदा कार्या त्रिपदोनपदापरा।।

3¼ parted the second one is declared as such. The third one deserves to be created 2¾ padas as such.

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[1] न्यूनास्ताश्च fn. 1, p. 415.

अर्धहनि त्रिभागा तु पञ्चमी भूमिरिष्यते।
पादहीनपदं ग्रीवा सपादपदमण्डकम्।।

Having 3 parts reduced by half a part each the fifth storey is required as such and the grīvā is such as having pada reduced by a pāda and Aṇḍaka by 1¼ part.

चन्द्रिका भागमेकं स्यात् पद्मपत्रनिभा शुभा।
त्रिपदं कलशं विद्यान्मातुलिङ्गसमन्वितम्।।

Candrikā may be of one part lovely one like the lotus petal and Kalaśa of part triad may be deemed as one endowed with a Mātuliṅga.

द्राविडं नागरं वापि वाराटं वास्तु शोभनम्।
(यदेकं चेतते कर्तुं?) तद्रूपं तं प्रकल्पयेत्।।

Drāviḍa or Nāgara, vārāṭa the house is good one. He who tales up the building of one of these, he may create form of the same type.

नानाप्रकारैः स्तम्भैश्च नानाभूषणभूषितैः।
कलशैः पद्मपत्रैश्च हीरकैश्चोपशोभितम्।।

By many normed columns decorated by man ornaments Kalaśas or ewers and lotus petals are englamoured by the Hīraka.

कृत्रिमग्रासयुक्ताभिश्चन्द्रशालाभिरन्वितम्।
मकरग्राससंयुक्तैस्तोरणैर्लक्षणान्वितैः।।

Equipped with artificial turf and provided with Candraśālās and equipped with alligators and crocodiles[1] the arched portals endowed with good marks.

(कोणोत्कण्ठै?)र्विचित्रैश्च रूपैश्चित्रैश्च शोभितम्।
कर्म रम्यं प्रकुर्वीत यथावद् वित्तविस्तृतम्।।

By Koṇas and Kūṭas of variegated norm and decorated by variegated normed forms, one may create a fascinating structure as per the funds allocated as such.

गुणवान् नृपतिर्यद्वद् भूषयत्यखिलां महीम्।
क्षितिं विभूषयत्येवं प्रासादः क्षितिभूषणः।।

A merit endowed king the way adoring the entire land adorns the ground that very way the Prāsāda Kṣitibhūṣaṇa.

द्रव्येषु रेणुसंख्या या सुधायामपि यावती।
तावद्युगसहस्राणि कर्ता शिवपदे वसेत्।।

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[1] May be मकरग्राह संयुक्तै pāda 3 of verse 568.

क्षितिभूषणः।।

In the materials which ones are the numbers of or as many are the dust particles and as many are in the Sudhā (stucco paint) that many thousand of yugas may live the builder in the Śivapada. (Kṣitibhūṣaṇa)

संस्थानं सर्वतोभद्रस्याधुना परिकीर्त्यते।
चतुरश्रीकृतं क्षेत्रं विभजेद् दशभिः पदैः।।

The Institution or Installation of Sarvatobhadra is now being illustrated. One may divide in ten padas the square shaped field or plot.

तत्र गर्भो भवेत् तावान् यावत् स्याद् ब्रह्मणः पदम्।
भित्तिभ्रमन्ति काद्या भिर्न्श्चेति पदं पदम्।।

Therein the garbha may be merely as much may be the pada of Brahmā. And to the bhitti bhramantikā, and the like, the (space) may be of one pada each.

भागषट्केन भद्रं स्यात् सार्धभागविनिर्गतम्।
कर्णं द्विभागिकं कुर्यात् + लमाग्रसमन्वितम्।।

Bhadra may be by a part hexagonal projected by a half part. The Karṇa one may create as part twained provider of wealth and crops.

पदपादस्य पादेन विस्तारो जलवर्त्मनः।
यत्रैकमेव भद्रं स्याच्चारुस्तम्भैरलङ्कृतम्।।

By a quarter of the Padapāda the breadth may be by the water course. And where there may be a single Bhadra decorated by beautiful columns.

स(सं)मोददं स्यात् तद् वस्तु धनधान्यसुखावहम्।
चतुर्भिर्विस्तृतं भागैः सार्धभागविनिर्गतम्।।

Joy providing may that be thing provider of wealth and comfort of crops broad by four parts projected by 1½ parts.

भद्रस्यैवाग्रतो भद्रं तच्छा(च्च)बाह्योदरं विदुः।
विस्ताराद् द्विगुणश्चास्य समुच्छ्रायः प्रकीर्तितः।।

A Bhadra in front of the Bhadra, that they know as Bāhyodara. Redoubled than the breadth of this one, the elevation is provided.

कुम्भकं भागिकं कुर्याद् भागार्धेन मसूरकम्।
भागपादेन कुर्वीत ततश्चान्तरपत्रकम्।।

Kumbhaka one may create as one parted and by a half part Masūraka (lintel). By a quarter part one may create therefore the antarapattraka.

मेखलाया: समुच्छ्रायमर्धभागेन कारयेत्।
चतुर्भागोन्नता जङ्घा प्रासकिङ्किणिकान्विता।।

The height of Mekhalā may be elevated by a half pada. The Jaṅghā by four parts equipped with Prāsa (lance) and Kiṁkiṇikā) a Bell.

पदं पादविहीनं स्यात् (कृष्णं ?)स्थानेषु हीरकम्।
मेखलान्तरपत्रं च पदार्धेन समुघ्र(च्छ्रि)तम्।।

Pada may be reduced by a pāda (quarter) and dark coloured may be Hiraka on spots and Mekhalāntara pattraka, may be elevated by a half part.

त्रिभागविनतं कुर्याद् भागे चन्द्रावलोकनम्।
ऊर्ध्वमासनपट्टस्य स्तम्भं कुर्यात् पदद्वयम्।।

The Candravalokana one may create at one part bent down by part triad and the upper part of the āsanapaṭṭa and column (a stambha) one may create of part twain.

हीरग्रहणशीर्षं च पदेनैकेन कारयेत्।
भागेनैकेन कुर्वीत पट्टपिण्डं विचक्षण:।।

Hiragrahaṇa śīrṣa one may get created by one pada and Paṭṭapiṇḍa one may create by one part the expert one.

द्विपदं छाद्यविस्तारं तदर्धेन(तुलस्वनम: ?)।
जठरं बाह्यसीमा च भित्तयश्चान्धकारिका।।

Part twained may be the breadth of chādya by a half of that Tulodaya Jaṭhara and Bāhyasīmā, Bhittis and Andhakārikā.

जङ्घोत्सेधश्च कर्णश्च यथा मेरोस्तथा भवेत्।
कोणेषु रथिका: कार्या: कलशान्ता: पदत्रयम्।।

The elevation of Jaṅghā and Karṇa one may create the way it is in Meru. In the Koṇas Rathikās are to be created ending in Kalaśas of pada triad.

द्वितीया द्विपदोच्छ्राया रथिका परिकीर्तिता।
उच्छ्राय: सिंहकर्णस्य प्रथमस्य पदत्रयम्।।

The second one Rathikā having height of pada twain stands illustrated. The height of the Siṁhakarṇa the first one is of pada triad.

पदद्वयं द्वितीयस्य तत एव समुन्नति:।
शृङ्गाणां स्यान्मिथ: क्षेपो भागं (प+ ?)यथोत्तरम्।।

The pada twained of the second one and that very way the height. Of Śṛṅgas may be the mutual placement or one parted in succession.

भागान् सप्तोच्छ्रितं कुर्याच्छिखरं विस्तृतं च षट्।
अर्धभागोच्छ्रिता ग्रीवा स्यादेकं भागमण्डकम्।।

The parts one may create as of seven parted height and Śikhara as broad by six grīvā as elevated by a half part and Aṇḍaka by one part.

चन्द्रिकार्धपदेन स्यात् सार्धं तु कलशः पदम्।
मञ्जरीः पद्मपत्राग्रे तुल्याः सर्वत्र कारयेत्।।

Candrikā by a half part and Kalaśa of a half pada. The Mañjarīs in front of padmapatta one may get created similar in size.

अधस्ताद् भद्रपीठं तु वास्तुवा(पा)देन शोभनम्।
यः कुर्यात् सर्वतोभद्रं सर्वलक्षणसंयुतम्।।

Underneath the Bhadrapīṭha lovely one by a quarter of Vāstu, he who may get created Sarvatobhadra equipped with all the marks.

जयश्रीर्जायते तस्य सर्वकामफलैर्युता।

सर्वतोभद्रः।।

ब्रूमो(विमानं संज्ञस्य प्रासादस्याष?) लक्षणम्।।

Of that one the glory of victory comes off equipped with fruits of all cherished ends.[1] Now we shall illustrate the Vimāna named Prāsāda.

गणगन्धर्वजुष्टस्य वल्लभस्य दिवस्पतेः।
चतुरश्रीकृते क्षेत्र शतधा प्रविभाजिते।।

Associated by Gaṇas, Gandharvas and favourite of Divaspati (sun), in the plot square shaped divided into hundred parts.

विमानं विभजेत् प्राज्ञः श्रेयःपुष्टिसुखावहम्।
भद्रैश्चतुर्भिस्तं कुर्यात् कर्णप्राग्ग्रीवकैस्तथा।।

To the Vimāna (seven storeyed building) the wise one may divide a bearer of beneficence, strength and comfort. By four Bhadras one may create that by Karṇa Prigrivakas.

विस्तारार्धं भवेद् गर्भो यच्छेवषं तेन भित्तयः।
(त्रिंशत्पदो) ज्येष्ठो मध्यमः पञ्चविंशतिः।।
कनीयांस्तु विधातव्यः षोडशाप्येकविंशतिः।
जातिशुद्धो भवेदेको मञ्जरीभिस्तथापरः।।

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[1] सर्वकामफलैर्युता fn. 10, p. 417.

A half digit in breadth may be the Garbha and that which is Śeṣa, by that the bhittis. Of thirty padas may be the highest one and the middle one as of 25 Jatiśuddha may be one by Mañjarīs and the other one. the smaller one deserves to be created sixteen to 21.

मिश्रकस्य विमानस्य त्रैविध्यमिति कीर्तितम्।
(ज्येष्ठो मिश्रको निम्र: यश्च: कैलास द्रवान्?)।।

Of this Miśraka Vimāna is illustrated as of 3 types. The highest one, the combined or middling one (Miśraka) and the smaller one all are like Kailāśa.

मध्यमो जातिशुद्धस्तु मञ्जरीभिर्विवर्जित:।
कनीयांश्च विधातव्यो मञ्जरीभिलङ्कृत:।।

The Madhyama one Jatiśuddha divested of Mañjarīs and the smaller one deserves to be created as decorated by Mañjarīs.

कर्णप्राग्ग्रीवविस्तार: कर्तव्यो भागसम्मित:।
भागार्धं क्षोभणा कार्या यच्छेषं तच्च कर्णवत्।।

The breadth of the Karṇa Prāgrīva deserves to be created as equal to a part. Half parted deserves to be created Kṣobhanā and that which is Śeṣa that is to be like Karṇa.

भागस्यार्धेन कुर्वीत तस्माद् भद्रस्य निर्गमम्।
मिश्रकस्य चतुर्भाग: प्राग्ग्रीवो विस्तरेण तु।।

By a part half one may create from that the outlet or projection of Bhadra. Of Miśraka the fourth part the Prāgrīvaka (an entrance hall) may be by the breadth.

मूलसूत्रानुसारेण पार्श्वयो: पदिकौ रथौ।
ऊर्ध्वमानं विमानस्य यथावदथ कथ्यते।।

As per condignment of the Mūlasūtra in the two flanks may be pada twained Rathika twain. The upper measurement of the Vimāna is now being illustrated as per suitability.

द्विपदं पीठमाख्यातं किन्नरैरुपशोभितम्।
स्कन्धं यावच्च भागानां द्वाविंशतिरुदाहता।।

Of two padas is declared Pīṭha decorated by Kinnaras and upto Skandha of parts 22 illustrated as such.

(वेदीबन्धोन्धस्तु +++ सार्धभागद्व + भवेत्?)।
(चतुर्भागोऽत्र + छाद्या भागार्धेन + किन्नरा?)।।

वेदीबन्धस्तु. . . . . सार्धभगद्वय. . . . भवेत्। चतुर्थामोऽत्र. . .छाद्या भागार्धेन किन्नरा।

मेखलान्तरपत्रं च पदमेकं समुन्नतम्।
रूपाणि जङ्घागात्रे स्युर्वा (चारिणां रथके ?)।।

And Mekhalāntarapattra may be elevated by a single part रूपाणि जङ्घागात्रे स्युर्वाचारिणा रथके।

(रथकेशूरसेनं स्यात्?) बाहुच्छ्रामवचतुष्पदम्।
भल्लिकातोरणैश्चाघण्टाचमरकिन्नरैः।।

In the Rathika Śūrasena may there be by elevation of 4 padas and five parted breadth by grāsas of Rāhu Tuṇḍakas.

ऊर्ध्वं तुलाप्रमाणस्य चतुर्भोमं तु प्रथमा (?)।
++++ भूमिकायां चतुर्भागसमुन्नता।।

By camara kinnaras having lovely bells on the Bhallikā toraṇas or by bhallikā toraṇas having camara kinnaras equipped with beautiful bells and the Ūrdhva, of the tulā pramāṇa being of four storeys the first one.

(सोर्धभागा त्वपरा विस्तारा ?) सार्धभागिकी।
संक्षेपः प्रथमतोऽस्याः कलशान्ते पदं भवेत् (?)।।

Half parted then the other one of a breadth of a part and a half and Sankṣepaka of it to begin with at the end of the Kalaśa may be of one pada.

तृतीया त्रिपदा कार्या सपादपदविस्तृता।
पदार्धेन तु संक्षेपस्तस्याः कार्यो विचक्षणैः।।

The third one deserves to be created of part triad having breadth of a 1¼ pada. By a half pada this Saṅkṣepa of that is to be created by experts.

चतुर्थी त्रिपदा कार्या भूमिर्मेखलया सह।
ललिता मञ्जरीभिश्च नीलोत्पलदलाकृतिः।।

The 4th one is to be created as of 3 padas the storey, along with Mekhalā lovely ones with Mañjarīs of the shape of blue lotus.

सीम्नः पञ्चगुणं सूत्रं रेखान्तं तत्र वर्तयेत्।
(व्यासहवसममात्रा ?)प्रवेशः प्रथमो भुवः।।

One may coil around them ending in rekhā the Sūtra of five folds from the border, the entrance of the first storey of the extent of the breadth.

ततोऽर्धवृद्धिवृद्धौ द्वावन्यस्तुर्यस्तु तत्समः।
पदार्धं वेदिकोत्सेध(धाद्) विस्तारात् पञ्चभागिकी।।

Half of that the growth in the enlargement, two as such and the other fourth one as similar to that of a half pada from the breadth and elevation of the Vedikā may be of five parts.

ग्रीवा पादोनभागं स्यात् सपादं भागमण्डकम्।
कङ्कतीफलरूपं च मन्दारकुसुमाकृति।।

Grīvā may be of a pāda reduced by a quarter and Aṇḍaka of a quarter part of the form of a Kaṅkatīphala and of the shape of Mandāra flower.

चन्द्रिका ग्रीवया तुल्या कलशो द्विपदोन्नतः।
विमानं छन्दकं कुर्यात् सर्वलक्षणसंयुतम्।।

Candrikā similar to grīvā and Kalaśa elevated by 2 padas Vimāna Chandaka one may create equipped with all marks.

अश्वमेधप्रधानैर्यदिष्टैः (क्र) तुशतैर्भवेत्।
तदेकेन विमानेन फलंप्राप्नोति मानवः।।
विमानम्।।

Headed by Aśvamedha that may be equipped as sacrificed by hundreds– by that single Vimāna the first acquirers the man.

नन्दनस्याथ वक्ष्यामः प्रासादस्येह लक्षणम्।
द्वाविंशतिकरं क्षेत्रमष्टधा प्रविभाजयेत्।।

Now we shall talk of the Prāsāda Nandana the definition– 32 cubited kṣetra one may divide into eight.

चतुर्भागप्रविस्तारं तस्य भद्रं प्रकल्पयेत्।
भागेनैकेन निष्क्रान्तं प्राग्रीवं चास्य शोभनम्।।

The Bhadra of that one may create as broad by four parts and projected by a part the prāgrīva of this one is handsome.

मूलकर्णस्य पदिकौ कर्तव्यौ पार्श्वगौ रथौ।
षड्ङ्गुलं त्र्यङ्गुलं वा चतुरङ्गुलमेव च।।

The two Padikas of the Mūlakarṇa and the two Rathas deserve to be created gone into the flanks, six cubited or three cubited and even four cubited ones.

जलान्तरं प्रकुर्वीत दीयते तत्र मञ्जरी।
गर्भश्चतुर्भिर्भागैः स्याच्छेषं भित्त्यन्धकारिका।।

Jalāntara one may create and there stands provided Mañjarī and garbha by four parts Śeṣa and bhittyandhakārikā.

द्विपदं कन्दभद्रं स्यात् पदपादेन निर्गतम्।
पुरतो मण्डपं चास्य सुग्रीवं नाम कारयेत्।।

Part twained may be the Kunda bhadra projected by pada pāda. In front of this the Maṇḍapa named Sugrīva and may get created.

द्वैगुण्यं मूर्धविस्तारार्धे भ +++ वेदिका।

रेखामस्य तथा कुर्यात् कैलासस्य यथोदिता।।

Redoubled the half of the breadth of the crest and of 2½ parted Vedikā.

भूमयः षड् विधातव्या द्वादशाण्डाः पृथक् पृथक्।
नन्दयत्येष कर्तारमिह लोके परे च यत्।।

Storeys six deserve to be created of 12 Aṇḍas quite separate as such. This one gladdens the creates, in this and yonder world.

नन्दनो नाम तेनोक्तः प्राज्ञैः प्रासादसत्तमः।
नन्दनः।।
अ(था)भिदध्मः प्रासादं स्वस्तिकं स्वस्तिदायकम्।।

Nandana named has been declared as the Prāsāda the excellent one. Now we talk of the Prāsāda Svastika an endower of beneficence.

देवासुरगणैर्वन्द्य यक्षसिद्धमहोरगैः।
ज्येष्ठमध्यकनिष्ठस्य तलच्छन्दोऽस्य यदेशः (यादृशः)।।

Fit to be offered obeisance by the gods and demons (as well as) by Yakṣas, Siddhas and Mahoragas (the huge snakes or pythons) or mighty nāgas, the Talacchanda of this one being longer, middle one and smaller one.

यादृगूर्ध्वप्रमाणं च तत् सम्यगिह कथ्यते।
चतुरश्रे समे क्षेत्रे पञ्चविंशतिहस्तके।।

And as much or of what type is the Ūrdhva of this one that is being illustrated here suitably. In a spot square shaped and levelled one, of 25 cubits.

सूत्रपातं प्रकुर्वीत कर्णतिर्यङ्मुखायतम्।
ततः सीमार्धसूत्रेण वृत्तमालिख्य निश्चितम्।।

One may lay plinth on foundation line horizontal in Karṇa and longer in the opening. Then by the half lining of the Simā having carved out a circle, determined as such.

द्वात्रिंशता समन्ता(त्त)द्रेखाभिर्विभजेत् ततः।
वृत्तं (तथोमुघाताक्षि र्दिर्विदं ?)स्थाभिरङ्कयेत्।।

By 32 all around one may subdivide it by linings (rekhās) circular one, that very way, one may carve it out by linings stationed in direction and opposite directions.

दिक्कर्णसूत्रयोर्मध्यं (ततो सेव ?)त्रयं बुधः।
कुर्याद् द्वात्रिंशदेवं स्युर्भागास्तुल्यप्रमाणकाः।।

The centre of the two Dik karṇa sūtras then the wise one may create as triple fold as 32. This way may be the segments by an equal dimensional norm.

ऐन्द्र्यादिष्वीशपर्यन्तास्वष्टौ शालाः प्रकल्पयेत्।
शालान्तरेषु कुर्वीत कोणानष्टौ यथाक्रमम्।।

In quarter as such as Aindrī (eastern) upto the Īṣa (north-eastern) one may design 8 Śālās (Halls) within the spaces of the Śālās and Koṇas 8 as per serial order one may create.

कोणात् कोणं नयेत् सूत्रं त्यक्तवा शालाद्वयं मुहुः।
विदिक्ष्वष्टसु सूत्राग्रं पद्मपत्रवदानयेत्।।

From Koṇa to Koṇa one may carry the sūtra having spared a Śālā dvāra (Hall twain) time and again. In 8 quarters the sūtrāgra one may carry on to the extent of a lotus petal.

कोणाश्च रथिकाश्चैव भवन्त्येवं सुलक्षणाः।
चतुरश्रा भवन्त्यष्टौ शाला भागद्वयायताः।।

Koṇas and Rathikās do exist as good marked and square shaped do exist the eight Śālās enlongated by part twain.

द्व्यंशानि कर्णभद्राणि पद्मपत्रनिभानि च।
ऊर्ध्वमानं भवत्यस्य द्विगुणं (ह्यूर्ध्वमानात: ?)।।

Two digited are the Karṇabhadras like the lotus petal norm. The Ūrdhavamāna of this becomes redoubled a such.

विंशत्या विभजेदूर्ध्वं तत्राष्टाशंशस्तुलोदयः।
शेषां तु मञ्जरीं कुर्यादास्कन्धावधि बुद्धिमान्।।

By 20 one may divide the Ūrdhava. The Tulodaya is of 8 digits. Śeṣa Mañjarī one may create upto Skandha the wise one.

विस्तारपञ्चमांशेन पीठोच्छ्रायं प्रकल्पयेत्।
त्रिपदं वेदिकाबन्धं (द्विरेखेण?)समन्वितम्।।

One may design the height of the Pīṭha by the fifth part of the breadth and of pada triad the Vedikābandha equipped with double lining (divrekhena).

जङ्घांशलं(ब)नां कुर्याच्चतुर्भागसमुच्छ्रिताम्।
मेखलान्तरपत्रं च भागेनैकेन कारयेत्।।

The Jaṅghāṁśa Lambanā one may create elevated by four parts. And Mekhalāntarapattra one may get created by apart.

द्वादशांशोच्छ्रिता रेखा कार्या सप्त च भूमयः।
अर्धभागोच्छ्रिता ग्रीवा विस्तारेण चतुष्पदा।।

The Rekhā may be elevated by twelve parts and storeys deserve to be created as seven, the grīvā as elevated by a half part in breadth of four padas.

स्कन्धः षड्भागविस्तारः कार्यो वृत्तः सुशोभनः।
समालिखेदेषु कोशं विस्तारात् त्रिगुणात्मना।।

Skandha may be of breadth of four parts and deserves to be created as beautiful and may carve out the Kośa from the breadth as triple fold.

सूत्रेण येन वा स्कन्धो भवेत् षड्भागविस्तृतः।
हस्तैः स्यात् पञ्चविंशत्या ज्येष्ठः षोडशभिः परः।।

And by which ever sūtra may be the Skandha broad by six parts. By 25 cubits may be the larger one by sixteen as beautiful.

कनीयान् स्वस्तिको ज्ञेयः करैर्द्वादशभिः पुनः।
भागषट्कसमुच्छ्राया जङ्घा ज्येष्ठस्य कीर्तिता।।

The smaller one Svastika deserves to be known by twelve cubits, having elevation of six parts the Jaṅghā of the longer one declared as such.

मध्यमाधमयोः पञ्चचतुर्भागोच्छ्रिता क्रमात्।
स्वस्तिके कारिते स्वस्ति सर्वलोकस्य जायते।।

Of the middle one and the smaller one, of five or four parted elevation may be in due order.

विशेषतश्च भूपानां कर्तुश्च स्यात् समीहितम्।
स्वस्तिकम्।।

मुक्तकोणमथ ब्रूमः प्रासादं स्यात् स च त्रिधा।।

The Svastika having been created the Svasti or beneficence of the entire world ensues. Particularly of the kings and of the architect maybe the cherished end achieved. Now we talk of Muktakoṇa, the Prāsāda and that may be of 3 types.

हस्तैः क्रमेण ज्येष्ठादिः षोडशद्वादशाष्टभिः।
ज्येष्ठो(ऽष्टा)दश भागान् स्यान्मध्यमस्तु चतुर्दश।।
कनीयान् दश भागा(न्) य(स्या)त् सदस्तस्याभिधीयते।
चतुरश्रीकृते क्षेत्रे भक्तेऽष्टादशभिः पदैः।।

By cubits, 16, 12 and 18 the larger one of 18 parts and the middle one of 14 parts. The smaller one of ten parts the Sadah of that one is being told. In the square shaped spot divided by eight padas or parts.

कोष्ठकानां विधातव्यं चतुर्विंशं शतत्रयम्।
भागषट्त्रिंशता कुर्यान्मध्ये गर्भगृहं शुभम्।।

Of Koṣṭhakas 324 deserves to be done and by 36 parts one may create the garbhagṛha in the centre as beautiful.

बाह्यभित्तिस्तथान्धारी मध्यभित्तिरिति त्रयम्।
पृथक् पृथक् स्याद् द्विपदविस्तारं परिमाणतः।।

The outer wall and the andhārī (balcony) and the Madhya bhitti this way the triad may be distinct of breadth of 2 padas.

चतुर्भागायता शाला भागेनैकेन निर्गता।
शालाया भूषणं भद्रं विधायैतत् पदद्वयम्।।

Four parted in breadth the Śālā projected by one part as such. the ornament, of a Śālā (Hall) Bhadra having created as such, as pada twained.

तत्पार्श्वद्वितये कुर्यात् त्वधिके भागिके बुधः।
वार्यन्तराणि कुर्वीत दिक्ष्वष्टचतसृष्वपि।।

In the flank twain of that one, one may create two additional parts, the wise one. The other designing one may create in directions 8 x 4 =32 (aṣṭacatasṛṣva).

वार्यन्तरानन्तरं तु भागद्वितयसंमितान्।
अष्टौ कुर्वीत रथिकांश्चतुर्दिशमनुत्तमान्।।

With the water course measured in part twain 8 one may create Rathikas in four quarters as the excellent ones.

कोणे द्विभागिकैः कुर्याद् रथानामांससंमिता(?)।
कोणे रथान् परित्यज्य शेषं कुर्याद् यथोदितम्।।

In the Koṇa, by two parted ones one may create, Rathānāmasamitā having spared the rathas in Koṇa Śeṣa one may create as directed.

मध्यमोऽयं समाख्यातः कनीयान् कथ्यतेऽधुना।
चतुरश्रीकृते क्षेत्रे दशभागविभाजिते।।

The Madhya one here has been illustrated. Now we illustrate the smaller one. In a plot square shaped divided into ten parts.

चतुर्भागा भवेच्छाला भागेनैकेन निर्गता।
एकभागप्रमाणानि पार्श्वे वार्यन्तराणि च।।

Four parted may be Śālā projected by one part and on the flanks the water channels of one parted norm.

तेषां मध्ये प्रकुर्वीत सरोजदलसंनिभम्।
रथकर्णोन्य (र्णे य)थावच्च सलिलान्तरभूषणम्।।

In the centre of those one may create a lotus normed and in the Ratha Karṇa as per suitability the decoration of the water course.

भागार्धं क्षोभणा कार्या चतुष्कोणे व्यवस्थिता।
सार्धभागोन्मितान् कुर्यात् कर्णप्राग्ग्रीवकान् शुभान्।।

Half parted deserves to be created Kṣobhaṇā established in four Koṇas and 1½ parted one may create the Karṇa Prāggrīvakas good ones.

वार्यन्तराणां (या प्रोक्ता भूषण श्रीः?) कनीयसि।
प्रासादे मध्यमेऽप्येषां ज्यायस्यपि च कल्प्यवै (ते)।।

The water courses that have been spoken of as glory of decoration or ornamentation is the smaller one in the Prāsāda Madhyama even as also in the larger one.

त्रिविधोऽयं समाख्यातो मुक्तकोणः समासतः।
ऊर्ध्वमानं भवेदस्य विस्ताराद् द्विगुणोच्छ्रयम्।।

Three typed this one has been explained Muktakoṇa in brief. The upper extent of this one may be redoubled in height than the breadth.

(असिस्तु?) पञ्चदशभिस्तन्मध्यं स्यात् तुलोदयः।
चतुष्पदो वेदिबन्धो जङ्घा सार्धैश्च सप्तभिः।।

Asi however, by 15 and in the centre of that may be Tulodaya four parted the Vedībandha, and Jaṅgha by 7½.

मेखलान्तरपत्रं(चाद्वे सार्धं?) हीरकं पदम्।
त्रिपदा कर्णश्रृङ्गस्य कलशान्तसमुच्छ्रयान् (?)।।

And mekhalāntarapattra, of a halfpart and one parted the Hiraka, three parted the Śṛṅgas of this one having elevation of the corners of Kalaśas.

सिंहकर्णश्च कर्तव्यः स्व स्वभागे समुन्नतः।
ऊर्ध्वतः कर्णश्रृङ्ग(स्य) विधेया मूलमञ्जरी।।

Siṁhakarṇa deserves to be created elevated in its own individual aspect. Above this Ūrdhva Śṛṅga deserves to be created Mūla Mañjarī.

(सावषो विस्तरो++)पदान्यष्टादशोच्छ्रिताः(?)।
चतुर्दिशं समायामः स्कन्धः स्यान्नवभागिकः।।

18 padas in elevation, in four quarters of similar length the Skandha may be of nine parts.

मञ्जर्यास्त्र्यंशपुरेमनः(?) शुकनाससमुच्छ्रितिः।
ग्रीवा+मेन भागेन कुर्याद् द्विपदमण्डकम्।।

Of Mañjarī the 3 digited may be the frontal part and having elevation of Śukanāsa by the length of the grīvā of one part, one may create the Aṇḍaka of part twain.

चण्डिकां सार्धभागेन त्रिपदं कलशोच्छ्रयम्।
निर्पायन् कश्चिन्मुक्तकोणं महायशाः।।

Caṇḍikā or Candrikā by a half part and the height of Kalaśa as of part twain. Getting built the same man of great fame, the Muktakoṇa.

(सं)प्राप्नोति महासौख्यं विमुक्तः सर्वपातकैः।
सर्वद्वन्द्वविनिर्मुक्तः सर्वकिल्बिषवर्जितः।।

Attains to highest bliss having been absolved of all sins freed from all duels or dualities and void of all guilts.

सर्वपापविनिर्मुक्तो भोगं मोक्षं च विन्दति।
मुक्तकोणः।।
श्रीवत्समथ वक्ष्यामः प्रासादं सुरपूजितम्।।

Freed from all sins he attains to enjoyment and emancipation. Now we shall illustrate Śrī Vatsa the Prāsāda adored by gods.

चतुरश्रीकृते क्षेत्रे दशधा प्रविभाजिते।
षड्भिर्भागैर्भवेद् गर्भो भित्तिः कार्या द्विभागिकी।।

In a square shaped field divided into ten parts by six parts may be Garbha and the wall may be of two parts.

रथकं त्रिपदं कुर्यात् प्रत्यङ्गात् सार्धभागिकात्।
द्विपदं कर्णमस्याहुर्विदिक्षु चतसृष्वपि।।
भागार्धं क्षोभणा क्षेपात् तदर्धार्धं जलान्तरम्।
प्रक्षेपः स्यात् पदार्धेन पदमानस्य बाह्यतः।।

Rathaka one may create as of part triad than the quarter position of the roof (Pratyaṅga). Of a part half of the Karṇa they declare as part twained in the four quarters even of a part half Kṣobhaṇā from the Kṣepa and half of the half of that the water course Prakṣepa may by a part half from outside the Padamāna

द्वे पदे निर्गतं चास्य शुकनासं नि(वे)शयेत्।
वास्तुविस्तारपादेन कर्तव्या द्वारविस्तृतिः।।

At two padas projected of this one, the Śukanāsa (an integrated projection from the main spire over the vestibule) (antarāla) in front of the sanctum, one may incorporate by a quarter of the breadth of a house deserving to be created the breadth of the gate.

द्वारोच्छ्राय(स्तु)विस्तारात् कर्तव्यो द्विगुणो बुधैः।
ऊर्ध्वमानमथ ब्रूमः श्रीवत्सस्य यथोदितम्।।

The height of the gate however, from the breadth deserves to be created as redoubled by the wise men. Now we talk of the Ūrdhvamāna of Śrīvatsa as per declaration.

पीठं प्रासादपादेन खुरकश्च पदार्धकः।
विस्ताराद् द्विगुणं (चार्धं?) कर्तव्यं कुम्भकादितः॥

The Pīṭha by the plinth of the Prāsāda or a quarter of the Prāsāda and Khuraka of a half pada. And the Ūrdhva deserves to be created as half of the breadth.

अंशैर्द्वादशभिस्तेषु कुर्याच्छिखरमायतम्।
अष्टभागं तुलोच्छ्रायं वेदी सार्धद्विभागिकी॥

By 12 digits of those, one may create the Śikhara as elongated eight parted Tulocchrāya and Vedī of 2½ parts.

कुम्भकं पदिकं कुर्यात् पादोनांशं मसूरकम्।
(पादोनं पादेन स्यात्?) मेखलान्तरपत्रकम्॥

Kumbhaka one may create as of one part and Masūraka (the lintel) as one quarter reduced from a pāda a quarter reduced by a pāda, may be Mekhalāntarapattraka.

चतुर्भागोच्छ्रिता जङ्घा भागार्धं हीरकं भवेत्।
मेखलान्तरपत्रं तु भागेनैकेन कारयेत्॥

Jaṅghā may be elevated by four parts and a half part may be Hiraka Mekhalāntarapattraka, however, one may create by a part.

षड्भागविस्तृतं स्कन्धं भाजयेद् दशभिः पदैः।
यथा मूले तथा स्कन्धेऽप्यङ्गप्रत्यङ्गकल्पना॥

The skandha one may divide by ten padas, being broad by six parts. The way in Mūla that very way in Skandha may be the organisation of Aṅga and Pratyaṅga.

स्कन्धपार्श्वे तु या रेखा व्यक्ताश्च स्कन्धबाह्यतः।
भजेत् ता दशभिर्भागै(रूढ?)मेवं विभाजयेत्॥

In vicinity of Skandha that are the Rekhā specific ones and on the outside of the Skandha, those one may divide by ten parts and this way one may divide the Ūrdhva.

(ऊर्ध्वाधः प्रतिभागस्तत्रास्यात्?) पत्रसंहतिः।
तदाकृतिं बाह्यरेखां गात्रे गात्रे प्रकल्पयेत्॥

Above and below in the every part there may be Pattra Saṁhati. That shaped the outer lining one may design on every limb.

अनुमात्रगुणं सूत्रं त्रिभागेन समन्वितम्।
भ्रमयेत् (कोणरेखा स्यात् प्रत्यङ्गेस्तत्रपञ्चकान्?)॥

Sūtra of a thread of atom with part triad one may rotate and Koṇa rekhā may be on the Pratyaṅga (quarter position of the roof), those of pentad norm.

षड्गुणेन तु सूत्रेण रथरेखां समालिखेत्।
अत्र स्युर्भूमयः सप्त प्रथमांशद्वयोच्छ्रिता।।

By a six folded sūtra one may carve out the Ratha Rekhā. Here may be seven storeys elevated by a twain of first digit.

द्वितीया पदपादार्धहीना भूमिस्ततो भवेत्।
पादद्वयं भागहीनं तृतीयायां भवेद् भुवि।।

Then the second storey may be reduced by a quarter of pada. Part twained reduced by a part may be in the third storey.

सार्धभागविहीनं च चतुर्थी स्यात् पदद्वयम्।
पञ्चमा सार्धभागेन पदं स्यात् स्कन्धशीर्षकम्।।

1½ part reduced may be the fourth of part twained norm. the plinth by a ½ part and Skandha Śīrṣa may be of a part alone.

एवं परस्परं भागं पादार्धेन(जिता?) भुवः।
त्रिभागीकृत्य शिखरं तत्रैकं भागमुत्सृजेत्।।

This way mutual parting by a half part may be of the said storey having divided into 3 parts the Śikhara there, one may spare by a part alone.

शुकनासोच्छ्रितिः शेषं सिंहेनाधिष्ठिता भवेत्।
पादोनभागा ग्रीवाण्डं सपादं पदमुच्छ्रितम्।।

The height of Śukanāsa and Śeṣa may be equipped with Siṁha. The grīvā may be a quarter reduced by a pāda and aṇḍa with a quarter may be elevated by a pada.

रेखा ++ विधा(त)व्यं++न्यूनाधिकमण्डकम्।
सपादभागमानेन कर्तव्यं चन्द्रिकाद्वयम्।।

Rekhā (ṇḍa) deserves to be created having smaller and higher aṇḍakas and Candrikā twain deserves to be created by the measurement of the 1¼ parts.

पद्मपत्राकृतिं कुर्यान्मध्ये चामलसारि(काम्)।
द्विपदं कलशं कुर्याद् बीजपूरकवर्जितम्।।

The Āmalasārikā in the centre or the middle one, one may create of the shape of a lotus petal. Part twained one may create Kalaśa devoid of Bijapūraka.

श्रीवत्सं कारयेद् यस्तु प्रासादमतिसुन्दरम्।
कुलानां शतमुद्धृत्य स व्रजत्यमरावतीम्।।

श्रीवत्स:।।

He who may get created Śrīvastsa the Prāsāda highly gorgeous one, having ameliorated a hundred of lineages he proceeds to Amarāvatī (Śrīvatsa) (the town of Indra).

अथ हंसस्य वक्ष्याम: प्रासादस्येह लक्षणम्।
चतुरश्रीकृते क्षेत्रे चतुर्भिर्विभजेत् पदै:।।

Now we shall talk of the Pre-requisites of the Prāsāda named Haṁsa; herein . In a square shaped spot, divided by four padas.

भागैश्चतुर्भिर्गर्भ: स्याद् भित्तिर्द्वादशभागिकी।
भागद्वयेन भद्राणि तत्श्च परिकल्पयेत्।।

By four parts the garbha and bhitti (wall) of 12 parts. By part twain Bhadras then one may create.

चतुर्भागेन निष्कामस्तेषां गर्भस्य शस्यते।
भागस्य षोडशांशेन कुर्याद् नीर(रा)न्तराणि च।।

The projection by four parts of that one is appreciated. By a sixteen part of one part one may create the water channels.

पीठिका वेदिकाबन्धो जङ्घा मेखलया सह।
ऊर्ध्वमानं च कर्तव्यं स्वस्तिकस्य यथोदितम्।।

Pīṭhikā and Vedikābandha and Jaṅghā along with Mekhalā and Ūrdhvamīna deserve to be created the way it has been enjoined for Svastika.

मध्ये किन्नररूपाणि पद्मपत्राणि चाप्यध:।
उपरि व्यालहाराश्च पीठमेवं विभूषयेत्।।

In the centre the Kinnara formed lotus petals as also underneath overhead Vyāla formed wreaths or serpentine strings and the Pīṭha this way one may decorate.

त्रिभौमं पञ्चभौमं वा कुर्यादिनं विचक्षण:।
नागरं द्रावि(ड?)श्चेति कर्णे कर्णे निवेशयेत्।।

Triple storeyed or five storeyed the expert one may create this, Nāgara or Draviḍa one may incorporate on each Karṇa or (additional reading) Varāṭa or Draviḍa) or even nāgara particularly only in the centre of Jaṅghā deserves to be created Karṇa lokeṣaṇotsava– the act being a festivity for the eyes of the people.[1]

भूमिकाभाञ्जि कूटानि कुर्यादिकान्तराणि च।
रथिके रथिका (?) कुर्याद् (विन्य ?) नागरकर्मणा।।

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1. वराटं द्रविडंऽश्चापि नागरं वा विशेषता:। जङ्घामध्ये विधातव्यं कर्म लोकेक्षणोत्सवम्। fn. 5, p. 425.

The Kūṭas attached to Bhūmikās one may create as having single space. On Rathika Rathikā one may create having taken into account the structure of a nāgara.

विस्तारार्धेन वेदी स्याद् ग्रीवा चास्य पदार्धिका।
अण्डकं पदिकं कार्यं कङ्कतीफलसन्निभम्।।

The Vedī by a half breadth and grīvā of it of a half pada. Aṇḍaka is to be created of one part, equal in size to the Kaṅkati fruit.

चन्द्रिका च पदार्धेन कलशः स्यात् पदोच्छ्रितः।
यथा विराजते हंसो (हंसोमाशिरसि?)स्थितः।।

By a half pada may be Candrikā and Kalaśa may be elevated by a pada. The way gleam forth Haṁsa stationed on the crest of Umā.

प्रासादोऽपि तथा हंसः पुरमध्ये विराजते।
हंसाख्यमेनं प्रासादं कारयेद् यो(भरोत्तमा?)।।

The Prāsāda then even Haṁsa shines in the centre of the town. Now the Prāsāda named Haṁsa which one an excellent man may get created.

तावत् स्वर्गे वसेच्छ्रीमान् यावदिन्द्राश्चतुर्दश।
हंसः।।
रुचकाख्यमथ ब्रूमः प्रासादं पुरभूषणम्।।

He may remain in heaven till such time the illustrious one, till such time there are fourteen Indras. Now we talk of Rulaka Prāsāda the ornament of the Town.

आदौ समस्तवस्तूनां कल्पितं पद्मजन्मना।
चतुरश्रीकृते क्षेत्रे चतुर्भिर्भाजिते पदैः।।

In the beginning of all the things created as such by Brahmā, in the spot square shaped as such divided into four parts.

भागमेकं भवेद् भित्तिस्तस्य गर्भः पदद्वयम्।
वेदीबन्धं तथा जङ्घां मेखलामूर्ध्वमेखलाम्।।

The wall may be of one part and garbha of that of two padas Vedībandha and likewise Jaṅghā Mekhalā and Ūrdhvamekhalā.

मानमूर्ध्वमधश्चास्य श्रीवत्सस्येव कारयेत्।
कोणेषु स्तम्भकाः कार्या(हरिशीर्ष?)समन्विताः।।

The measurement of above part and the below one, one may get created like that of Śrīvatsa. In the Koṇas deserve to be created columns endowed with half of the Hariśīrṣaka.

मध्ये तु रथिका कार्या चारुकर्मविभूषिता।

चतुर्भौममिदं कार्यं(स्तवैवसट?)कर्मणा।।

In the centre deserves to be created Rathikā decorated by Cāru karma. Four parted one this one deserves to be created by the designing of that one.

युक्तं मध्ये तु रथिका प्रतिभूमि विधीयते।
रुचकः कारितो येन प्रासादः शुभवास्तुनि।।
कुलानां तारितं तेन शतमात्मा तथोद्धृतः।
रुचकः।।
वर्धमानमथ ब्रूमो धर्मारोग्ययशस्करम्।।

In the centre endowed may be Rathikā in every story provided as such. Rucaka stands got built by which one the Prāsāda in point of architectural beauty, by that one stands the hundred of lineages redeemed and the soul got accomplished. Now we talk of Vardhamāna the one creator of fame, health and religion or piety.

तस्याष्टगुणमैश्वर्यं भवेद् यः कारयेद् यदि।
चतुरश्रं समं क्षेत्रं भाजयेद् दशभिः पदैः।।

Of that one may have octagonal eclat who may get it built square shaped level spotted and one may get divided into ten parts.

ततो भागचतुष्केण कर्तव्यो मध्यमो रथैः।
एकैकेन विभागेन द्वौ रथौ वामदक्षिणौ।।

Then by the part tetrad (catuṣka) deserves to be created the middle ordered Ratha. By a single partition may be two Rathas in left and right.

(कर्णास्तु द्विपदा कार्या वर्जिताः चारिधर्मभिः?)।
भद्रस्य निर्गमं तत्र भागेनैकेन कारयेत्।।

Karṇas deserve to be created part twained deprived of the Cāridharma. the nirgama of Bhadra therein one may get created by a part.

भागस्यार्धेन पार्श्वस्थरथकानां विनिर्गतम्।
विस्तारार्धेन गर्भः स्याद् यच्छेषं तेन भित्तयः।।

By a part half the outlet of the Rathakas situated situate. By a half of breadth the garbha what may be Śeṣa by that the bhittis or walls.

ऊर्ध्वमानं भवेदस्य स्वस्तिकस्य यथोदितम्।
वर्धमानोऽयमाख्यातो यशोलक्ष्मीविवर्धनः।।
वर्धमानः।।

The Ūrdhvamāna of this one may be the way has been illustrated for Svastika.

Vardhamāna this stands described an enhancer of fame and wealth (Vardhamāna).

गरुडस्याधुना ब्रूमः प्रासादस्येह लक्षणम्।
प्रासादः सर्वदैवायं गरुडध्वजवल्लभः।।

Now we talk of Garuḍa the definition of the Prāsāda here. The Prāsāda this one always may be favourite of Garuḍadhvaja (Viṣṇu).

द्वाविंशतिपदं क्षेत्रं(भक्ताल्या समायतम्?)।
पूर्वापरेण दशभिर्भागैर्भूयो विभाजितम्।।

The kṣetra of 22 padas the division of it enlongated one divided by ten parts in front and the rear.

कुर्वीत मध्ये प्रासादं तस्मिन् शतपदं बुधः।
द्विपदं भित्तिविस्तारं कर्णांश्चापि द्विभागिकान्।।

One may create the Prāsāda in the middle, therein Padma (Śatapada) the wise one at a parted breadth of wall and Karṇas as of two parts.

उत्सृष्टमूलप्रासादमुभयोरपि पक्षयोः।
अग्रतः पृष्ठतश्चापि द्वौ द्वौ भागौ परित्यजेत्।।

In both the flanks of Utsṛṣṭa mūla prāsāda, in front as well as in the rear, one may spare two parts each.

शेषेण षट्पदौ ++ सहसायामविस्तृती (?)।
गर्भः षोडशभिर्भागैर्भित्तिः स्यात् पदमेतयोः।।

By Śeṣa Ṣaṭapada twain deserve to be created along with breadth and length garbha by 16 parts and bhitti may be of a pada of the two.

श्रीवत्सहंसरुचकवर्धमानेषु कोऽपि यः।
रोचते गरुडं कुर्यात् तमेकं स्वेच्छया बुधः।।

In Śrīvatsa, Haṁsa Rucaka and Vardhamāna, whosoever feels zest, the wise one may create Garuḍa of that one.

तस्य पक्षौ विधातव्यौ निर्गतौ वामदक्षिणम्।
एवमेते त्रयो गर्भा गरुडे परिकीर्तिताः।।
गरुडः।।

The two flanks of that one deserve to be created projected in left and right. This way these three garbhas have been illustrated in Garuḍa.

प्रासादस्य गजस्याथ लक्षणं सम्प्रचक्ष्महे।
चतुःषष्टिपदं क्षेत्रं विधाय विभजेद् गजम्।।

Now we shall illustrate the definition of the Prāsāda named Gaja. Of sixty four padas Kṣetra having created one may divide Gaja.

ततः सीमार्धसूत्रेण पृष्ठतो वृत्तमालिखेत।
गर्भं कुर्यात् तदर्धेन ++ रेखाकृतिं ततः +।।

Then by a thread half of the bored (Sīmārdha Sūtra) one may carve out a circle in the rear. Garbha one may create by a half of that then the rekhā kṛti.

ऊर्ध्वप्रमाणमधुना गजस्य स्पष्टमुच्यते।
स्तम्भाश्चतुष्पदोच्छ्राया: कार्या: कोणचतुष्टये।।

The Ūrdhvamāna now of Gaja is being illustrated specifically. The columns of height of four padas deserve to be created in four corners.

जङ्घेयमस्य निर्दिष्टा(खल्लस्तम्भान्तरं?) भवेत्।
पट्टिकान्तरपत्राभ्यां समभागेन मेखला।।
अग्रत: शूरसेनं स्यात् पृष्ठतस्तु गजाकृति:।
गज:।।
प्रासादस्या(धुना) लक्ष्म सिंहसंज्ञस्य कथ्यते।।

Jaṅghā of this one stands established and Khalla may be Stambhāntara. By the two Paṭṭikāntarapattras mekhalā may be by equal part.

In front may be Śūrasena in the rear of the shape of an elephant. Now the definition of Prāsāda named Siṁha is being illustrated.

चतुरश्रं समं क्षेत्रं विभजेन्नन्दने यथा।
गर्भो भागैश्चतुर्भि: स्यात् कञ्ज(न्द)भित्तिस्तु भागिकी।।

Square shaped of similar shape the kṣetra one may divide as in Nandana garbha may be by 4 parts Kunda bhitti by one part.

भागेनान्धारिका कार्या बाह्यभित्तिश्च भागिकी।
भद्रं भागैश्चतुर्भि: स्याद् भागेनैकेन निर्गतम्।।
कर्णस्तु द्विपद: कार्यो जलमार्गसमन्वित:।
द्विपदं पीठमुत्सेधात् सिंहरूपैरधिष्ठितम्।।

By a part deserves to be created Andhakārikā and the outer wall of one part. Bhadra may be by four parts having projection of one part. Karṇa deserves to be created by part twain endowed with Jalamārga (water course) two parted Pīṭha from elevation occupied by lion shaped ones.

खुरकं च पदार्धेन कुर्यात् पीठस्य मध्यत:।

कुर्यादूर्ध्वं च विस्ताराद् द्विगुणं कलयाधिकम्।।

Khuraka by a part half (half pada) one may create in the centre of the Pīṭha. And one may create the Ūrdhva redoubled than the breadth added by a digit.

द्विपदं वेदिकाबन्धं जङ्घा चास्य चतुष्पदम्।
मेखलान्तरपत्रं च विदध्याद् भागिकोदयम्।।

Two parted Vedikībandha and Jaṅghā of it as of four padas and Mekhalāntarapattra one may create as of one parted Udaya.

त्र्यंशानि कर्णशृङ्गाणि ग्रीवाण्डकलशैः सह।
सिंहकर्णस्तु कर्तव्यः समुच्छ्रायाच्चतुष्पदः।।

Three digited Karṇa Śṛṅgas along with grivāṇḍa Kalaśas Siṁhakarṇa deserves to be created of four padas than the elevation.

सिंहरूपसमाक्रान्ते प्रासादे सिंहसंज्ञिते।
ऊर्ध्वतः कर्णशृङ्गस्य षट्पदा मूलमञ्जरी।।

Overpowered by the framework of a lion, in the Prāsāda named Siṁha above the Karṇa Śṛṅga Mūla Mañjarī may be of six padas.

सप्तभागसमुत्सेधा लताभिः पञ्चभिर्युता।
ग्रीवोच्छ्रायस्तु कर्तव्यः पदं पादेन वर्जितम्।।

Seven parted in elevation equipped with 5 latās the elevation of grīvā deserve to be created divested of a pada pāda.

अण्डकं तु पदोत्सेधं रेखायां च द्विनिस्सृतम्।
पादोनभागमुच्छ्रायश्चन्द्रिकायाः प्रकीर्तितः।।

Aṇḍaka may be of elevation of a pada and in Rekhā projected out by a double fold. The elevation one by a part reduced by a quarter of Candrikā is illustrated as such.

द्विपदं कलशं कुर्याद् बीजपूरकसंयुतम्।
(यः सिंहं?) कारयेत् स स्यादजेयः पुरुषो ध्रुवम्।।
व्यवहारे नृपकुले सङ्ग्रामे शक्रसंसदि।
सिंहः।।
इदानीं पद्मकं ब्रूमः प्रासादं पद्मसन्निभम्।।

Of two padas one may create the Kalaśa equipped with Bijapūraka. He who may get built that person may become invincible by all means. In a law suit within the Royal Court, in warfare and the assembly of Śukra (Indra). Now we talk of Siṁha Padmaka the Prāsāda as lotus normed.

य: (कसान् ?) कारयत्येनं स कामाल्लँभतेऽखिलान्।
चतुरश्रीकृते क्षेत्रे ++ दिक्षु विदिक्षु वा।।

The man gets it built he achieves all the cherished ends. In a spot square shaped as such, well organised within directions and opposite directions.

न्यस्येत् पृथक् पृथक् सूत्राण्यथ वृत्तं प्रसाधयेत्।
(दिग्विसूत्रयोर्मध्ये चतुरश्रं तु रोमकम्।।

May assort separately the Sūtras (threads) and may complete a circle. In the centre of Sūtra and dik, there may be a Romaka.

तुल्यप्रामाण्यविन्यस्येत् स्युर्द्वात्रिंशदमीरित: ?)।
विस्तृतान्यथ भागौ द्वौ कर्णपत्राणि षोडश।।

Having the foundation of equal dimensions spread out by 32 parts, the two parts may be breadth wise with Karṇa patras as sixteen.

पद्मपत्रसमानानि वारिमार्गान्वितानि च।
गर्भ: स्याद् बाह्य (संमोह्य?)सीमार्धं यच्छेषं तेन भित्तय:।।

Similar in norm to lotus petals and endowed with water channels as such. The garbha may be of half of the outer borders and what may be Śeṣa by that the walls (may be there).

षडष्टद्वादशकर: पद्मो ज्येष्ठादिक: क्रमात्।
द्वात्रिंशत् षोडशाष्टौ च तस्य स्यू रथका: क्रमात्।।

Of six, eight, ten or twelve cubited may be Padma, as larger, middling and smaller in serial order, 32, 16 and 8 may be Rathakas of that one in serial order.

जलान्तराणि चैतस्य श्रीवत्सस्येव कारयेत्।
पीठकं वेदिकाबन्धं जङ्घाशेखरचन्द्रिका:।।

The water courses of this one, one may get created as those of Śrīvatsa. Pīṭhaka and Vedikabandha Jaṅghā and Śeṣa and Candrikā.

अण्डकं कलशं ग्रीवामेतस्योच्छ्रायमानत:।
कुर्वीत स्वस्तिकस्येव स्वविस्तारानुसारत:।।
पद्म:।।

Aṇḍaka Kalaśa grīvā of this one, bent down in elevation one may create like that of Svastika as per sequence of the personal breadth.

अथाभिधीयते सम्यक् प्रासादो नन्दिवर्धन:।
नन्दयत्येष कर्तारं पुत्रदारधनादिभि:।।

Now is being illustrated adequately the Prāsāda Nandivardhana. This one gladden the creator by sons, spouse and riches.

चतुरश्रीकृते क्षेत्रे भजेत् षोडशभिः पदैः।
शतद्वयं विभागाः स्युः षट्पञ्चाशत् तथा(परैः?)।।

In a spot square shaped one may divide by 16 padas. A centum twain division may be there 56 by that the other ones.

गर्भः शतपदः कार्यो भित्तिश्च त्रिपदायता।
कर्णप्रमाणं त्रिपदं नवबन्धसमन्वितम्।।

Garbha deserves to be created of hundred padas, and the wall elongated by pada triad. Karṇa Pramāṇa of pada triad endowed with nine ligatures.

भागायतं भागपदं(पाद)विस्तीर्णं वारिवर्त्म च।
विभजेत् पञ्चधा कर्णं तस्य भद्रं त्रिभिः पदैः।।

And the water course may be broad by a part, elongated by a part, one may divide the Karṇa by five parts and the Bhadra of that by 3 padas.

भागं भागं भवेत् कर्णे भागार्धं भद्रनिर्गमः।
प्रत्यङ्गं द्विपदं कुर्याद् वारिमार्गेण संयुतम्।।

Of one part each may be in Karṇa and of a half part the Bhadra nirgama. And the quarter position of the roof (Pratyaṅga) one way create as equipped with water channel.

निर्गमां(मः) सार्धभागेन पार्श्वयोरुभयोरपि।
शालाषट्पदविस्तारा प्रत्यङ्गा भागनिर्गतम्।।

The Nirgama by a half part even in both the flanks. Śālā six padas in breadth, having quarter position of the roof as projected by a part.

भद्रं तदग्रतः कुर्याद् विस्तारेण चतुष्पदम्।
भागार्धनिर्गमं सम्यग् (दिक्षु) सर्वास्वयं विधिः।।

Bhadra one may create in front of that of four padas by breadth projected by a part half. In all directions such is the provision.

कर्णस्यार्धे नयेद् गर्भाद् वृत्तं तत् पूर्वमालिखेत्।
अनुसारेण वितरेदङ्गप्रत्यङ्गनिर्गमम्।।

From the Garbha in the half of the Karṇa, one may carry the Vṛtta (circle) which one may carve out to begin with. And in proportion one may create the projection of Aṅga and Pratyaṅga.

सार्धभागं गजाधारं साब्जपत्रं समेखलम्।
कुर्यात् पदं पादहीनं जङ्घाकुम्भसमुच्छ्रितम्।।

Of one and half of part Gajādhāra with lotus petal and a zone girdle (Sābjapattra in Samlekhalam) one may create pada reduced by a pāda elevated by Jaṅghā kumbha.

भागपादेन कणकं पादोनान्तरपत्रकम्।
तदर्धं ग्रासहारं च भागार्धं खुरकं तथा।।

By a part quarter Kaṇaka and Antara Pattraka reduced by a quarter half of that Grāsahāra and of a part half Khuraka.

खुरकेण समं प्रोक्ता पीठस्यैषा समुच्छ्रितिः।
विस्ताराद् द्विगुणश्चायं (स्यादूर्ध्वकल्पयाधकः ?)।।

Equal to Khuraka is spoken of this height of Pīṭha, redoubled than the breadth this one the Ūrdhvakalpa Yādhaka).

तुलोदयो विधातव्यस्त्रयोदशभिरंशकैः।
विंशत्यंशं तु शिखरं ++++श्चतुष्पदम्।।

Tulodaya deserves to be created by 13 digits 20 digited Śikhara and of four padas the plinth.

पादोनभागद्वितयं कुम्भकं तेषु कारयेत्।
भागेनैकेन कलशमर्धेनान्तरपत्रकम्।।

1¾ pada Kumbhaka in this one may get created and by one part Kalaśa and by a half antara pattraka.

पादहीनपदं कार्या मेखलास्य सुशोभना।
जङ्घा षड्भागिकोच्छ्राया भागार्धं ग्रासपट्टिका।।

The Mekhalā of this one deserves to be created ¾ pada highly gorgeous. Jaṅghā of six parted elevation, and of a half part grāsapaṭṭikā.

हीरकं चैकभागेन कर्णस्थं परिकीर्तितम्।
मेखलान्तरपत्रं च सार्धभागसमुन्नतम्।।

Hīraka by one part stationed on Karṇa is excellent appreciated as such and Mekhalā and antarpattra elevated by a half part.

जङ्घामध्ये तु कर्तव्या रथका रथकास्तथा(?)।
वृत्तस्तम्भैः समकरैर्ग्रासैर्मुक्तावरालकैः।।

In the centre of the Jaṅghā deserves to be created Rathaka and Rāthākās like wise. By circular columns equal cubited and by grāsas muktavarālakas.

जङ्घा तु संवृता कार्या मल्लच्छाद्यैर्विभूषिता।
जलान्तरेषु रूपाणि कुर्यात् सङ्घाटकैः शुभैः।।

Jaṅghā deserves to be created circular decorated by Mallacchadyas (projecting roof over the sanctum)[1] within water courses the framework one may certainly create Saṅghāṭakas of good norm.

कुर्यात् तुलोदयस्योर्ध्वमिमि(?)भूमिभिरष्टभिः।
स्कन्धाष्टांशोऽस्य दूराद्या+++सपदत्रयम्।।

One may create the roof of Tulodaya within 8 storeys. Skandhāṣṭaṁśa.....[2]

द्वितीया त्रिपदा प्रोक्ता तृतीया पादवर्जिता।
सार्धद्व्यंशा चतुर्थी च पादोना पञ्चमी ततः।।

The second one is known as of pada triad and the third one divested of a pāda. The fourth one as 2½ digited one and the 5th one reduced by a pāda.

षष्ठी तु द्विपदा कार्या पादोना सप्तमी ततः।
अष्टमी तु कृ(क्षि)तिः कार्या सार्धभागेन संमिता।।

The 6th one deserves to be created as of 2 padas and the 7th one reduced by a pāda. The 8th storey deserves to be created.

एकैकस्याः पदार्धेन प्रक्षेपः स्यात् परस्परम्।
कोणे कूटानि कुर्वीत प्रत्यङ्गे तिका(ल)कानि च।

By a half pada of each one, Prakṣepa may be of mutual norm. In the Koṇa Kūṭa as one may create and on the quarter position of the roof (Pratyaṅga) tilakas.

भद्रे कुर्वीत रथिका विविधाः कर्मसङ्कुलाः।
रथस्य पार्श्वयोर्लेखाः कर्तव्याश्चोभयोरपि।।

On the Bhadra Rathikā, one may create of varied norm. In the two flanks of the Ratha this deserves to be created on each sides.

वेदिकास्य विधातव्या भागमेकं समुन्नता।
ग्रीवा तावद् भागमेकमण्डकं द्विपदोदयम्।।

Vedikā of this deserves to be created elevated by a part Grīvā however, deserves to be created of one part and Aṇḍaka of two parted Udaya.

कुर्यात् सामलसारिं च चन्द्रिकां सार्धभागिकाम्।
कलशस्त्रिपदः कार्यो बीजपूरं बहिस्ततः।।

One may create Candrikā accompanied by Amalasāri of a half part, Kalaśa of part triad deserves to be created and Bījapūraka on the exterior.

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[1] Prāsāda Śikhara, p. 152.

[2] Verse is partly broken.

पुरतः शूरसेनं स्यान्मध्ये रूपसमाकुलम्।
मिश्रकस्य विमानस्य सदृशं कारयेदमुम्।।
भूषणं भवनस्यास्य प्रासादं नन्दिवर्धनम्।

In front may be Śūrasena in the centre equipped with a framework of the Miśraka Vimāna one may create that as such. Of this bhavana the ornament is Nandivardhana.

प्रासादविंशतिरियं परिकीर्तितेह मेर्वादिका सकलनाकसदामधीशः।
तत्त्वेन वेत्ति य इमां स समग्रशिल्पिवर्गाग्रणीर्बहुमतश्च भवेन्नृपाणाम्।।

This twenty of Prāsādas has been illustrated Meru and the likes all favourite of gods. He who understands the (20) in reality, he the foremost among all the Architects group, may be of a great respect for the kings.

इति महाराजाधिराजश्रीभोजदेवविरचिते समराङ्गणसूत्रधारापरनाम्नि वास्तुशास्त्रे
मेर्वादिविंशिका नाम षट्(सप्त)पञ्चाशोऽध्यायः।।

Here ends the Sanskrit Text and English Translation of the Appendix portion of chapter 57 of Samarāṅgaṇa Sūtradhāra

पुस्तकालय

गुरुकुल काँगड़ी विश्वविद्यालय, हरिद्वार

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In 1961, he joined as regular lecturer in Sanskrit and served various colleges at Chandigarh, Bhatinda, Jalandhar etc., in his long teaching carrer. Finally, he retired as Principal, Govt. College, Fazilka, Punjab. He has a number of books to his credit. Prominent among them are–

1. Tilakamañjāri of Dhanapāla- A Critical and Cultural Study.
2. Mṛcchakaṭika of Śūdraka - A Critical and Cultural Study.
3. Karṇabhāram and Madhyam-vyāyoga of Bhāsa (Sanskrit text with English and Hindi translation).
4. Yajñaphalaṁ of Bhāsa (Sanskrit text with English and Hindi translation).
5. Udayasundarī Kathā of Soḍḍhala (Sanskrit text with English translation).
6. Mandāramañjarī of Viśveśvara Pāṇḍeya (Sanskrit text with English translation).
7. Bṛhatkathā-śloka-saṁgraha of Buddhasvāmin (Sanskrit text with English translation).

He had been an active participator at various Oriental Conferences and Seminars held in the past at various places of India. His research papers and journals have been published in almost all magazines and felicitation volumes.

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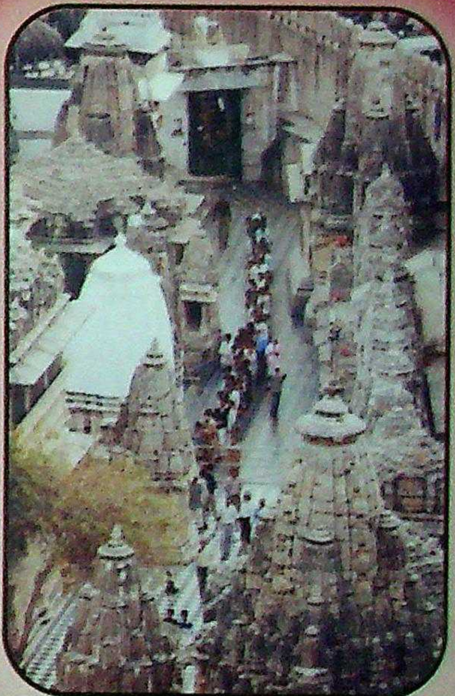

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